THE SECOND PART OF THE CHRISTIAN WARFARE;

or the Contempt of the World:

TENDING TO ARME AND CONFIRME THE WEAKE CHRISTIAN against the tentations of prosperitie, and to preserue him *from the immoderate loue of earthly things; by prouing vnto* him, that both the world and worldly vanities are so base *and worthlesse, that they deserue not to be esteemed and* loued of a Christian, in comparison of Gods spirituall graces and heauenly ioyes.

WRITTEN AS AN ANTIDOTE AGAINST THE POYSON OF WORLDLIE loue, with which in these daies so many are infected; *and that it might reuiue that heauenly fire of spirituall* and diuine loue, which is so much cooled and abated.

By I. Downame Bachelar in Diuinitie, and *Preacher of Gods word.*

Loue not the world, neither the things that are in the world. If any man loue the world, the loue of the father is not in him. 1. Ioh. 2. 15.

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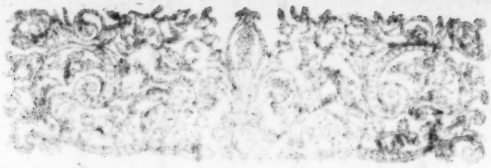

TO THE RIGHT HONORABLE, SIR THOMAS EGERTON KNIGHT, BARON OF Elleſmere, Lord high Chancellor of England, and *one of his Maieſties moſt honorable priuie Counſell,*

I. D. wiſheth all grace and proſperitie in this *life, and eternall happineſſe in the life to come.*

WHen I conſidered (Right Honorable) the great puiſſance, and preuailing ſtrength, of theſe arch-enemies of our ſaluation, *the world, and worldly vanities*, manifeſted in their daily conqueſts, not onely of thoſe, who voluntarily yeeld at the firſt onſet, and are willingly content to become their vaſſals and ſlaues, for the vncertaine tenure, and baſe wages of earthly vanities; but alſo of ſuch as hauing giuen their names to Chriſt, by receiuing his ſacrament, profeſſed themſelues to be his ſouldi-

ers and seruants, and that amongst other enemies, they would valiantly fight his battailes, against the world, and worldly lusts: who notwithstanding their oath and promise, either yeeld subiection to the world vpon the offer of earthly profits, pleasures, and preferments, or stand in a cold neutralitie, desiring to doe seruice to the world and God too; but without all indifferencie, seeing he hath onely the seruice of their lips, and some outward deuotions, meerely complementall, and ceremoniall; whereas the other master hath the seruice of their hearts, and all their care, labours, and painefull indeauours imploied about him. And when as I saw the glorious trophees of the worlds victories erected, not onely in euery corner of the common-wealth, but euen in the temple and church of God, to his great dishonour, and the disgrace of his true religion; I thought I could not spend my strength in a better quarrell, then in opposing against this enemie of our saluation; to the end, that I might abate his preuailing forces, and weaken the very sinewes of his strength, wherein hee most glorieth and triumpheth; by

shewing

shewing that the wages of iniquitie whereby he inticeth men to leaue Gods standard, and to fight vnder his colours, is but base and counterfeite coine, being examined by the touchstone of Gods truth, and therefore not to be receiued of a Christian for good pay; much lesse to be preferred before that crowne of victorie, euerlasting glorie, and those all-sufficient treasures of our heauenly kingdome, which God promiseth to all those who fight his battailes, and valiantly ouercome. Neither did I thinke that I could more profitably spend my studies in any other argument, especiallie in these times, wherein the loue of the world so greatly preuaileth, that with *Demas* men daily fall from the profession of Gods truth, and imbrace the world, hauing onely so much loue of religion, as the loue of the world worketh in them; and either not seruing God at all, or only that they may serue their owne turnes, in worldly and carnall respects. For if by plaine testimonies of holy Scriptures, and by effectuall reasons (as it were a proclamation sent from the great king of heauen and earth) I could crie downe the high rates and

prices of these base and copper coynes, and bring them to their owne value; by shewing that there is no excellencie & true worth in them, but onely as they serue for the present necessitie of our earthly state, and to furnish vs in our trauaile towards our heauenly countrie; then would there many and great benefits bee hereby deriued vnto vs. For if we could contemne the world and worldly vanities, as things of small worth, then would they not be as heauie clogs to hinder vs from running the Christian race, and from ascending in our meditations into Gods kingdome, to take possession for the present of our heauenly inheritance with our mindes and thoughts, till our soules and bodies doe come thither: then would we not suffer them to take vp all our cogitations, care, studie, and labour, about the getting or preseruing them, so as wee haue little or no time left to performe seruice vnto God; or if at all wee doe it, yet with much distraction and perturbation: then would the tentations of the diuell haue no power to draw vs into sinne, wanting this wages of iniquitie, and these alluring baites, wherewith hee inticeth vs to

come

come into his nets of perdition: for who would ſerue ſatan for nought, or for ſuch things as he contemneth, or but lightly valueth, leauing the ſeruice of his Creator and Redeemer, and thereby hazarding the eternall loſſe of thoſe heauenly excellencies which he hath promiſed vnto his ſeruants in the life to come? Then ſhould wee haue a true golden age, free from all oppreſsion, bribing, extortion, fraude, wrongs, diſſenſions, treaſons, rebellions, and innumerable other outrages, which are cauſed and occaſioned through the immoderate loue of theſe earthly things; and perfect loue and charitie being entertained amongſt men, they would ſtriue who ſhould exceed other in al good and Chriſtian duties, louing vertue and goodnes for their owne ſakes: then would not thoſe who abound with theſe worldly things be euer the prouder, or with ſcornefull inſolence ouerlooke their brethren; for who is proud of that which hee contemneth? Neither would thoſe that want them be much troubled, hauing for the preſent Gods better gifts, euen his ſanctifying and ſauing graces, and for the time to come

farre more excellent hopes, life eternall, and the vnspeakeable ioies of Gods glorious kingdome. For who bewaileth the want, or lamenteth the losse of those things which he lightly esteemeth, especially hauing both in possession and hope, such things as are of farre greater worth and excellencie? Finally, if wee were perswaded to contemne the world and worldly vanities, and highly to esteeme of the ioyes of Heauen, then would we not feare the approach of death, but bid it welcome with a cheerefull countenance? seeing it taketh vs from the things which we doe not much regard, and entreth vs into the possession and fruition of our better hopes, euen a kingdome matchles, and glorie endlesse. Whereas contrariwise, when these worldly things bee ouerualued, and too much loued and desired, they wholly take vp mens meditations, and disable them for Gods seruice, they lay them open to satans tentations, and make them readie to perpetrate and commit any wickednesse, which may further them to the obtaining of the things which they affect; neither is there any stop in the way to hinder their headlong

course

course in sin, vnlesse it be when their worldly desires do crosse one another: they puffe men vp with pride when they inioy them, and consume them with griefe and discontent when they want them: and to conclude, they make death most terrible, because it plucketh thē violently from these delights, vnto which their hearts are fast glued, and forceth them to leaue the things which they dearely loue, hauing no assurance or hope of a better life. For the auoiding of all which euils, and for the furthering and aduancing of the former benefits, I haue laboured in this argument, euen aboue my strength, God shewing his power in my weakenes, and causing my desire to supplie that which was wanting in my health. Of which my labours I haue chosen your Lordship for patron, partly to shew my loue and dutie vnto you, from whom I haue had, both al the meanes of my maintenance which I enioy, wherewith I haue been enabled to labour, and opportunitie to exercise that poore talent which I haue receiued from my great Lord and master: and partly because I thought, I could not dedicate vnto you a booke of a fitter argument,

gument, wherein your ſelfe may at your beſt leaſure meditate; ſeeing on the one ſide the greatnes of your place, and height of your honors and preferments may (without your greater vigilance and circumſpection) incline your affections too much to the loue of theſe earthly things, and on the other ſide your age (vnto which God adde many yeares for his owne glorie, the Churches good, and your owne euerlaſting comfort) is not likely in courſe of nature to allow vnto you any long poſſeſſion of theſe momentanie things. In regard of both which, your Honour cannot bee too well armed againſt the immoderate loue of theſe worldly vanities, nor haue your heart too much inflamed with that diuine loue of Heauen, and thoſe moſt glorious ioyes in Gods preſence, which you ſhall inherit for euermore; becauſe hereby you ſhall inioy Gods bleſſings more ſecurely whileſt you haue them, when as your heart is not ſo fixed on them but that you can bee content to leaue them; and part with them alſo with ioy and comfort, when as you are aſſured, that you ſhall exchange them for thoſe heauenly ioyes,

and

and rich treaſures of Gods glorious kingdome, which infinitely exceede all earthly preferments in worth and excellency. Which if my poore labours, added to your better helps, and holy meditations, might any way further, I ſhould much more reioice in being a poore inſtrument of your ſpirituall good, then in the inioying of thoſe earthly benefits which I haue receiued from you. The Lord more and more inrich your noble heart with all ſpirituall and ſauing grace, and after a long and happie life on earth, vouchſafe vnto you the euerlaſting fruition of his glorious preſence, and that fulneſſe of ioy which is at his right hand for euermore. Amen.

Your Honours in all humble
dutie moſt bounden,

Iohn Downame.

To the Christian Reader.

THe Christian mans life is a continuall warfare, wherein hee is daily assaulted (I know not whether, with greater subtiltie or furie, policie or power) by three puissant enemies, the diuell, the world, and the flesh; euery one of which haue many legions vnder their conduct, which are ready to second and succour them, when they giue signe of battaile. The diuell is the grand captaine, and generall of all these forces; the world and the flesh, are chiefe commanders vnder him, who haue many millions of spirituall enemies vnder their ensignes, that continuallie fight against vs. Satan ordereth the battaile, and guideth all these forces to his best aduantage, and our ruine; the world ministreth vnto him weapons and munition, whereby this fight is maintained; and the flesh like a wicked traitor openeth the gates of our soules when we are assaulted, and receiuing the pay of worldly vanities, ioyneth with these externall forces to work our final ouerthrow. The issue of this fight is either their, or our victorie: the former is accompanied with the diuels triumph, and our perpetuall captiuitie and thraldome in the chaines of darknes; yea with the most exquisite and ineffable torments of hell fire: the other, with the crowne of victorie which our great
2.Cor.4.17. Commander, the Lord of hosts, hath promised to those that ouercome; euen that superexcellent and eternall waight of glorie reserued in the highest heauens.

The consideration whereof, as it should moue all Christians valiantly to fight the Lords battailes, to forget all labour,

bour, and to contemne all danger, especially seeing they haue the power of God to assist them, and his gracious promise, that if they will bee his souldiers, they shall also bee conquerours; if they will but fight, they shall assuredly ouercome: so also should it incite all Gods faithfull ministers, who are appointed by him to bee in this spirituall warfare, not onely souldiers, to fight in their owne persons, but also the Lords captaines to teach, guide and direct, both by word and example, those who are committed to their charge, yea as much as in them lieth the whole armie of the Church militant; that they also be carefull and diligent to teach the ignorant the Lords march, the discipline of his warre, the order of his battels, and how to manage their spirituall weapons for their best aduantage: that they likewise incourage and hasten the white liuered, and freshwater souldier to the fight; that they rouze vp the sluggish, by often sounding in their eares the terrible thunder of Gods threats, and the sweet tunes of his promises; that they moderate the heate, and mitigate and restraine the desperate boldnesse of those, who are ouercaried in their blind zeale, with spirituall wisdome and discretion, which are otherwise apt in themselues to bee intrapped with the subtiltie, and to fall into the ambushments of their enemies, to their vtter ruine and destruction.

Being therefore called through Gods vndeserued grace to this function, I thought it my dutie, besides my other labours in my ministerie, to attempt this worke; the which I acknowledge might haue been much better atchieued by some of the Lords great Worthies, vnto the least degree of whose strength and excellencie I haue not attained: but being by them either omitted, or but by the way, as some speciall occasion required, briefly touched; I thought it better, notwithstanding my great weakenesse, to vndertake it, then that it should be wholly neglected; and by doing in this the

Lords

Lords busineſſe what I could doe, to put others in mind who are of greater abilitie, what they ſhould doe; drawing them on by my example to perfect that, which I have but rudely attempted; wherein my poore labours ſhal but ſerue as ſoiles, to ſhew the greater glory of their ſurpaſſing excellencies, and but as courſer wares, to make their finer ſtuffes more ſaleable and commendable. And hauing through Gods aſſiſtance finiſhed and ſet foorth the firſt part of this Chriſtian Warfare, wherein I haue laid open the ſubtiltie, power, politicke ſtratagems, and pernicious tentations of Satan our grand enemie; and withall haue armed and furniſhed the weake Chriſtian with ſuch means and ſpiritual weapons, as may by the bleſſing and aſſiſtance of Gods holy ſpirit, ſtrengthen him in the incounter, repell the enemie, and obtaine victorie; and hauing found that the Work, like courſe meate in the time of a great dearth, hath been eſteemed of many hungrie ſoules aboue deſert, their neceſſitie, and not any ſelfe excellencie giuing worth vnto it, and making it, though in it ſelfe but homely fare, pleaſing and acceptable to their ſharpened appetites: I haue the rather bin incouraged to ſet vpon the ſecond part of this Warfare, & to arme the Chriſtian againſt all thoſe aſſaults, which the ſecond enemie of our ſaluation, the world, aſſaileth him with; which as the following diſcourſe, and the experience of al times ſufficiently ſhew, are no leſſe dangerous and pernicious then the other. And becauſe I hold a ſtrange paradox in the conceit of worldly men, maintaining that theſe earthly things are baſe and of little worth, and therefore to bee contemned or lightly valued, which they ſo much magnifie in their iudgements, adhere vnto in their hearts and affections, and both get and keepe with ſo great care and labour, and loſe with ſuch bitter griefe; I thought it fit (beſides my wonted order) not onely plentifully to confirme this truth by the holy Scriptures, but

also to alleage the sayings of the godly learned, and ancient Fathers, who haue liued in former ages, to shew the conformitie of our iudgements, and our vnanimous consent in expounding those places of holy scriptures, which serue for the clearing and prouing of those points, for which I alleage them; lest perhaps mine owne writings and assertions might seeme to haue proceeded out of some melancholicke or discontented humor, which might make me to contemne the world, because it hath alwaies contemned me, and so carrie no credit with them, if I were not backed with their better authoritie. And to the same purpose, I haue also more plentifully then is my vsuall custome, alleaged the sayings of the wisest Heathens, and most learned Philosophers; because hauing to deale with carnall worldlings, who notwithstanding make shew and profession of Christian religion, I might moone and perswade them, if not in the feare of God, and for conscience sake, yet at least for shame to assent vnto that truth, vnto which Pagans and Infidels haue yeelded and subscribed, who haue had no other knowledge to guide them, but the light of nature. The which my labours, I humbly submit to the graue censure of the iudicious, learned, and godly Reader: the which I hope to find more fauourable; because my errours may more iustly be excused, seeing I doe not trauell in a path beaten by others, who haue gone before me, but in an vncouth and vnusuall way, where I haue not had the tract of other mens steps for my direction; there being none that I know of, especially of our countrimen, that haue purposely laboured in this argument. The Lord blesse these and all other my labours, that they may bee powerfull and effectuall, for the aduancement of his glorie, the good of his Church, and the comfort and edification of all the particular members thereof, who shall haue any vse of my poore

ministerie;

wilfulnesse; that being armed and strengthened hereby, against the politicke furie, and powerfull cunning of our spirituall enemies, they may obtaine a full and finall victorie ouer them, and also the crowne of victorie, euerlasting glorie, and happinesse in Gods Kingdome.

Amen.

From Lothburie in London, the seuenth of May, Anno Dom. 1611.

Thine in the Lord,

I. D.

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      - 4. Our assured hope of victorie. §. 9.
      - 5. The greatnes of the reward promised to those that ouercome.
  - 2. The manner of his fight, and weapons which he vseth, which are tentations either on the
    - Right hand, See A.
    - Left hand.

A.

Right hand, to wit, arising from prosperitie, of which

1. In general, where is shewed,
   - 1. What it is in it selfe, to wit, good, and the gift of God. §.3.
   - 2. In respect of vs, to wit, of an indifferent nature,
     - Good to the good, who vse it well, where is shewed what is required hereunto.
     - Euill to the euill, who abuse it, to the which abuse we are prone. §.5. and so prosperitie becommeth a dangerous enemie, against which wee must be armed. Chap. 5. 6.

2. In speciall, where the tentatiõs are distinguished diuersly in respect of their matter & subiect frõ whence they arise, in which respect these tentatiõs are either

- Inward, arising out of our selues, & that either frõ something in our
  - Soules, and respect either
    - Morall vertues, of which
      - 1. In generall, where is shewed that morall vertue is vaine, being seuered from faith and godlinesse. Chap. 7.
      - In special, where of wisedome, which is either
        - Spirituall, which is much to be esteemed. Chap. 8.
        - Worldly and carnall, which is much to bee contemned. Chap. 9.
    - Certaine gifts and ornamẽts of ỹ mind which are
      - 1. Learning. Chap. 10.
      - 2. Knowledg which is either of
        - Mechanicall sciences. Chap. 11.
        - Of ỹ true religion without the power of godlinesse. Chap. 12.
  - Bodies, which are tentatiõs, arising either from
    - Beautie, which is either
      - True. Chap. 13.
      - Counterfeit: where of painting. C. 14.
    - Strength. Chap. 15.
    - Health. Chap. 16.
- Outward, arising frõ externall obiects: as from
  - Persons of worldlings, who corrupt with their euill companie, and that either by their
    - Euill example and communication. Chap. 18.
    - Friẽdship. Chap. 19.
  - Worldly things. See B.

B.

Worldly things, al which are referred to three heads, to wit, honors, riches, & pleasures, of which it is entreated in the second booke: and

- 1. Generally, where is shewed what they are
  - In their owne nature: Chap.1.§.1.2.
  - In their vse to vs, to wit, indifferent,
    - Good to ŷ good who vse them rightly. Cap.1.§.5.
    - Euill to those who abuse them.
- 2. Specially, where is entreated of honors, riches and pleasures, which are either
  - Good, and thus
    - Honors are good,
      - In their own nature. Cap.2.§.2.
      - Vnto vs, in their vse, namely, to the good of them who vse them well. §. 5.6. &c.
      - Of whom they are to be desired. §. 15.16.
    - Riches are good,
      - In their own nature. Cap.3.§.1.
      - Vnto vs whē they are wel vsed, where is shewed
        - 1. That riches are not absolutely to bee contemned. §6. to 10.
        - The cautions which are to bee obserued to their right vse. Chap. 4.
    - Pleasures are good, Chap. 5. and that both
      - Diuine pleasures, which are chiefly good and desirable. §.1.2.
      - Naturall and ciuil, which are good,
        - 1. In their owne nature. §.3.to 6.
        - 2. Vnto vs, when they are well vsed. §.6.to 10.
  - Euil when they are abused, & thus men abuse them, when they make them their idols, by preferring them in their iudgements, affections and practise, before spirituall graces & heauenly ioyes, in cõparison whereof, they are to be contemned, vnto which cõtempt ŷ following treatise perswadeth, Chap.6. where is propoũded,
    - 1. The signs of this worldlie idolatry, & carnall loue wherby we may know whether we be infected with this disease Chap.7.
    - 2. Remedies. See C.

C.

Remedies to cure vs of it, where of ŷ argumẽts which perſuade to the contẽpt of the world, which tend to ſhewe that worldlie things are not to be eſteemed and loued, in compariſon of ſpirituall and heauenly: neither

- In themſelues:
  - Firſt, becauſe they bring not vnto vs anie true or certain good, becauſe they are not
    - In their owne nature of anie great goodnes, though wee ſhould obtain thẽ, and ŷ becauſe they are
      - Vaine, and of no excellencie, from whence it followeth, that they doe not ſatisfie thoſe that haue them: Chap.8.to 20.
      - Vnprofitable, and mixt with manie miſeries: Chap.20. to 26.
    - Nor yet haue in thẽ any certaintie in reſpect either of our
      - Getting thẽ: Chap.26.
      - Keeping thẽ: C.27.to 30.
  - Secondly, becauſe through our corruptiõ they are cauſes of much hurt, being occaſiõs and prouocations vnto all ſinne, both againſt
    - God.Chap.30.31.
    - Our neighbour.Chap.32.
    - Our ſelues as they deriue vnto vs manie euils, and that both
      - Temporal, which are either
        - Ciuill, and meerelie humane: Chap.33.
        - Spirituall: Cap.34.
      - Eternall: Chap.35.
- Not in reſpect of vs, becauſe we are
  - Pilgrimes on earth. Lib.3.Chap.1.
  - Citizens of heauen, and heires of thoſe eternall ioyes and happineſſe which infinitely exceed all worldly things. Chap.2.3.&c.

THE FIRST BOOKE OF THE SECOND PART OF THE Christian Warrefare, containing diuers arguments, whereby wee may be armed against the tentations of prosperitie, and perswaded to contemne worldly vanities, in comparison of Gods spirituall graces and heauenly ioyes.

CHAP. I.

Of the World, the second enemie of our saluation, and what it is.

THere is none shall be thought fit to raigne with Iesus Christ in the kingdom of heauen, but those who haue bin conquerors here on earth; not of some small countrey or petite kingdome, for that great glorie shal neuer be the crowne of so meane a victorie; nor (like *Alexander*) of the greatest part of the earths knowne territories; for so a man may attaine to the height of this glorie, and yet remaine a slaue to his owne passions and ambitious lusts, and be a vassall after his victorie to that which he seemeth to haue ouercome. But he who will raigne with Christ, must conquer the whole world, not with the sword and arme of flesh, but with the spirit of God, and the shield of faith, whereby hee repelleth all the tentations thereof; both the charming allurements whereby hee might be infeebled, and the fierie darts of affliction and persecution, whereby hee might bee

§. *Sect.* 1. *That there is none crowned, but he that doth ouercome.* Apoc. 3. 21.

1. Ioh. 5. 4.

discouraged; neither so admiring the one, nor regarding the other, as that he should suffer them to hinder him in his way to his heauenly countrie. Yea hee must together with the world ouercome the prince of the world, and all the power of hell; and which is a victorie of greatest difficultie, he hee must ouercome himselfe, and his owne corruptions; which conquest whosoeuer obtaineth, hee putteth to flight these forraine forces at the first onset: whereas contrariwise it is in vaine to haue warres abroad, if in stead of peace and subiection there be nothing but treason, discord, and rebellion at home; these inbred enemies being alwaies readie to betray and lose, that which is recouered and wonne with great paine and difficultie, and to yeeld into the enemies power in a day, that which hath been got with a yeeres labour.

§. *Sect.* 2. *That the world is sometime take in good part, and so to be loued as a friend.*

Concerning the meanes of resisting and ouercomming our first and chiefe enemie Satan, I haue alreadie intreated in the first part of my Christian Warfare: And now it remaineth, that being assisted with the same spirit, wee encounter also the world, which is the second enemie of our saluation, and teach the weake Christian how he may so manage his spirituall weapons, as that he may be assured of a triumphant victorie. But lest whilest we fight against our enemie, wee should bend our strength against those that bee our friends, because they are intitled by the same name, let vs learne to distinguish the one from the other, and consider in what sense we are here to take the world, which is a word of ambiguous signification, and how it is to bee imbraced as a friend, and how to be auoided or withstood as a mortal enemie. To this purpose wee are to know, that the world in the Scriptures is sometimes taken in a good, and sometime in an euill sense. In the former it sometime signifieth the whole vniuerse and goodly frame of heauen and earth, and so it is an excellent creature of Gods making, approoued as good by his owne testimonie, whereby the glorie, wisedome and power of the mightie Creator is manifested and declared, according to that of the Psalmist: *The heauens declare the glorie of God, and the firmament sheweth the worke of his hands.*

Act. 17. 24.

Gen. 1. 31.

Psal. 19. 1.

Sometime

Sometime it ſignifieth the whole earth and ſea, which is appointed of God to bee the place of habitation for his creatures; in both which ſenſes it is taken, Ioh.1.10. *He was in the world, and the world was made by him:* and in this ſignification alſo the world is good, ſauing onely that it is defiled with mans ſinne, as being the ſtage whereon hee acteth all his wickedneſſe. To this purpoſe one ſaith, that *the world is ſaid to lie wholly in euill, not becauſe it ſelfe is euill, but becauſe euils are committed in it by men:* euen as the woods are infamed when they harbour theeues, and as wee hate the ſword wherewith mans blood hath bin ſhed, and the cup in which poyſon hath been tempered, not becauſe of any faultineſſe that is in them, but becauſe of their wickedneſſe who haue abuſed them vnto euill. Sometime the world is taken for all mankind that liueth in the world, both good and bad, beleeuer and infidell; and in this ſenſe the Apoſtle ſaith, *that by one man ſinne entred into the world*, that is, into all mankinde, who were corrupted in *Adam* as ſinning in his loynes. Neither are we to hate and fight againſt the world, being vnderſtood in this generall ſignification, leſt wee ſhould be found (like that curriſh *Timon*) haters of humane ſocietie, and enemies of our owne nature. Finally, the world ſometime ſignifieth the faithfull onely; not becauſe they are of the world; for being in the world, Chriſt hath choſen them out of the world; but becauſe the world was created, and is continually preſerued for their vſe and benefit, namely, that it might ſerue as a place of trial, where they ſhould be fitted for Gods kingdome, and a paſſage through which they might trauell into their heauenly countrey, the new Ieruſalem. And in this ſenſe it is ſaid, that *God ſo loued the world, that he gaue his only begotten ſonne, that whoſoeuer beleeued in him ſhould not periſh, but haue euerlaſting life.* And the Apoſtle ſaith, that *God was in Chriſt and reconciled the world vnto himſelfe, not imputing their ſinnes vnto them.* And Chriſt is ſaid, to be *a propitiation or reconciliation*, not for the Apoſtles and Diſciples only, *but for the ſinnes of the whole world*, that is, for al in the world that ſhall beleeue in him. Now in this ſenſe wee are not to fight againſt the world, ſeeing it is reconciled and at peace with

Ioh.1.10.

1.Ioh.5.19.

Mundus in maligno poſitus, non quòd mundus ipſe ſit malus; ſed quòd mala in mundo fiant ab hominibus, &c.

Hieron. in 1. ad Gallar.

Rom.5.12.

Ioh.3.16.

2.Cor.5.19.

1.Ioh.2.2.

God, nor to loath that which God so dearely loueth: yea we must loue those who are of this world, as our selues, as being subiects of Christs kingdome, and fellow members of his bodie.

§. *Sect.* 3. *In what sense the world is to be reputed our enemie.*

But this word is also taken in the Scriptures in euill part, and that most vsually, and so it signifieth somtime reprobate, wicked, and vnbeleeuing men, who hauing yeelded themselues ouer, as voluntarie slaues vnto Satan, for the wages of worldly vanities, willingly yeeld obedience vnto him as their prince and soueraigne, and submit themselues to be ruled by the law of sinne, imprinted by him in their corrupt natures, which is flatly opposed to the law of nature, written in the hearts of our first parents, and afterwards in the tables of stone, by the finger of God; opposing with all their malice, power and policie, against God, and the kingdome of Iesus Christ; hindring as much as in them lieth the prosperitie, encrease & propagation thereof, & hating, enuying, and persecuting those, who will not be allured by any worldly baits to renounce the seruice of Christ, and to ioyne with them in the seruice of sinne and Satan. And thus the world is taken, Ioh. 15. 19. *If yee were of the world, the world would loue his owne, but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you.* And 16. 20. *Ye shall weepe and lament, but the world* (that is, the wicked of the world) *shall reioyce.* And this is that world, which the Apostle *Iohn* saith *lieth wholly in wickednes*, and is therefore excluded by our Sauiour Christ from hauing any part in his prayers, or benefit by his mediation: Ioh. 17. 9. *I pray for them, I pray not for the world.* Now these are called the world, because they are the worlds citizens, which mind only worldly things, and setting their hearts and affections vpon the earth and earthly vanities, doe in comparison thereof contemne God and his kingdome.

2. Tim. 2. 26.
Rom. 7. 23.
Ioh. 15. 19.
and 16. 20.
1. Ioh. 5. 19.
Ioh. 17. 9.

Dicuntur improbi mundus quoniam configurati sunt huic mundo. August.

Somtime by ỹ world are signified worldly things, which Satan and wicked men vse as meanes to draw men from the seruice of God, to the seruice of sinne; whether they be alluring baits whereby they intice vnto wickednes, as pleasures, profits and preferments; or discouragements, whereby they

1. Cor. 7. 31.

seeke

seeke to dismarten and hinder them in the way of godlines, as troubles, afflictions, and persecutions.

And sometime both these are ioyned together, in which sense the Apostle *Paul* saith, that *he was crucified to the world, and the world to him*; where by world he vnderstandeth whatsoeuer in the world, whether men or other creatures, are opposed to the kingdome of Christ, all which were as little valued by this holy Apostle, as a crucified or dead man esteemeth of the things of the liuing. And so the Apostle *Iohn* ioyneth them, though not in the same word, yet in the same sentence, 1 Ioh. 2. 15. *Loue not the world, nor the things of the world.* And thus wee will take the world in this discourse; vnderstanding *thereby whatsoeuer in the world, either in it own nature, or through abuse, allureth vs to the seruice of sinne and Satan, or discourageth and hindreth vs in the seruice of God, and the meanes of our owne saluation; whether it be wicked men, or the creatures abused by Satan and our corruption, as occasions and motiues vnto euill.* Or more briefly thus: *Whatsoeuer in the world is the instrument of the diuell, to draw vs vnto sinne.* Gal. 6. 14.

Whereby it appeareth that wee are not to oppose against, as our enemies, and to pursue with our hatred, wicked men in the world absolutely, or as they are men, but respectiuely as they are wicked, and hating their sinne we may, yea wee ought to loue their persons, as being the creatures of God in respect of their essence, who haue in them (how wicked soeuer) some good naturall parts, and common gifts of the spirit, which precious pearles are to be valued euen when they are found in these filthie dunghils. And as our hatred ought not to be generall and absolute in respect of the obiect, so in respect of the quality it should not be deadly and malitious, but it must bee mixed and sweetned with compassion and commiseration, yea with sorrow of heart, that they are no better, and with a desire of their conuersion and amendment, that so emnitie ceasing, they might become worthie of our loue. Our hatred must (like our Sauiour Christs anger) be ioyned with holy mourning, because their hearts are so hardned in sinne; and though we are to esteeme them enemies, yet our eyes (like *Dauids*) must guse out with riuers of waters, Mark. 3. 5. Psal. 119. 136.

§. *Sect.* 4. *How wicked worldlings are to be hated.*

Cum hominibus pacem habebis, bellū cum vitijs.

nature, how euill they know not vnlesse Gods law. The like also may be said of all other creatures in the world, abused by Satan and his wicked imps, as baits to allure vs vnto sinne; which are to be contemned and loathed, not in their owne nature, but in respect of the abuse onely, as afterwards shall appeare.

CHAP. II.

Of the nature and qualitie of our enemie the world.

§. *Sect.* 1. *That the world is euill and wicked in it selfe, yeelding obedience to Satan, as the prince thereof.*

AND thus haue I shewed what the world is, and as it were haue singled our enemies out of the companie of our friends; lest our loue of these should slacken and abate our zealous courage in opposing against our mortall foes; or our hatred of those should make vs to dislike and hate our wel-deseruing friends. In the next place we will consider of the nature and qualitie of our enemie; and then shew his weapons and forces which hee vseth in this fight, that so wee may know the better how to auoid his furie, and to arme our selues against the encounter. And for the clearing of the former wee will briefly shew what the world is in it selfe, and then respectiuely what it is to vs. In it selfe, the Scripture saith of it, that it is euill, yea so

Gal. 1. 4. euill, that Christ Iesus spared not to giue his owne most precious blood, to deliuer his seruants out of this spirituall Egypt: and lest wee should thinke that this euill hath but a little tainted it, or that it is corrupted but in part only, the

1. Ioh 5. 19. Apostle *Iohn* telleth vs, that the whole world lieth in wickednes, not a little sprinkled or dipped, but sourced and sunk into a deepe and bottomlesse gulfe of sinne. The which will more manifestly appeare if wee consider that this wicked world, like a rebellious traitor, hath denied and refused to haue the Lord and great Creator of heauen and earth for his Soueraigne and King, and will not yeeld any obedience vnto his lawes and commandements, but contemneth his promises and rewards, as also his threatnings and punishments. And contrariwise hath submitted himselfe to Satan

as

as his prince and gouernour, yeelding obedience vnto his will, and subiecting himselfe to be ruled by the law of sinne, for the wages of worldly vanities, as pleasures, profits, and preferments. Whereof it is that in the Scriptures the diuell is called the [a] prince of the world, and the [b] gouernour thereof; not because he is indeed the ruler and gouernour of heauen and earth, to dispose of all at his pleasure (for this is Gods royall prerogatiue, whose slaue and vassall Satan is, and forced to doe his will when he most opposeth it) but because he ruleth in the children of disobedience, hauing them alwaies [c] readie as his deuoted bondslaues to do his will: who are called the world, because they set their hearts and affections vpon it; it being the nature of loue to transforme as much as may be the louer into the nature of the thing beloued, and so to denominate the one according to the name of the other. Yea he not only as a king ruleth their outward actions, but also in their hearts and consciences, causing them to yeeld vnto him free, willing and absolute obedience: and therefore he is also called the god of the world, who with his mists of falsehood blindeth the eyes of infidels and worldings, so as they cannot see his vglie filthines and palpable lies, nor the diuine puritie and excellencie of their Creator, and the glorious light of his truth.

[a] Ioh.12.31. and 16.11. Ephes.2.2.
[b] Ephes.6.12. Ephes.2.2.
[c] 2.Tim.2.26.
2.Cor.4.4.

§. *Sect.2.* *That the world fighteth vnder Satan against God.*

And as the world yeeldeth this subiection vnto Satan as his king and soueraigne, so also it maketh choice of him for his captaine and chiefe commander, receiuing his colours and cognizance, marching vnder his conduct, and fighting vnder his standerd with like inueterate malice, both against God himselfe, and all his Church and children. Against God the world opposeth with such deadly and implicable hatred, that it is impossible for any to [a] adhere vnto the world, but hee must necessarily be diuided from God; nor [b] serue it, but hee must neglect and disobey the Lord; nor [c] loue it, but God and he must be at emnitie. Neither doth it onely oppose against the diuine nature, but also against euery person of the Deitie; it rebelleth against God the Father and Creator, by refusing to serue him as his creature, but contrariwise disobeyeth his will, and desperately reie-

[a] 1.Ioh.2.15.
[b] Matth.6.24.
[c] Iames 4.4.

keth all his commandements, yeelding voluntarie obedience to his arch-enemie the diuell; it [d] receiueth not the Sonne Iesus Christ as it Sauiour and Redeemer, but treadeth vnder foote his precious blood, and maketh but a mocke of all his sufferings, neither doth it [e] receiue the holy Ghost the sanctifier, but checketh all his motions, and scorneth all his sanctifying and saving graces, preferring before them worldly toyes and base vanities of no value. Needs therefore must the world be exceeding wicked, which submitteth it selfe to bee ruled and guided by that wicked one Satan; needs must it be outragiously euill, which purposely and malitiously opposeth it selfe against God the author and fountaine of all goodnesse.

[d] 1 Ioh. 1. 11.

[e] Ioh. 14. 17.

§. Sect. 3. *That the world is a most dangerous enemie.*

And thus we see what our enemie is in himselfe: now to vs he is exceeding dangerous; for he is so malitiously subtile, so treacherously cruell, and armed with such forces and power, that vnlesse the Christian man be well fitted with the spirituall armour, and mightily strengthened and defended with the spirit of God, hee is sure either to bee vanquished and ouercome, or else to receiue shamefull foyles. This danger is by one thus described: *There* (saith he) *is the world, where as there is much malice, little wisedome, where all things are limie and catching, all things slimie and slipperie, all things couered with darknesse, and beset with snares; where soules are endangered and bodies afflicted, where all is vanitie and affliction of spirit.* Another saith, that *the world is pitch, which defileth those who come neere it with the least touch: It is birdlime, which intangleth his admirers with sin and eternall death; it is a snare, which with his pleasures and riches, as it were offered baits, alloureth and catcheth vnwarie men, and draweth them with it into the net of destruction: and therefore impossible it seemeth to me that hee who liueth according to the lawes of the world, should passe away hence pure and vndefiled from the filth of the world.* In respect of which danger the world is fitly compared to a perillous sea, in which howsoeuer some escape shipwrack, yet none escapeth danger. For with vaine hopes as with a prosperous gale of winde, men are allured to hoyse vp the sailes of their desires, and to enter into this perillous.

Mundus ergo est vbi malitiæ plurimum, vbi sapientiæ nihil, &c. Bernard.

Dago Philonius, in Tiliano, de scient. benè morien. fol. 28.

tillous paſſage and courſe of worldlings, but before they can arriue at the wiſhed hauen, they encounter a thouſand deſperate dangers; one while they are toſſed with tempeſtuous ſtormes of troubles, croſſes, and vexations; ſometime lifted vp with their hopes, as though they ſhould touch the heauens; ſometime dieſected and caſt downe with feare, as though they ſhould bee ſwallowed in the gulfe and (as it were) hell of deſpaire; now they are in danger to daſh againſt the rockes of violence and oppreſſion, and ſoone after to ſplit their ſhip vpon the ſands of treacherie and falſehood: ſometimes they are carried into an vncouth vaſtnes in hazard to loſe themſelues in the bywaies of error, vnleſſe following the aduice of their skilfull Pilots, Gods meſſengers and Miniſters, they ſuffer themſelues to be guided and directed with the Card of Gods word: ſometime they are driuen into the ſtraits, where they are beſet with perils, heere Scylla, there Charybdis, being readie to fall into the one, whileſt with improuident care they auoid the other. Which being paſſed, their danger is not paſt; for though the ſtorme, rocks and ſands ſpare them, yet are they beſet with ten thouſand wicked fiends, which like cruell pirats are readie to rob them of all thoſe rich wares of Gods ſpirituall graces, and to enchaine them in their galleys of endleſſe bondage. But ſay they are not encountred with theſe rough dangers of troubles and croſſes, ſay that they haue a faire calme of proſperitie, and a comfortable ſhunſhine of worldly fauours; ſurely howſoeuer their ſecuritie may be much more, yet their danger is not abated, yea rather it is much increaſed. For being thus encalmed, they haue neither power nor will to go forward to the bleſſed hauen of eternall happineſſe, but contrariwiſe being bewitched with thoſe Syrens ſongs of carnall-alluring pleaſures, they caſt themſelues headlong into the gulfe of perdition, they now deuouring them which before allured them. This danger by another is thus expreſſed:

This world (ſaith he) *is to Chriſtians a dangerous ſea: for as the ſea being ſtirred with aduerſe ſtormes doth mount aloft, and cauſeth a tempeſt to the paſſengers; ſo the world being moued with the conſpiracie of wicked men, doth trouble the mindes of the* Ambroſ. in Rom. 8.

faithfull,

faithfull, and with ſuch diuerſitie is this effected by the enemie, that a man can hardly know what is firſt to bee auoided: for if higher powers ceaſe to oppoſe, it exaſperateth the mindes of priuate men againſt vs; if their rage be alſo appeaſed, it ſetteth all on fire by thoſe who are of a mans owne familie; and if this alſo be quieted, by his art hee ſetteth diſcord betweene brethren and neere kinred, that ſo tempeſtuouſly beating vpon the houſe on euery of the foure corners, he may on one ſide or other cauſe a ruine. For which cauſe it is with one conſent to be fled from of all Chriſtians, &c. And this he inforceth elſewhere: *Flee* (ſaith hee) *the ſea of the world, and thou ſhalt not need to feare ſhipwracke,* &c. *In the ſea when as the windes rage, though all be not caſt away, yet all are ſubiect to great danger.*

Ambroſ. in Luc. 4. tom. 5.

§. *Sect. 4. That the world is a malicious enemie.*

But how dangerous this enemie is, it will better appeare, if we doe conſider the will and abilitie, the malice and power thereof; which if they be in an high nature and degree ioyned together, the perill muſt needs be out of meaſure perillous.

Concerning the malice of this enemie, it is exceeding great and vnreconcilable, inueterate and perpetuall. For as taking part with our arch-enemie Satan, it malitiouſly oppoſeth againſt God, ſo alſo againſt all thoſe who profeſſe themſelues his children and ſeruants. And as the Libbard ſo hateth man, that with furious malice it will flie vpon his picture or image, ſo this Serpents brood the world, as it maligneth God himſelfe, ſo alſo with like hate it purſueth thoſe in whom the image of God is repaired. And as with outragious malice and deadly outrage it perſecuted our head Ieſus Chriſt, ſo with equall furie it rageth againſt all the true members of his bodie. Of this our Sauiour gaue vs warning, Ioh. 15. 18. *If the world hate you, you know that it hated me before you.* 19. *If ye were of the world, the world would loue his owne; but becauſe ye are not of the world, but I haue choſen you out of the world, therefore the world hateth you.* 20. *Remember the word that I ſaid vnto you, the ſeruant is not greater then his maſter. If they haue perſecuted me, they will perſecute you alſo.* And this appeareth by continuall experience euen from the beginning of the world. *Caine* a wicked worldling perſecu-

Ioh. 15. 18. 19.

teth

teth and murthereth his religious brother *Abel*, as soone as hee saw that God respected him. The sonnes of men with giantlike furie oppresse the sonnes of God, the Sodomites maligne holy *Lot*, *Ismael* persecuteth *Isaac*, *Esau Iacob*, the idolatrous Egyptians cruelly oppresse Israel, the people and Church of God, with more then barbarous furie, *Saul* pursueth *Dauid*, *Iesabel* the true Prophets, the heathenish Gentiles the Church of the Iewes, the Scribes and Pharisees, Christ and his Apostles, and the vnbeleeuing Pagans, the beleeuing Christians. In a word, there was neuer any escaped, but assoone as they haue been friends with God, they were presently accounted the worlds enemies; and no sooner doth God receiue them into fauour, but the world pursueth them with malice and hatred.

§. *Sect.* 5. *That the world is a subtill enemie.* Luke 16.8.

But as the world is exceeding malitious, and therefore willing; so also it is very powerfull, and therefore able to hurt vs, seeing neither policie nor strength is wanting vnto it; for *the children of this world are wiser in their generation then the children of the light*, as the wisest of men, and wisedome of God, giueth testimonie; and a thousand cunning sleights they haue to deceiue vs, and tenne thousand subtill policies to betray and circumuent vs. So that Christian wisedome which dares not exceed the bounds of simplicitie and truth, seemeth vnto them doltish sottishnes, and sillie foolishnes; and in regard of their aduantages of dissimulation, lying, and base treacherie, it were most easie for them to ouermatch and goe beyond them, did not the Lord by his infinite wisedome and power defeate their policies, and conuert the wisedome of these *Ahitophels* into meere foolishnes.

§. *Sect.* 6. *That the world is a powerfull enemie in regard of it owne strength.*

So also it is exceeding strong both in it owne strength, and in respect of the great forces which our owne corrupt flesh doth minister vnto it. In it selfe it is so puissant, that Satan maketh choice of it as his chiefe champion to fight against vs; it is his right hand wherewith he striketh vs; it is the armorie which affoordeth vnto him all those mortall weapons wherewith hee woundeth vs; it is the treasurie which yeeldeth vnto him all that wages whereby he hireth

vs

vs to offend God, and all those alluring baites wherewith he inticeth vs vnto sinne: neither could Satan hurt vs with his sharpe hookes of hellish tentations, vnlesse they were couered with the sweete baites of worldly vanities; he could not get vs stoope, and intangle our selues in his nets and lime-twigs of sinne and wickednesse, vnlesse he vsed stales in our owne likenes, and betraied vs by the example and perswasions of men like vnto our selues. Thus he inticed *Eue* with a faire apple, the sons of God with the beautie of the daughters of men, *Lot* with the pleasures of Sodom, *Achan* with the wedge of gold, the chiefe of the Iewes with the glorie of the world: yea in these haires of worldly vanities his strength so mainly lieth, that when he was to vse all his policie, and imploy all his forces, to get the victorie of the sonne of God himselfe, hee maketh choice of these worldly weapons, and inticeth him to sinne by offering vnto him the baites of worldly necessaries, honours and preferments; with which when hee could not ouercome, hee fleeth from him as despairing of victorie. So that wee may here learne, that Satans chiefe strength consisteth in the worlds aides, and that in the conflict of tentations hee will flee, when the world cannot ouercome, as despairing of the conquest when his chiefe forces faile him.

Matth. 4. 11.

Neither doth Satan with his owne foule hands offer vnto vs these baits and bribes to allure vs vnto sinne, but hee chuseth as his messengers and deputies those who are in our owne likenesse, and couered with the same flesh. He inticeth chast *Ioseph* to commit vncleannes, by the perswasions of his wanton Mistrisse; the Israelites to filthinesse, by the wicked Moabites; the people of God to Idolatrie, by the example of the cursed nations, and *Salomon* by his outlandish wiues. Whereby it commeth to passe that his counsailes haue more free audience, his perswasions greater authoritie, and his gifts wherewith he allureth vs to commit sinne, are lesse suspected and mistrusted. By all which it plainly appeareth that the worlds forces are not weak, seeing in them consisteth Satans chiefe strength, and that his power and policies are not securely to be contemned, seeing our arch-

enemie

enemie the diuell placeth in them his chiefe confidence for the obtaining of victorie.

But no little are these forces strengthened for our ouerthrow, through the aide and helpe which our owne corrupt flesh ministreth vnto them. For as the world is Satans wildfire, wherewith he inflameth vs; so our flesh is the tinder which receiueth and nourisheth this fire, as soone as it is cast into it; and such a neere league of friendship there is betweene our flesh and worldly vanities, that Satan can be no more readie to offer, then it to receiue this wages of sin: whereof it commeth to passe, that when by the word of God, or the motion of his holy spirit, we thinke vpon these earthly vanities, that wee may learne the better to flee and contemne them, they sticke to our fingers when wee would throw them away, they catch vs when we would flee from them; and being insnared with these worldly lime-twigs, (like the sillie bird) the more wee struggle to get out, the more we are intangled and disabled. So that it fareth with vs as with the foolish louer, who fondly louing, but yet worthily disliking his ill-deseruing mistresse, groweth to a seeming resolution to forsake her companie, and armeth himselfe with many forcible arguments to strengthen him in his purpose; but at the next meeting he is so allured with her lookes, and so bewitched with the least apparance of a proffered fauour, that he doteth on her againe with more then wonted fondnes. The reason hereof is, because it is as naturall for our corrupt flesh to loue the world, as for the loose youth to loue the cunning harlot, for the water to runne downe the hill, the fire to ascend vpward, or for the tender hearted mother to loue her deare bought and only babe. So that it needeth no arguments to perswade vs to imbrace his sinfull vanities, for only the sight of them is sufficient to allure vs, our own affections more violently drawing vs, then the inticing eloquence and well framed reasons of the best perswading Oratour.

§. *Sect.* 7. *That much strength is added to the worlds forces through our corruption.*

But if wee would haue yet a more plaine and euen palpable demonstration of the great power and puissance of this our enemie, let vs propound the experience of former times,

§. *Sect* 8. *The power of the world shewed by the experience of former times.*

and

and of our owne daies, and take a view of thoſe trophies of victorie, which the world hath erected in all ages for the eternizing of his owne glorie; and you ſhall finde that the greateſt Potentates of the earth, the great Commanders of conquering armies, they who haue moſt excelled in wiſedome and policie, in power and fortitude, in temperance and in all other ciuill and morall vertues, haue after all their victories, bin vanquiſhed by the world, fettered in the chaines of his vanities, tied to his triumphant chariot; offering themſelues euen after they haue ſubdued the greateſt part of the earth, to become the worlds ſlaues and ſworne vaſſals, for the baſe and contemptible wages, either of windie honors, vncertaine riches, or carnall pleaſures. Neither hath this bin the caſe of the worlds deuoted ſeruants onely, but of the ſtoicall contemners of the world, who hauing caſt downe the gauntlet of defiance, and as it were challenged to fight with it in ſingle combat; haue at vnawares receiued foyles, in the very time of challenge, with their owne weapons, affecting the praiſe of the world by their diſpraiſes of it, and being tickled with vaine pleaſure, whileſt they haue declaimed againſt the vanitie of pleaſures; and when as by the waight of their arguments they haue ouercome their epicuriſh aduerſaries, themſelues haue been ouercome with pleaſure no leſſe vaine and carnall, although more ſubtile and refined. Yea this puiſſant enemie hath not only conquered the heathen multitude, and ruled amongſt them as an vniuerſall Monarch, (for if this were all, his power were not ſo terrible, ſeeing they wanted a Captaine to guide them, ſpirituall eyes to direct them, and the ſhield of faith which might beate backe the force of the worlds furies) but not contented with his owne territories and dominions, he hath made fearefull inrodes euen into the holy land, and hath fought many fierce battels in the middeſt of Gods viſible monarchie, vanquiſhing ſome of Gods profeſſed ſeruants through their owne treacherie or cowardize, and leading them captiue to doe his will; foiling many euen of his great Worthies, through their ſecure negligence; and finally murthering and killing (though not ouercomming)

others

others, who reſiſted his furie and would not yeeld. In the formoſt ranke was *Saul*, whom of Gods elected and anointed king, he made his owne deuoted vaſſall; *Abſalon*, whom of the ſonne of a holy and religious king, he made with the baite of honour a bloodthirſtie rebell, and (it is to be feared) the ſonne of perdition; *Demas*, who of a diſciple became an apoſtate; and *Iudas*, who being hired with the wages of iniquitie, of an Apoſtle became a diuell. In the ſecond was iuſt *Noah* foiled with intemperance, righteous *Lot* defiled with filthie inceſt; the tenne Patriarkes, ſome of which were ouercome with luſt, ſome ſtained with blood, and all ouerborne with pride and bitter enuie; holy *Dauid*, firſt defiled with luſt, and then embrued with innocent blood, the feare of God for a time being beaten back with the feare of loſing his credit in the world: religious *Ezechias* ſwolne with a cruell blow of vainglorie which the world gaue him, through his great conceit of his riches and treaſures; a diſeaſe much more dangerous then that ſwelling ſore, of which through the mercie of God he had recouered. And to theſe we might adde the ſtrong *Sampſon*, and the wiſe *Salomon*, whom the world ouercame by his female forces; and the Diſciples themſelues, enuying one anothers greatneſſe, and contending for ſuperioritie there, where the meaneſt inferiour is much more glorious then the earths greateſt Monarch. In the laſt march that armie of glorious Martyrs, againſt whom the world raged with barbarous crueltie, and ſo farre preuailed in the fight, that hee foiled, yea murthered their bodies, though hee could not hurt their ſoules, they being inuincible and immortall.

The power of the world ſhewed, by the experience of theſe preſent times.

But leauing former ages, let vs come vnto our owne, §. *Sect. 9.* where we may obſerue a world of victories, which the world hath through his force and cunning obtained, euen in theſe latter times, which are ſtill freſh in our memories and daily ſubiect to our view. And to ſay nothing of the barbarous Heathen and wilde Indians, who ſcarce acknowledge any other maſter (vnleſſe it bee the prince of the world) nor expect any other wages but what is paid vnto them out of the worlds exchequer; to paſſe by the Turkes and Saracens, the

worlds

worlds deuoted vassals and sworne souldiers, waged by him to fight continually against the kingdome of Iesus Christ; and not to speake of the whole kingdom of the Romish Antichrist, whose whole religion is nothing else but a mixture of superstition, hypocrisie, and worldly policies, of purpose inuented and contriued, that they may attaine their worldly ends, and maintaine their glorie and authoritie, inrich their chests, and wallow themselues in the filthie sinke of voluptuous pleasures; euen amongst our selues who haue giuen our names to Iesus Christ, and doe make profession of his holy Gospell; how many are there, who hauing in their baptisme taken vpon them the badge of Christian profession, do make apostasie from their faith, and in the whole course of their liues shew, that they are professed worldlings, seruing this wicked master with all their thoughts, words & works, for the wages of worldly vanities; minding onely earthlie things, and being in their cogitations and hearts fast glued vnto the ground, so as they haue neuer any leisure to lift them vp in any holy and heauenly meditations; talking of nothing but of their worldly businesses and delights, and how they may compasse & atchieue their worldly designes; and all their actions aiming at this marke how they may increase or continue their riches, pleasures or preferments? How many are there (who not daring for feare of that hellish condemnation, which they heare is so terrible, to giue themselues ouer wholly to the seruice of the world) do notwithstanding vnequally share themselues betweene God and Mammon, giuing the world their hearts, yea and their bodies too, sauing that they doe an houre or two in a week, make (as it were) a tender of them to the grand Lord, offering vnto him the small pepper corne of their outward deuotion, for feare of forfeiting the tenure of their saluation? How many disguized hypocrites are there, who offer vnto God more seruice, but with as small deuotion, and professing religion, oftentimes with shew of zeale more then ordinarie, doe notwithstanding secretly reconcile themselues vnto the world, swearing vnto him their allegeance for the hire of earthly trifles? who offer vnto the Lord only the sa-

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crifice of their lips, and take vpon them the vizard of religion, that their shew of godlinesse may increase their gaine, and set forward their worldly ends; but when God and the world, religion and their pleasure, profit and preferment, are so diuided, that they cannot together be imbraced, then they vnmask themselues, cast aside the Lords liuerie; and openly professe that if they must haue but one, then the world alone shall be their Lord and master.

§. Sect. 10. *That the world often preuaileth with Gods seruants.*

And all these proclaime the worlds force and power by their vtter ouerthrow and base slauerie. But how many are there besides who in the sinceritie of their hearts serue the Lord, and fight vnder his standerd, who feele often the force of the worlds blowes, and receiue deepe and grisly, though not mortall wounds, in this conflict? How many are there who hauing escaped out of the diuels slauerie, and had the vpper hand in many combats of tentation, after they haue put him to flight, and obtained a glorious victorie, are pursued and ouertaken by the world, which encountring and closing fast with them, either casteth them downe, or grieuously foileth them, by wounding their consciences with some knowne sinne, or maketh them to stand still, or at least exceedingly hindreth their race in the course of Christianitie? How many are there who haue lost their first loue, and are much abated in their zeale, becomming cold and negligent in the duties of Gods seruice, and in the workes of mercie and charitie towards their brethren, after that the world hath combated with them? And yet alas so secure we are, that though this enemie be much more dangerous and pernicious then Satan himself, ouercomming more through his treacherous flatteries, then his grand captaine by his open violence, yet the most thinke not of it, as of a mortal foe, but as though it were a kinde friend, they impart vnto it a great share in their loue and affection, esteeming it aboue Gods spirituall graces whilest they haue it, and mourning with sorrow and bitter griefe when they are forced to part from it. And howsoeuer they professe enmitie against the world, as being commonly reckoned for one of the enemies of our saluation, yet their quarrell is but against an idle

name: for as for the nature of the world, what it is, and the dangerous effects which it worketh, they know it not, much lesse doe they with any care furnish themselues with such spirituall weapons as might enable them to fight against it. Whereof it commeth to passe that they are vanquished by the world at vnawares, and liue in subiection to this dangerous enemie, and neuer feele the burthen of their bondage, because it is sweete and pleasing to the flesh.

CHAP. III.

Reasons to moue vs to resist and fight against our enemie the world.

§. *Sect.* 1. *God commandeth vs to oppose against the world.*

AND thus haue I shewed the dangerousnes of this enemie, both in respect of his malice and power, by the first whereof is inferred the necessitie of the fight; for such is his malice that he will hearken vnto no peace, but if we will not ouercome him, he will surely ouercome vs: by the other carnall securitie is taken away, and we stirred vp with all diligence to prepare our selues against the encounter; seeing wee are not to fight against a weake and contemptible enemie, but against a politike and powerfull champion, with whom few haue combatted, but either they haue been shamefully foyled, or vtterly ouerthrowne. But that we may the rather be incouraged to proclaime warre against the world, with which we are too too prone in our owne corrupt nature to be in league and amitie, let the reasons following induce vs. First, the Lord hath by speciall commandement inioyned vs to haue no amitie or correspondencie with the world and worldly vanities, but to renounce and contemne it, both in our actions, and also in our hearts and affections, as being vnworthie both our labour and our loue. The former, Rom. 12. 2. Rom. 12. 2. *Fashion not your selues like vnto this world, but be ye changed by the renewing of your minde.* And elsewhere it willeth vs *to vse this world as though we vsed it not*, as being a false and treacherous friend, who will deceiue and betray vs when

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we most trust it, *because* (saith he) *the fashion of this world goeth away*, or as the words may more fitly signifie, *because the beautie and glorie of this world doth seduce vs*, and like a false guide misleadeth in directing. The other, 1. Ioh. 2. 15. *Loue not the world, nor the things that are in the world, &c.* 1. Ioh. 2. 15.

The second argument may be taken from the passion of Christ: for hee shed his precious blood to cleanse vs from these worldly and wicked lusts, and victoriously triumphed ouer the world vpon his crosse on our behalfe, not that wee should yeeld our selues to the subiection thereof againe, being thus dearely redeemed from it, not that wee should still haue our hearts and affections fast nailed to the earth, and glued as it were vnto worldly vanities, but that wee should contemne and tread them vnder our feete, as being partners in his victorie, and that *being risen with Christ*, in glorious triumph ouer them, *we should seeke those things that are aboue, where Christ sitteth at the right hand of God, and set our affections on things that are aboue, and not on things which are on the earth.* And though our abode be vpon the earth, *yet our conuersation should be in heauen, from whence we looke for a Sauiour then the Lord Iesus Christ*; in comparison of whose infinite worth we are with the Apostle *Paul* to esteem all earthly *things drosse and dung, yea euen losse that we may gaine him.* And this argument the Apostle *Peter* vseth to encourage vs to fight against and forsake worldly lusts: 1. Pet. 4. 1. *For as much as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is, that hee which hath suffered in the flesh, hath ceased from sinne. 2. That hee hence forward should liue (as much time as remaineth in the flesh) not after the lusts of men, but after the will of God. 3. For it is sufficient for vs that wee haue spent the time past of the life after the lust of the Gentiles, walking in wantonnes, lusts, drunkennes, in gluttonie, drinkings, and in abominable idolatries, &c.* amongst which one of the most famous and commonest is, to set vp the world as an idoll in our hearts, which should bee the temple of the holy Ghost. §. *Sect.* 2. *The second reason taken from the passion of Christ.* Col. 3. 1. 2. Phil. 3. 20. verse. 8. 1. Pet. 4. 1. 2.

The third argument is taken from vnauoidable necessitie: for first it is necessarie that we fight against the world, or else §. *Sect.* 3. *The third reason taken from*

neceſſitie of this fight ſeeing the friends of the world are enemies to God.

we ſhall fight againſt God, there being oppoſition betweene them without meane, and therefore no neutralitie admitted, but whoſoeuer ioyneth not with God, is on the worlds part, whoſoeuer loueth the world hateth God, and who ſo loueth God hateth the world. This is plaine, Iam. 4.4. *Know you not that the amitie of the world is emnitie with God? Whoſoeuer therefore will be a friend of the world, maketh himſelfe the enemie of God.* And the Apoſtle *Iohn* vſeth it as an argument to diſſwade vs from the loue of the world, becauſe wee cannot loue the world and God too. *If any man* (ſaith hee) *loue the world, the loue of the father is not in him.* For as ſoone as the loue of God is ſhed abrode in our hearts, it moueth vs to loue him againe, who hath thus dearely loued vs, and louing him to loue his friends alſo, & to hate his enemies. As ſoone as we are reconciled vnto God and become his ſeruants, we preſently oppoſe againſt all thoſe who make oppoſition againſt our Lord and maſter, and when as wee are made his ſonnes by adoption and grace, we cannot chuſe in our filiall affection, but take our fathers part, breaking off all friendſhip with thoſe which are his enemies, and making warre againſt thoſe who fight againſt him. To this purpoſe the Apoſtle ſaith, that as *ſoone as the grace of God*, that is, the doctrine of grace and reconciliation, *doth appeare, it teacheth vs to denie vngodlines, and worldly luſts, and to liue ſoberly, and righteouſly and godly in this preſent world.* So that the loue of the world and the loue of God, peace with the world, and peace with God, will not ſtand together. And therfore the Apoſtle *Paul* ſaith, that *Demas* forſooke him, and together with him the ſeruice of God, when he began to imbrace the world. And our Sauiour telleth vs plainly, that *no man can ſerue theſe two maſters*, being ſo oppoſed one againſt the other, *for either he ſhall hate the one, and loue the other, or elſe he ſhall leane to the one, and deſpiſe the other: yee cannot* (ſaith he) *ſerue God and mammon.* As well then may we reconcile fire and water, light and darknes, righteouſnes and vnrighteouſnes, Chriſt and Belial, as God and the world: and therefore when *Iehoſaphat*, though otherwiſe a godly King, would haue bin friends to both, the Lord ſendeth *Iehu* the Prophet vnto him with

Iames 4.4.

1.Ioh.2.15.

Tit.2.11.12.

2.Tim.4.10.

Matth.6.24.

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an ambassage of sharpe reproofe. *Wouldest thou* (said he) *helpe the wicked, and loue them that hate the Lord? therefore for this thing, the wrath of the Lord is vpon thee.* 2. Chro. 19. 2. 2. Chron. 19. 2.

Secondly, of necessitie wee must renounce the world, and flying out of this spirituall Babylon adioyne our selues vnto the kingdome of Iesus Christ, or else we cannot be reckoned in the number of the faithfull, nor haue any part in their priuiledges. Wee must bee sheepe of Christs flocke seuered from the goates, or else we shall haue no share in the benefit of his death and intercession. For Christ hath chosen his faithfull ones out of the world, and hath disfranchised them of all the carnall liberties thereof, as soone as he made them partakers of that glorious libertie of being the sonnes of God. So hee saith, that because the faithfull *are not of the world, but he had chosen them out of the world, therefore the world hateth them.* And more plainly elsewhere: *They* (saith he) *are not of the world, as I am not of the world.* And as those who adhere to the world cannot be reckoned in the number of the faithfull, so can they haue no interest in the death and mediation of Christ, or in any other benefits which are appropriated vnto them, as their peculiar priuileges. For Christ *laid downe his life for his owne sheepe*, and not for goates and wolues, *he hath saued his life for his friends alone*, and therefore not for worldlings, who are strangers, or rather professed enemies; hee *gaue himselfe for his* Church, and consequently those who are seuered from the communion of Saints, and adhere to the world, which is the synagogue of Satan, haue no interest in this gift. And as they haue no part in his death, so neither any benefit in his intercession; for himselfe hath excluded them in that diuine prayer which he made to his father: *I pray* (saith he) *for them, I pray not for the world, but for them which thou hast giuen mee.* Heere therefore wee are put to our choice; either wee must renounce the world, or renounce our part in Christ; we must with the blessed Apostle be crucified and die to the world, or else wee can haue no benefit in the death of Christ; wee must cease to be citizens of the world, and disclaime our interest in his sinfull vanities, or we shall haue no part in Christs

§. *Sect. 4.* *Vnlesse wee renounce the world, we are not of the number of the faithfull.*

Ioh. 15. 19.

Ioh. 17. 16.

Ioh. 10. 15.

Ioh. 15. 13.

Eph. 5. 25.

Ioh. 17.

Gal. 6. 14.

mediation and intercession. Take then which you will, for both you cannot haue; and thrice blessed is he that chuseth the better part, for that shall neuer be taken from him.

§. *Sect.* 5. *Christian religion requireth that we should renounce the world.*

Thirdly, of necessitie wee must vndertake this combat against the world and worldly vanities, because our religion in a great part doth consist in abandoning of them, whereof it is that at our first entrance into the course of Christianitie, when as in our baptisme we take vpon vs the name of Christ, wee renounce the world with all the vaine pompe and glorious vanities thereof, and professe that we will couragiously fight against them vnder the standerd of Iesus Christ. As soone therefore as wee cease this fight, and become friends with the world, setting our hearts and affections more vpon worldly vanities then vpon spirituall things, we steale out of Christs campe like runnagate souldiers, we cast aside Christs liuerie, we slide back from our religion in truth, whatsoeuer wee professe in words, and ioyning in league with Christs enemie wee traitorously make warre against him. To this purpose the Apostle *Iames* saith, *that pure religion and vndefiled before God, euen the Father, is this, to visit the fatherlesse and widowes in their aduersitie, and to keepe a mans selfe vnspotted of the world.* The which we cannot doe vnlesse we abandon and renounce it; for this pestiferous aire infecteth all that liue in it, and as impossible it is to haue familiar conuersation with this wanton harlot, and not to bee inueigled in her bands, and defiled with her vncleannes, as to liue in a mill and to keepe our selues cleane from meale and dust.

Iames 1.27.

§. *Sect.* 6. *The way of the world is the way of sinne.*

Fourthly, the necessitie of leauing the world and renouncing earthly vanities hereby appeareth, in that whilest we continue in the way of the world, wee are in the way of sin, and the way of sinne is the way of death and destruction. So the Apostle saith, that Christ *hath quickned vs that were dead in trespasses and sinnes, wherein in time past we walked according to the course of the world, and after the prince that ruleth in the aire, euen the spirit that now worketh in the children of disobedience, &c.* And the Apostle *Iohn* saith, that *the whole world lieth in wickednesse.* If therefore if wee will not breake off companie with the world, wee walke with it in the way of sinne.

Ephes. 2.1.2.

1. Ioh. 5.19.

sinne and death. If wee make the world our bedfellow, well may our corrupt flesh thinke our bed soft as downe, and sweete as roses, and so cause vs to sleepe a dead sleepe in carnall securitie; yet in truth like filthie swine wee wallow in the sinke and puddle of sinne and wickednesse; and if euer wee awake out of this spirituall lethargie, we shall see our estate most desperate and damnable, till we be seuered from this companion, and cleansed from that filthinesse, wherewith hee hath defiled vs. So that wee may conclude where the holy Psalmist began, Psal. 1. 1. *Blessed is the man that doth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of scorners.*

Fiftly, if wee will be the seruants and Disciples of Iesus Christ, we must of necessitie make warre against the world, for it will haue no peace with vs, but as soone as it discerneth that we are chosen by him, it will pursue vs with mortall hatred; so that wee must fight against it, or it will fight against vs, and so destroy vs for want of resistance; vnlesse wee can be content to renounce the seruice of our Sauiour, and yeeld our selues as slaues to the world, sinne and Satan, who will reward vs for the present with the wages of vanitie, and afterwards with the wages of death. And this argument the Apostle *Peter* vseth, 1. Pet. 2. 11. *Dearely beloued, I beseech you as strangers and pilgrimes, abstaine from fleshly lusts, which fight against the soule.* §. *Sect.* 7. *We must fight against the world if we will be Christs disciples.* 1. Pet. 2. 11.

Sixtly, if we doe not fight against the world, but suffer our selues to be againe defiled with worldly lusts, after that Christ hath shed his blood to wash and cleanse vs, wee shall fall into a fearefull relapse, and make our latter end much worse then our beginning; we shall like filthie dogges returne to our vomit, and with the sow that was washed, to our wallowing in the mire. And this the Apostle *Peter* plainly affirmeth, 2. Pet. 2. 20. *For if they* (saith he) *after they haue escaped from the filthinesse of the world, through the knowledge of the Lord, and of the Sauiour Iesus Christ, are yet tangled therein againe, and ouercome, the latter is worse with them then the beginning.* 21. *For it had been better for them, not to haue knowne the way of righteousnesse, then after they haue knowne* §. *Sect.* 8. *We become apostats if we fight not against the world.* 2. Pet. 2. 20. 21.

it, to turne from the holie commandement giuen vnto them, &c.

§. *Sect.* 9. *The fourth reason taken from our assured hope of victorie.*

The fourth argument to incourage vs to this fight against the world and worldly vanities, is our assured hope of obtaining victorie: for howsoeuer (as hath been shewed) the world is a malitious, politike, and puissant enemie, and we (being considered in our selues) are altogether vnable to make resistance, seeing our nature is weake, and our forces fraile, and which is worst of all, that weake strength we haue being diuided, and ciuill warres at home, our selues contending against our selues, and the flesh which is our greater and stronger part, rebelling and lusting against the spirit, and traiterously ioyning with the world to worke our ouerthrow: yet being by a liuely faith knit vnto Christ, assisted with his spirit, and armed at all points with the spirituall armour of his sanctifying and sauing graces, there is no doubt of getting victorie. For we doe fight against but a conquered enemie, whom Christ alreadie hath subdued, not onely for himselfe, but also for all vs that are true members of his bodie. And this argument of incouragement our Sauiour vseth, Ioh. 16. 33. *In the world* (saith he) *ye shall haue affliction, but be of good comfort, I haue ouercome the world.* Yea this conquest Christ obtained at a high rate, for he gaue his life to free vs from the worlds thraldom, as the Apostle witnesseth, Gal. 1. 4. *which gaue himselfe for our sinnes, that he might deliuer vs from this present euill world.* And therefore hauing so dearely bought this victorie, and our freedome, he will not suffer his paines to be spent in vaine, but hauing all power in heauen and earth committed vnto him, he will giue vs also strength to ouercome, if we will lay hold on Christ by faith, professe our selues his souldiers and seruants, and valiantly fight vnder his standerd, against these spirituall enemies of our saluation. And this comfort and incouragement the Apostle *Iohn* giueth vs: *All* (saith he) *that is borne of God ouercommeth the world, and this is the victorie that ouercommeth the world, euen our faith. Who is it that ouercommeth the world, but he that beleeueth that Iesus is the sonne of God?* 1. Ioh. 5. vers. 4. 5.

Ioh. 16. 33.

Gal. 1. 4.

1. Ioh. 5. 4. 5.

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The last argument to moue vs, is the great reward which accompanieth this victorie, for hauing fought this good fight, we may assuredly expect, with the blessed Apostle, *a crowne of righteousnesse*; and to raigne with Christ in glorie, as himselfe hath promised: Apoc. 3. 21. *To him* (saith he) *that ouercommeth, will I grant to sit with me in my throne, euen as I ouercame, and sit with my father in his throne.* Yea we shall enioy all blessednesse and happinesse, for we shall haue the fruition of God himselfe, and together with him enioy all good things. For so he promiseth, Apoc. 21. 7. *He that ouercommeth shall inherit all things, and I will be his God, and he shall be my sonne.* What therefore though in this conflict we lose, or be driuen to *forsake houses, or brethren, or sisters, or father, or mother, or wife, or children or lands, for Christs names sake*, seeing wee shall haue the worth of these benefits redoubled vnto vs a hundred fold, euen in this life in Gods spirituall graces, and in the world to come shall inherit euerlasting life? What if we be driuen for a moment of time, to beare the easie burthen of some light affliction, if wee shall afterwards be rewarded with a farre most excellent and an eternall waight of glorie? Yea what though in this fight wee lose a temporarie life, if we may be rewarded with life eternall, and that glorie and happinesse which doth accompanie it?

§. *Sect.* 10. *The last reason taken from our reward which accompanieth victorie.* 2. Tim. 4. 8. Apoc. 3. 21. Matth. 19. 29. 2. Cor. 4. 17. Luke 9. 24.

And these are the reasons which may incourage all Christians to encounter this spirituall enemie of our saluation: now if we would know how wee may thus fight against the world, and be assured also that wee haue obtained victorie, we are said thus to combat with it, when we resist and ouercome all worldly motions, which moue or draw vs vnto sinne; and more especially, when being allured to commit sinne, or to neglect any dutie which God requireth, by the worldly baites of riches, pleasures, and preferments, wee doe renounce these worldly lusts, and contemne those base offers, preferring farre before them our obedience towards God, and the reward thereof, his loue and fauour in this life, with all other his spirituall gifts and graces, and the eternall ioyes of his kingdome, reserued for vs in the life to come. And contrariwise when being discouraged in our course of

§. *Sect.* 11. *How we are said to fight against the world, and to obtaine victorie.*

Christianitie,

Christianitie, or vrged and enforced to commit any sinne, with crosses, troubles, afflictions and persecutions which the world and wicked worldlings raise against vs, wee arme our selues with patience to beare the brunt of the worlds furie, accounting sinne the greatest euill, and the burthen of Gods wrath due vnto it the greatest torment; and therefore chuse rather to endure any extremitie, yea to haue our liues taken away, with most exquisite tortures, then wee will be forced to make shipwrack of a good conscience, or incurre the displeasure of our most gratious God by committing any sinne.

CHAP. IIII.

Of the manner of the worlds fight, and how he assaulteth vs, on the one side with prosperitie, and on the other side with aduersitie.

§. *Sect.* 1. *With what weapons the world assaulteth vs.*

THus hauing discouered the worlds forces, and incouraged euerie Christian souldier to the fight: let vs in the next place consider of the chiefe and most pernitious weapons which hee vseth to ouerthrow vs, and obtaine the victorie, and the maner of his warring with vs in the day of battell. His weapons and munition are of two sorts, either his allurements and baits, wherewith hee inticeth vs vnto sinne, reserued against the day of battell in the storehouse of prosperitie; or his weapons of affliction and persecution, whereby hee seeketh to daunt and discourage vs in our Christian march, & cause vs to make a stand, or retire back, and shamefully flee away, which he storeth vp in the armorie of aduersitie. The former may bee called his bullets and gunshot, which kill at vnawares, we not seeing or knowing who hurt vs: the other his swords and speares, more terrible in sight, but lesse dangerous in their vse, because being plainly subiect to our view, wee may better defend our selues against them, and repell their force, either by warding, or declining.

§. *Sect.* 2. The maner of his warring with vs, is either by perswa-

ding

ding in a cunning and deceitfull parley, or by encountring vs with all his forces: in the one playing the dangerous traitor, in the other an open enemie. In the former like a subtile *Rabshakeh*, in his master Satans name, hee offereth vnto vs peace, and maketh many faire promises of great plentie and securitie vnder his protection, if wee will be content to lay aside our armes, and subiect our selues as slaues and vassals vnto his gouernment. And lest these allurements might not preuaile, he mixeth threatnings, and boasteth of his great strength, whereby hee is able to ouercome by force, if fairer meanes will not perswade a yeelding; blasphemously disabling the power of our mightie God, the Lord of hosts, as though he were not able so wel to prouide for vs, or to shield and defend vs against his furie. But if his bewitching eloquence will not moue vs, then hee marcheth against vs with all his forces, and imployeth all his strength and policie to worke our ouerthrow; sometimes hiding the troupes of his temptations in the ambushments of worldly vanities, that is, either behind the high hils of ambitious honours, or in the low delightfull medowes of voluptuous pleasures, or else in the pricking thickets of thornie riches, that so he may assault vs in our greatest securitie, and obtaine an easie victorie; and sometimes hee draweth out his forces in open view, and marcheth against vs with a terrible armie of afflictions and persecutions, presuming to ouercome vs through force and violence. And this is the manner of the worlds fight, wherein as you see hee leaueth no meanes vnassaied to worke his owne will, and our ouerthrow: for being resolued to catch and make a pray of vs, like a cunning fisherman, he either allures vs to swallow the hookes of sin with the baits of worldly vanities; or if he cannot so preuaile, he assaieth to driue vs by force into his nets of perdition, beating vs forward with the staues of trouble and affliction; or like a dangerous theefe intending to spoile vs of the rich treasures of Gods graces, either he cheateth and deceiueth vs, by perswading vs to exchange with him these precious iewels, for some counterfeite trifles and base worldly vanities; or if his cosening cunning preuaile not, like a strong

The manner how the world fighteth with vs.

2 King. 18. 31. 32.

theefe

theefe by the high way side, hee will cruelly assault vs, and endeuour to robbe vs by force and violence. So that it behoueth the Christian man alwaies carefully to watch and to stand vpon his guard, both in the time of prosperitie and aduersitie, that he be not either allured with the one, or oppressed with the other, either inticed with worldly baits to fall into the nets of destruction, or discouraged in his course of Christianitie, with troubles and afflictions.

Nec prospera vita eligenda est, & sola aduersa deuitãda, sed vtraque cauenda est; illa ne corrumpat, ista ne frangat. August. enar. in Psal. 74.

And thus haue I shewed how the world on euery side assaulteth vs; on the right hand with prosperitie, on the left hand with aduersitie; before vs he setteth the bewitching baits of worldly vanities, to intice vs forward in the broad way of destruction; behinde, hee pursueth vs with terrors and feares, that so we may not dare to looke backe; and if we seeme but to make a stand, he whippeth vs forward with the sharp and many stringed whip of crosses and afflictions. Now let vs more specially descend to speake of the worlds tentations, and of the meanes to arme our selues against them, beginning with the tentations of prosperitie, and then afterwards descending to the tentations of aduersitie. And lest wee should vndiscreetly cast away the sound with the rotten, and declaime against Gods blessings, because of the worlds abuse; let vs consider what this prosperitie is, and how we are to esteeme of it in it owne nature, and how it becommeth the worlds assistant, through his abuse and our corruption, to worke our ouerthrow. Prosperitie therefore is nothing else but a confluence or concurrence of al earthly and temporall benefits; as the fauour and friendship of men, health, wealth, peace, libertie, honour, pleasure, and the like. Now if we would know how to esteeme of it, we must consider what it is in it owne nature, and what in our vse. In it owne nature it is good, because it is the gift and blessing of God, which hee bestoweth vpon his owne seruants, as a reward of their loue and obedience. So the Psalmist saith, that [a] *they who loue Gods law shall haue great prosperitie, and they shall haue no hurt.* And the Lord exhorteth the people of Israel [b] *to keepe the words of his couenant, that they might prosper in all that they should doe:* to the same purpose are diuers

§. *Sect.* 3. *That prosperitie is good in it owne nature.*

[a] Psal. 119. 165.

[b] Deut. 29. 9. and 6. 18. 2. King. 2. 3.

other

other places. The giuer therfore doth sufficiently commend the gift, and comming from him as a reward it must needes be good. Secondly, the *Lord loueth and taketh* [c] *delight in the prosperity of his seruants*, as the Psalmist plainly affirmeth; and it is the good of his Saints, and not their hurt, wherewith he is so well pleased. Thirdly, prosperitie in it self is a motiue cause to make vs réder to the Lord praises & thanksgiuing, and is the subiect matter of our Hymnes and religious songs, as may plentifully appeare in the booke of *Dauids* Psalmes: now as it is good to praise God, so that is good for which wee praise him. Fourthly, the seruants of God haue prayed vnto him for this prosperitie, and that both for themselues, and also for the whole Church. Of the former wee haue an example: Psal. 118.25. *O Lord I pray thee saue now: O Lord I pray thee giue now prosperitie.* Of the other: Psal. 122.7. *Peace be within thy walles, and prosperitie within thy palaces.* Lastly, it is made a signe of Gods fauourable presence with his seruants, and thus the Lord is said to haue *been with Ioseph, for whatsoeuer he did he made it to prosper.* So it is said of *Dauid*, that he *prospered and grew, for the Lord God of hosts was with him.* And of *Ezechias*, that *the Lord was with him, and he prospered in all things which he tooke in hand.*

[c] Psal. 35.27.

Psal. 116.12.13

Psal. 118.25.

Psal. 122.7.

Gen. 39.2.23.

2. Sam. 5.10.

And thus it appeareth that prosperitie in it selfe is good: but being considered in our vse, it is not absolutely good, but indifferent, both in respect of the subiect and the vse; for it is good to the good, euill to the euill; good to those who well vse it, and euill in those who abuse it vnto sinne. In the former respect prosperitie is good when it is enioyed by a faithful man, who being in Christ, hath recouered that right in all Gods blessings which we lost in *Adam*. In the other, when it commeth vnto him by lawfull meanes, as the gift and blessing of God; and being enioyed, is sanctified vnto him by the word of God and prayer: as also when as it is moderatly loued and desired, with a willingnes to hold it, as long as God will, and wee may by lawfull meanes; and with contentednes to leaue it, when it pleaseth God to take it from vs. Finally, it is good when as it is vsed and imployed for the aduancement of Gods glorie, who is the fountaine

§. *Sect. 4.* *That prosperitie in respect of our vse, is of an indifferet nature.*

Iob 1.21.

and

and giuer of it, the benefit of the faithfull, and the furthering of our owne saluation. And if any such enioy prosperitie and thus vse it, in this manner, and to these ends, it is to bee accounted vnto them Gods singular blessing, and as a temporall pledge of eternall happinesse. But contrariwise, prosperitie is euill to the wicked and vnregenerate, who haue no right vnto Gods creatures, as also when it is vnlawfully compassed, and naughtily vsed, as when it is immoderately loued and desired, namely, aboue God, his heauenly blessings, and spirituall graces: for as one saith, *it is the concupiscence of the world, and not the world it selfe that hurteth vs.* So also when as we so dote vpon it, that we cannot with patience thinke of leauing it, and immoderately mourne when it is taken from vs; which carefull possession and not simply the vse is condemned. To this purpose the Heathen man speaketh diuinely: *A wise man* (saith he) *would haue these things contemned, not that they should not be had, but that they should not be possessed with care; he will not driue them away from him, but if they be going he will follow them securely, &c. He longeth not riches, but he had rather haue them then be without them; hee receiueth them not into his heart, but into his house; neither doth he refuse them being possessed, but keepeth them, and desireth to haue more large matter or fuell ministred to exercise his vertue.* Finally, prosperitie is euill to those who are thereby made more forgetfull of God, and negligent in performing the duties of his seruice, more iniurious to men, and more slack in vsing the meanes of their saluation. But of these points I shall haue occasion to speake more hereafter when I intreate of the chiefe parts of this prosperitie.

Plus concupiscentia mundi quam substantia nocet. Bernard. in Mat. 19

Ait ista debere contemni; non ne habeat, sed ne sollicitus habeat; non abiget illa à se, sed abeuntia securus prosequetur, &c. Senec de vita beat. cap. 21.

§. *Sect.* 5. *That we are apt to abuse our prosperitie vnto sinne.*

And thus wee are to distinguish betweene prosperitie it selfe which is good, and the abuse thereof which is euill; in which respect alone we are to esteeme it the worlds friend and assistant, whereby he tempteth vs, and our enemie, which we must labour to ouercome: and therefore for distinction sake, let vs, if you please, in this discourse call it worldly and carnall prosperitie, because it is abused as a tentation of the world, to inflame our corrupt flesh with

concupiscence

concupiscence and sinne. Vnto which abuse we are naturally exceeding prone: for as fruite is vnto a childe, libertie to the licentious, cockring loue to an vndutiful sonne, a sword to a mad man, beautie to the lasciuious, and good drinke to a filthie drunkard, such is worldly prosperitie vnto vs. And hence it is that the Lord like a wise Physition (feeling our pulse, and finding that our nature inclineth vs to this plus-rise of prosperitie, whereby our braines are so intoxicated, as wee forget God and all goodnesse) doth purposely labour to preuent it, and maketh wholesome preseruatiues of admonitions to keepe vs from it, in many places of holie Scriptures, as hereafter we shall see. In the meane while we may obserue the exceeding corruption of our vile nature, which so poysoneth and infecteth Gods good gifts & blessings, that they become causes and occasions of euill: and whereas the Lord through the infinite goodnesse of his nature, bringeth good out of euill, and by afflictions, which are ill in their own nature, worketh our good euen our conuersion, sanctification & saluation, we contrariwise through the diuelish tainture of our sinne turne good into euill, and out of Gods benefits, and rich blessings, worke our owne woe, and hasten and set forward (vnlesse God preuent vs with his grace) our owne destruction and damnation.

Chap. V.

Of the dangerousnes of worldly prosperitie.

§. *Sect.* 1. *That the worlds tentations on the right hand are very dangerous.*

NOw hauing seene what this worldly prosperitie is, and in what respect it is our enemy, namely, when it is a tentation of the world to allure vs vnto sin, (as it is vnto all those who immoderately loue and set their hearts vpon it, more then vpon heauenly and spirituall things) let vs in the next place consider of the dangerousnes of these worldly tentations which are on the right hand, that accordingly wee may prepare our selues to make resistance. The danger of worldly prosperitie is exceeding great; for as by *Hippocrates* rule the height of health is the *Seneca.*

first

first degree to some dangerous sickness; so when our worldly estate seemeth most healthie, strong, and vigorous, then is our corrupt nature prone to fall into the perillous diseases of sinne, which are attended vpon with eternall death and destruction. And therefore the wise man saith, *that ease slaieth the foolish, and the prosperitie of fooles destroyeth them.* Where by fooles hee vnderstandeth sinners and wicked men, who abuse their prosperitie, by setting their hearts vpon it, louing and trusting in it more then in God, and strengthening themselues thereby to commit all manner of sinne and wickednesse. So that worldly men enioying prosperitie, and taking all their delight and felicitie in it, are not vnfitly compared to ~~the~~ little infant, who sitteth at the hole of the Aspe, and plaieth with the Cockatrice, whose pastime is their ruine, and their pleasure death. Or like the childe playing with the fire; who no sooner toucheth it with his finger but is burnt, and changeth his sport into teares and crying; saying that herein they are much more foolish then little children, for they feeling the smart doe euer after dread the fire; but these being often burned with the bright shining flames of worldly prosperitie, are not warned, nor made more warie by their owne harmes, but as being besotted in their loue, they still imbrace their ruine, and hunt after that which most hurteth them; like vnto the foolish flye, which is so delighted with the light of the candle, that it regardeth not the heate of the flame, but burning one legge after another, taketh no warning till he be wholly destroyed and consumed. And so doth the doting loue of these fond worldlings bereaue them not onely of all religion, but also of the vse of reason; yea it so stupifieth the senses that they are deafe to all admonition; insensible of their owne smart, and in no possibilitie of being ruled, and gouerned, ordered, or contained by any law: in which respect *Chrysostome* compareth them to such a man, as dwelling with a faire maid whom he fondly affecteth, is by strict order inioyned, that hee presume not to looke vpon her with lasciuious and wanton glances; a thing to him no lesse vnpleasant then impossible.

Prou. 1. 32.

Chrysost. in Matth. 12. homil. 41.

§. *Sect.* 2. But the great danger of worldly prosperitie will more plainly

plainly appeare, if wee doe but conſider, how farre it exceedeth the danger of the ſtate oppoſed thereunto, aduerſitie and affliction. For whereas affliction being an open enemie, terrible in appearance, and making ſhew at the firſt ſight of all his forces, and ſometimes of more then he hath, ſetting before vs ſhadowes, in ſtead of ſubſtantiall enemies, doth make vs more carefull and watchfull to prepare and arme our ſelues, that wee may make reſiſtance: Proſperitie is a ſecret traitor, which hideth hatred and hoſtilitie, vnder the vizard of loue and friendſhip, and thereby maketh vs ſo retchleſſe and ſecure, that in ſtead of oppoſition, wee are readie to receiue this ſerpent into our boſome, and when he incountreth vs with all his forces, ſo bewitched we are with the pleaſing ſight of this glorious enemie, that we cleere all the paſſages, and ſet wide open the gates of our ſoules, to giue him entertainment, voluntarily offering our ſelues to digge in his mines, and in moſt ſlauiſh manner to row in his galleys, ſo as we may be aſſured to enioy his companie. And the reaſon hereof is, becauſe hee deceiueth vs with his treacherie: for at his firſt comming he diſplaieth not his bloody enſigne, but ſetteth vp a flagge of friendſhip, hee aſſaulteth vs not with open force and violence, nor marcheth againſt vs in a terrible and hoſtile manner, but like a ſubtile ſerpent he cunningly glideth and inſinuateth himſelf into our companie; neither doth he as a martiall enemie ſtrike at vs with downe right blowes, but rather like a craftie witch he beſotteth vs with his pleaſing charmes, and with cunning inchantments before he conquereth vs, he maketh vs willing to be ouercome. He doth incline, and not conſtraine, perſwade, and not ouercome, or rather ouercommeth by perſwading, and moſt forcibly conſtraineth by mouing and inclining. He doth not vſe againſt vs any outward terrible forces when hee doth beſiege vs, but (*Sinon* like) with bewitching eloquence, and counterfeit gifts, hee alloureth vs to breake downe the walles of our ſtrength, and with our own hands to make a cleere paſſage for our owne ouerthrow. He doth not when hee commeth to execution, vſe the dreadfull ſword, but rather ſweete and well-taſting poyſons, which

That the ſtate of proſperitie is much more dangerous then the ſtate of aduerſitie.

hurt with delight, and whilest they seeme to nourish, cast vs into a lethargie or dead sleepe of deepe securitie. Finally, he inflicteth on vs no griesly wounds, nor bringeth vs to our end by a foule death; but as it were tickleth vs to death with inueigling pleasures, making vs most to laugh when wee are most tormented, and in a chariot of gold, strawed with roses, he swiftly carrieth vs into hell.

§. *Sect.* 3. *That we are most carefully to take heed of the world when it fawneth on vs.*

Let vs therefore learne to contemne and hate the world our wicked enemie, as well when hee fawneth as when hee frowneth, when he allureth by flatterie and deceit, as when hee constraineth by force and violence: for though hee be then more amiable in view, yet is hee no lesse malitious in truth; and because hee is then lesse suspected, hee is much more dangerous, as hauing better opportunitie to vse all his forces, and to effect all his malitious designes. Why then, alas, should wee giue eare to the worlds flatteries? why should we beleeue this dissembling *Ioab* who will mortally stab vs, whilest hee professeth friendship, and offereth in kindnesse to embrace and kisse vs? why should wee listen to this sweete singing Syren, seeing he bewitcheth in delighting, and maketh vs leape into the sea of destruction? why should his flattering perswasions, ioyned with crocadile teares, moue vs, seeing he either weepeth for ioy to think on his pray, or for spite because his hopes are so long deferred? why should the glorious beautie of his golden cup allure vs, seeing we know that the potion within it is full of deadly poyson, which whosoeuer drinke shall eternally perish? why should we be moued with his inticing gifts to admire his kindnes, seeing by these baites he allureth vs to swallow the hookes of sinne, and offereth these carnall toyes and earthly trifles, no lesse vaine in themselues, then momentany in their continuance, that he may cosen vs in the exchange, mouing vs to giue for them the precious iewels of Gods graces, and our heauenly patrimonie in his kingdome. To this purpose one fitly speaketh: *How great things* (saith he) *doth the world speake vnto thee? how great things doth it clamour behinde thee to intice thee to looke backe, that is to say, that thou maist place thy hope in things present (if at least they may be said*

Augustenarrat. in Psal. 67. tom. 8.

ſaid to be preſent, which are alwaies moueable and mutable) and maſt turne thy minde from that which Chriſt hath promiſed, and not yet giuen (but will giue becauſe hee is faithfull) and reſt thy hopes vpon this neuer reſting and periſhing world? Whereof it is that God mixeth bitternes with the ſweetnes of earthly felicitie, that we may ſeeke after another felicitie, whoſe ſweetnes will not deceiue vs. And in another place: *O world* (ſaith he) *filthie, fraudulent and treacherous; art thou not much more dangerous when thou art kinde, then when thou art troubleſome? art thou not much more to be feared whileſt thou allureſt, then whileſt thou deſpiſeſt? art thou not much more odious whileſt thou diſſembleſt loue, then when thou profeſſeſt mortall hatred?* To the ſame purpoſe ſpeaketh that learned Idiote; *Although* (ſaith he) *euery eſtate is to be feared, yet rather the proſperous eſtate then the afflicted, becauſe this, whileſt it rageth, informeth and teacheth vs, the other whileſt it flattereth, ſeduceth vs; this ſharpneth a mans ſight, but the other maketh him ſtarke blinde. O my God, exceedingly art thou incenſed againſt that ſinner, vnto whom thou permitteſt all things to ſucceed according to his wiſh, and afterwards makeſt him to beare deſerued puniſhment.*

O munde immunde ſallax & proditor, nunquid non periculoſior & blandus quam moleſtus? Auguſt. ſerm. de fallacia mundi, tom. 10 ſerm. 31. Idiota inter orthodoxogr. lib. de patient. verâ contemplatione, cap. 1.

Let vs therefore bee alwaies watchfull ouer our ſelues, but eſpecially when the world fawneth vpon vs in the time of proſperitie, for it is more dangerous being our friend, then being our enemie, and more to be taken heede of when it inticeth vs to loue it, then when it forceth vs to contemne it; *for it ſmileth that it may rage, it flattereth that it may betray vs, it inticeth that it may kill vs, and exalteth that it may ouerthrow vs. Although therfore this dangerous ſea looketh ſmooth, and as it were ſmiling vpon thee, like a ſtanding water, and hath ſcarce a wrinkle raiſed on it by the winde; yet this large plaine hath great hils, the danger is within included, within the enemie lurketh. Weigh therefore your ankers, hoiſe vp your ſailes, let the croſſe be faſtned to the ſaile-yard, for this calme will proue a tempeſt.*

Auguſt epiſt. 144. tom. 2.

Arridet mundus vt ſæuiat blanditur vt fallat, illicit vt occidat, exſollit vt deprimat. Cyprian. Hieronym. ad Heliodorum, tom. 1. pag. 3.

But how farre the ſtate of proſperitie is more dangerous and pernicious then the ſtate of aduerſitie, it may hereby more cleerely appeare; in that whereas affliction commonly maketh vs carefull of our waies, increaſeth Gods ſpirituall graces,

§. *Sect* 4. *The fruits of affliction much better then of proſperitie.*

graces, causeth vs to be more respective of our dutie, and either preuenteth or mortifieth our sinnes: Prosperitie most vsually worketh in vs the contrarie effects; for it makes vs proud, insolent, forgetfull of God, and of all duties which we owe vnto him, it choketh and extinguisheth, or at least cooleth and abateth the heate and vigour of all grace and vertue in vs; and as the Iuie whilest it embraceth the oake, sucketh the sap from the roote, and in time maketh it to rot and perish; so worldly prosperitie killeth vs with kindnes, whilest it sucketh from vs the sap of Gods graces, and so maketh our spirituall growth and strength to decay and languish; neither doe men euer almost suffer an eclipse of their vertues and good parts, but when they are in the full of worldly prosperitie. And as it staieth our course in godlines, and quencheth our vertues, so also it increaseth our corruptions, corrupteth our manners, and maketh vs prone to fall into all sinne, if we be but a little touched with the least tentation. And as the fertill soile being more fat and slipperie, is apter to giue a fall to those that walke vpon it, then that which is grauellie and barren; so this rich and fruitfull ground of prosperitie is much more slipperie, then the barren heaths of aduersitie and affliction, and not one of a thousand doth goe long vpon it, but hee catcheth many downfalles, not only into sinne, but also into danger and punishment which border fast vpon it. To this purpose one of the ancients speaketh fitly, that *abundance of prosperitie, is a notable baite to draw vs vnto sinne, for it puffeth vs vp with pride, and maketh vs to forget the author of our welfare.* And in this respect another saith, *that felicitie is more to be feared then miserie, seeing miserie for the most part bringeth good fruite, from the bitter roote of tribulation; whereas felicitie corrupteth the soule with peruerse securitie, and maketh way for Satan the tempter.* By which it appeareth that our danger is far more when the world allureth vs with the baites of prosperitie, then when it threatneth and afflicteth vs with trouble and aduersitie: from whence an ancient father obserueth, that Christ comming into the world that he might shew vs the way to heauen, both by his doctrine and example, made choice rather

Ambros. de Interpell. lib. 2. cap. 5.

August. enarrat. in Psal. 67.

ther of the afflicted way, then of the faire passage of worldly prosperitie, that we might follow his steps, as being farre the safest way, to bring vs to our heauenly countrie. *Our Sauiour Christ* (saith he) *might by best right haue raigned ouer them as King, whom himselfe had created: but because he therefore appeared in the flesh, that hee might not only redeeme vs with his passion, but also might teach vs by his conuersation, soewing himselfe an example for vs to follow, hee refused to be made a King, and contrariwise voluntarily offered himselfe to suffer on the crosse, hee auoided the glorie of regiment, and embraced the punishment of a shamefull death; to this end, that his members might hereby learne, to flee the worlds fauours, and little to feare his threats and terrors, to loue aduersitie for the truth sake, and fearing prosperitie to auoid it; because this oftentimes defileth the heart with swelling pride, and that helpeth to purge it by repentance. In that the minde doth exalt it selfe, by this after it is thus exalted, it is againe humbled; In that a man forgetteth himselfe, in this whether he will or no, he is forced to remember that which he had forgotten; in that good things before done perish, in this faults cõmitted long ago are cleansed and purged. For oftentimes with the tutillage of aduersitie, the heart is kept downe vnder discipline, whereas if it rush vp to the sterne of gouernmẽt, forthwith it is changed in pride through vse of vaine glorie.* Gregor. pastoral. curæ, 1. par. cap. 3.

But this may yet more plainly appeare, if we consider the effects of both, in the examples as well of former ages, as of our owne times. For how difficult, and almost impossible it is to walke in this sunshine of prosperitie and not be tanned, to breathe this infected aire and not to bee corrupted with noisome and carnall lusts, it is euident, both on the one side, by the huge multitudes of those who in abusing it, haue bin abused by it; and on the other side, by the exceeding raritie and paucitie of those, who by the good vse thereof, haue bin made more vertuous, and better fitted for the seruice of God. For if you take a computation of both, you shall finde a greater disparitie betweene them in their number, then betweene the seruants of God and the seruants of *Baal*, according to *Elias* account; the one exceeding the starres in multitude, the other being as rare as black swans, vnlesse we

§. *Sect. 5.* *The great danger of prosperity shewed by examples of former ages.*

will reckon of some few, who had their prosperitie tempered with a great measure of affliction, which as an antidote expelled the poyson of the other, and like a cold frost nipping their rancknes, made them to become more fruitfull. How many haue we read and heard of, that haue valiantly resisted the assaults of aduersitie, and haue patiently endured pouertie, and that which is worse, losse of wealth, sickneſſe and diseases, banishment, and imprisonment, yea death it self, and horrible tortures, much worse then death? But shew me enow to intitle a number, of those who haue by worldly prosperitie, riches, honours, and pleasures, been made more religious and zealous in Gods seruice, more vertuous, wise, humble, temperate, and more carefull & watchful ouer their waies, that they might not offend God the author of their welfare. Yea shew me almost ỹ man, that hath not by worldly prosperitie bin made worse, more forgetfull of God, more negligent in Christian duties, & vicious in his whole course and conuersation. Whereas contrariwise a whole age were too little to reckon vp those who haue come out of the fire of affliction more purified, profited vnder this schoolemaster, and by these fatherly chastisements haue increased in their loue towards God, and in their care to please him by their holie obedience.

§. *Sect. 6.*

The great difference betweene the same men in prosperitie and aduersitie.

Yea let vs if you will obserue the same men, and you shall see them not the same, but exceedingly differing from themselues in these different estates: look vpon *Saul* in his meane condition, and you shall see him modestly hiding himselfe, as vnworthie to be King; but being once seated in ỹ throne, and swelled with drinking this royall poyson, how proud he is and insolent, disobedient and rebellious, louing his kingdome better then his God, and against his knowledge and conscience, making warre with heauen, rather then hee would not haue it continued to him and his posteritie, though he were iustly deposed for his sinne. See also how in the entrance into his raigne he spareth his enemies, and deliuereth offenders from deserued punishments, but afterwards with deadly and implacable malice persecuteth his friends, and tyrannically murthereth the guiltlesse and innocent.

1.Sam.10.22.

1.Sam.11.13.

1.Sam.22.17.

But

But if worldly prosperitie were only powerfull with wicked worldlings, it were no great wonder: see therefore how it hath also preuailed against Gods Saints. Behold holy *Dauid*, who in his afflicted estate exceeded all in pietie, and was esteemed by God worthie that praise, to bee pronounced a man according to Gods owne heart; how foully hee was foiled with ease and prosperitie, and after many famous victories, now enioying secure peace, was assaulted and vanquished with his owne lusts. See here his great humilitie, comparing himselfe to a dead dogge and a flea; and there (not content with the royalties of a kingdome, vnlesse hee knew ouer how many hee commanded) enioyning, yea forcing, in pride of heart, his seruant *Ioab* to number the people. In this consider his tenderneſse and pious mercie, sauing his enemie when hee had him in his power, his conscience checking him for cutting the lap of his garment, when hee spared his throate; but in that, murthering his faithfull and well deseruing souldier, for no other fault but because his wife was too beautifull for a subiect, yea rather then hee would not haue him dispatched, adioyning others of his innocent seruants in the cruell massacre. Which bloodie sinne hee was now able to disgest without remorce for a long space, and stifly to stand vnder this intollerable waight, who before was very crooked with the farre lighter burthen of his infirmities. So looke vpon *Ezechiah* in his bed of sicknes, and there you shall see him humbling himselfe before God, and praying; and then behold him being recouered to his health, and you shall finde him glorying in his wealth, and in pride of heart boasting of his treasures.

1. Sam. 24. 15.

1. Sam. 11.

Psal. 38. 6.

And if these single victories ouer these great Worthies do not sufficiently shew the strength of this enemie; see what conquests this worldly prosperitie hath made of whole nations: and to say nothing of heathenish people, nor of the foure great Monarchies, who hauing conquered all others, were themselues ouercome by their prosperitie, which first made them licentious in all manner of sinne, and afterwards slaues to their conquered enemies; looke vpon the Israel of God, in the whole time of the Iudges and Kings, and you

§. *Sect.* 7. *That prosperitie hath corrupted and destroyed whole nations.*

shal see them in the time of aduersitie, religious and deuout, forsaking their sinnes and seeking the Lord; but being restored and repossessed of Gods blessings, and florishing in prosperitie, you shall finde them polluting Gods house, erecting idolatrie, forsaking God, and worshipping diuels. And this good *Ezra* obserued and confessed, namely, that the people hauing obtained but a little breathing time from their afflictions, did take occasion thereby to forsake Gods commandements. And *Nehemiah* acknowledgeth that the people abounding with all plentie did eate, fill themselues, and became fat, and then grew rebellious and disobedient, committing all manner of sinne and outrage; for which being deliuered into the hands of their enemies and afflicted, they humbled themselues and cried vnto the Lord for mercie and deliuerance, but hauing againe obtained rest, they returned to doe euill before him.

Ezra 9.8.10.

Nehem.9.25. 26,27.28.

§. *Sect.* 8. *The danger of prosperitie shewed by the experience of these present times.*

But vnto the experience of ancient ages, wee may adde our owne times: for who seeth not that commonly where there is most affliction, there is also most deuotion, religion, and obedience? and contrariwise where there is prosperitie and plentie of all things, there is most want of the feare of God, and greatest penurie of grace and vertue. For the cleering of this, compare the prison with the Court, and the house of mourning with the house of feasting and reioycing; and whereas in the one you shall heare religious discourses, prayers to God, and inuectiues against the worlds vanities; in the other you shall finde nothing but riot and ribauldrie, vaine iesting and blasphemous swearing, surfetting and drunkennes, chambring and wantonnes, audacious boldnes in euill, and shamefastnes in nothing, vnlesse at vnawares, being among their wicked consorts, they haue said or done something that sauoureth of religion, as though there were neither God, nor diuell, heauen, nor hell, and as though they had sold themselues vnto sinne, and had exchanged the eternall ioyes of Gods kingdome, with the temporarie vanities of the world. But lest this dissimilitude of behauiour should seeme to arise from the difference of the persons, and not of their estates, let vs consider the diuers effects

effects of these two estates in the same men. And leauing worldlings to the world, who seeth not that those who make profession of religion, are exceedingly cooled in their zeale, and corrupted in their liues and conuersation, through the prosperitie of the world? and that not only counterfeit Christians, but euen such as in their meaner and more poore estate, would rather haue suffered any persecution, euen to the taking away of their liues, then they would disgrace their profession by offering any scandall, or bee drawne to slacken their pace in the way of godlinesse, are by degrees so carried away with the inticing baites of prosperitie, that first they abate of their heate, and afterwards become lukewarme, or keycold in their religious profession and practise? And howsoeuer they retaine still the name of Christians, lest they should bee branded with that dreadfull badge of apostasie, yet come to the touchstone of their liues, and to their carriage and demeanour in their particular places and callings, and you shall finde many of them, as worldly, couetous, and niggardly in contributing to religious and charitable vses, yea as proud and vaine in apparell, as deceitfull in their dealings, and riotous in needlesse and idle expenses, as professed worldlings. So that whereas aduersitie could not foile them with his sharpest incounters, when hee purposely bent all his forces against them; prosperitie hath subdued them, and made them captiues to the world, as it were in play, taking no great paines to obtaine the conquest.

Now the reasons why wee are so easily soiled and ouercome by worldly prosperitie, are, because it doth soften and effeminate our mindes, so as they can indure no labour, nor sustaine the least force and violence: for as the lute string being softned in water swelleth much in bignes, but loseth all his strength; so our hearts being moistned and mollified with these waters of prosperitie, exceedingly swell in pride, but in the meane time lose all their strength and Christian fortitude, so as they cannot indure the least incounter of an enemie. Or else it is because it maketh vs retchlesse and secure, so as we fearing no assault neuer muster vp our forces, that we may haue them in a readinesse, and so being taken

§. *Sect. 9.* *The reasons why prosperitie is so dangerous.*

ken at vnawares, and vnprouided, we are not able to stand or make resistance: for whereas the cold of aduersitie gathers and vnites all the powers of the soule, and by vertue of this vnion inables them to make resistance, when they are incountred, so the heate of prosperitie dissipating and scattering them, maketh them much more easie to be ouercome. Or which is most probable, because prosperitie puffeth men vp with pride, and making them leaue their dependancie on God, causeth them to trust in themselues and their owne strength; and so God resisteth them in their pride and forsaketh them, who had first forsaken him: and therefore no maruell it is if being left of God, they be easilier ouercome of the weakest enemie. Whereas contrariwise affliction maketh vs flee vnto God for helpe, and distrusting in our selues to relie on his power and promises; and so though we haue to deale with a mightie enemie, yet being shrouded vnder the shadow of his wings, we become safe through his protection.

§. *Sect.* 10. *That a great measure of grace is required to the well managing of our prosperitie.*

And thus haue I manifested the great power of this monarch, by the greatnes of his victories, and haue shewed how much more dangerous he is then affliction and persecution. Whereby it appeareth, that a farre greater measure of grace and Christian resolution is required, to beare and resist the encounters of worldly prosperitie, then of the other which seemeth to flesh and blood so terrible and vnresistable. For as it is much more intollerable to indure a tickling itch then a smarting paine; so it is much more impossible to retaine a Christian constancie in the course of godlinesse, when the world tickleth vs with this itch of prosperitie, then when wee feele the smart and paine of troubles and afflictions; *for where there is greatest libertie of estate, there vertue hath the greatest imployment.* To this purpose one saith fitly, *that it is a note of singular vertue, to striue and contend with worldly felicitie, that it may neither allure, corrupt, nor ouerthrow vs, and great vnhappinesse to be ouercome of this earthly happinesse.*

Vbi plus fortunæ licentia, ibi plus virtutis negotium.

August. serm. 13. tom. 10.

§. *Sect.* 11. *That we ought to keepe a nar-*

The consideration whereof should make vs to keepe a narrow watch ouer our selues, as at all other times, so especially

cially in our florishing prosperitie, becauſe (as hath been shewed) this enemie is much more dangerous, and wee, through our retchleſſe ſecuritie, and carnall loue of earthly things, much more vnable to make reſiſtance. To this purpoſe one ſaith, that *when the perſecution of enemies ceaſeth, our heart is much more vigilantly to be obſerued: for in the time of peace whileſt we haue liberitie to liue, wee take libertie alſo to couet, and compaſſe our ambitious ends.* The which was practiſed by another, as himſelfe profeſſeth: *I feare no leſſe* (ſaith he) *proſperitie then aduerſitie; for proſperitie maketh me with his ſweetnes retchleſſe, and ſo deceiueth me; but aduerſitie, becauſe it hath ſome mixture of bitternes, like vnpleaſant potions, makes me fearefull and ſuſpitious.* Whoſe practiſe let vs alſo follow, caſting aſide carnall ſecurity, and carefully arming our ſelues againſt the tentations of proſperitie, which are pleaſantly pernicious, and moſt hurt vs, when they moſt delight vs, and ſeeme to threaten leaſt danger. Now if wee would know how to fight againſt this enemie, where our chiefe ſtrength lieth, and what are the beſt weapons to be vſed for the obtaining of victorie, wee muſt conſider that the Chriſtian champion muſt not vndertake this combat, nor enter the liſts in his owne name, but (as *Dauid* againſt *Goliah*) we muſt come out againſt him in the name of the Lord; we muſt not relie vpon our owne ſtrength, but vpon the Lords aſſiſtance, and vpon the power of his might, through which alone we are inabled to ouercome; neither muſt our comfort and confidence be grounded vpon any conceit, that wee are able in our ſelues to ſubdue this enemie, but in this, that our Captaine Ieſus Chriſt hath ouercome him for vs. And this muſt make vs to flie vnto him by earneſt and effectuall prayer, deſiring the helpe and aſſiſtance of his holy ſpirit, whereby we may bee deliuered in the day of tentation, and may haue theſe worldly luſts killed and crucified in vs.

How we muſt watch ouer our ſelues in the time of proſperitie.

Gregor. lib. 40. Homil. hom 32.

Bernard. medit. cap. 14.

Ioh. 16. 33.

§. *Sect.* 12. *How we are ſaid to reſiſt the tentations of proſperitie.*

With which our prayers wee muſt ioyne a Chriſtian care to arme vs for the fight, not with *Sauls* carnall armour, for this being vnfit and comberſome, will rather betray vs to the enemie, then defend vs from his force; but with the ſpirituall armour of a Chriſtian, euen the gifts and graces of

Gods

Gods sanctifying spirit. And being armed, we must obserue the best maner of fight for obtaining the victorie: to which purpose let vs know, that wee proclaime warre against prosperitie and worldly vanities, and manfully resist in the combat of tentations; when wee thrust them out from hauing a chiefe place in our hearts, making them as slaues to follow and obey vs, and not as Lords to rule and raigne ouer vs. When as wanting them, wee doe not greatly desire their companie, much lesse vse wicked and vnlawfull meanes, for the obtaining of this vnprofitable societie. When as hauing them we do not set our hearts vpon them, but esteeme them base and contemptible, in comparison of the rich iewels of Gods graces, & the eternal ioies of his kingdom; being contented to lose thē, rather then in the least degree to hazard the other. And when wee immoderatly grieue not, but rest well contented, if it bee the pleasure of God to take them from vs; yea when wee our selues can willingly cast them away for Christ sake, and renounce and forsake them, when as they will not stand with our profession and practise of religion; being content to leaue all the worlds glorie, and to take vp our crosse and follow Christ. In a word, wee fight against worldly prosperitie, when we defie it; we kill it, when we contemne it; we obtaine the victorie when we flee from it, and renounce it; as often as it is the diuels solicitour to perswade vs vnto sinne, or a corriuall with God or his graces wooing vs for our hearts; or an alluring baite which inticeth vs to swallow the hooke of tentations, and to giue entertainment to the wicked suggestions of the diuell.

Chap. VI.

Reasons which may moue vs to contemne worldly prosperitie.

§. *Sect.* I. *Prosperitie seldome bettereth our spirituall estate.*

NOw that wee may not thus set our hearts and affections immoderatly vpon worldlie prosperitie, but may despise and contemne it when it commeth into comparison with Gods fauour and grace, or the glorie

glorie of his kingdome, or allureth vs vnto ſinne; there are many arguments which may perſwade vs. As firſt, becauſe proſperitie doth very ſeldome better our ſpirituall eſtate, and further our ſaluation, but almoſt alwaies maketh vs worſe, more prone vnto ſinne, and further off from God and godlineſſe. For as the Moone being in the full, is furtheſt diſtant from the Sunne, from whom ſhe receiueth her light and brightnes; ſo when we are in the full of proſperitie, we are furtheſt off from God the author and fountaine of all our good. But of this I haue alreadie ſpoken.

§. *Sect.* 2.

The meane eſtate is to be preferred before great proſperity.

Secondly, let vs know that the meane eſtate is much to be preferred before the greateſt proſperitie and abundant plentie of theſe earthly things, not only for the reaſons aboue aleaged, but alſo becauſe it is moſt ſafe and free from danger, as not being ſo low to be trode vpon, nor ſo high as to bee alwaies ſeated in the eye of enuie; not ſo weak as to lie open to all oppreſſion, nor ſo mightie as to be made the marke of conſpiracies and ſecret treaſons: for as the low ſhrubs are made the pray of the beaſts to brouze vpon, and the ordinarie fuell of the fire, and the higheſt trees are moſt ſubiect to lightning and thunder, and expoſed aboue all others to the violence of euery tempeſt; whereas the trees of middle growth are free from both theſe dangers: ſo thoſe who are in the loweſt eſtate of pouertie, are often oppreſſed with wrong and iniurie, thoſe who are placed in the high top of worldly proſperitie, are made more obnoxious to the rage of ſuperiour powers; being either had in ielouſie for their greatnes, as aſpiring too faſt, as though they would ouertop them, or thought in reſpect of their abundance a fit bootie to ſeaze vpon. And only the meane eſtate is moſt free from theſe extreame perils, being below enuie, & aboue cõtempt. And this the very heathen man could diſcerne by the light of nature: *It is* (ſaith he) *the propertie of a great minde, to contemne great things, and to deſire ſufficiencie and mediocritie, rather then abundance and ſuperfluitie; for thoſe are profitable, and euen vitall, but theſe as much as they abound and ouerflow, bring ſurfeits. So too much rankes maketh the corne to lie and rot, ſo boughes are broken with too much bearing, and too much fruitfulnes*

Iob 12.5.

Magni animi eſt magna contemnere, & mediocria malle quã nimia, &c. Seneca epiſt. 39.

fulnes commeth not to ripenes: and the same happeneth to mens minds, which immoderate felicitie burſteth, ſo as they are not only iniurious to others, but alſo to themſelues. Vnto this we may adde the wiſe *Hagurs* authoritie, as it is ſtrongly backed with his powerfull reaſons: *Giue me not* (ſaith he) *pouerty nor*
Prou. 30. 8. *riches, but feed me with food conuenient for me, leſt I be full and denie thee, and ſay, who is the Lord? or leſt I be poore and ſteale, and take the name of my God in vaine.* The meane eſtate is therfore moſt to be deſired, ſeeing it preſerueth vs from forgetfulnes of God, irreligion, and prophaneneſſe, which accompanieth proſperitie, from the vſe of vnlawfull meanes to maintaine our ſtate, and from impatiencie, murmuring and repining againſt God, to which we are tempted in pouertie and aduerſitie.

§. *Sect.* 3.

That proſperitie is but one of Gods ordinarie gifts, which he alſo beſtoweth on the wicked.

Thirdly, let vs conſider that this worldly proſperitie is but one of Gods ordinarie gifts, which is of no great excellencie and worth, being compared with his rich iewels, his ſpirituall graces, and eternall ioyes; as it may hereby plainely appeare, in that he ſcattereth them as common and triuiall trifles, amongſt his enemies, as well as his friends, and beſtoweth them as well on thoſe, who contemne and rebell againſt him, as vpon thoſe that loue and ſerue him; yea moſt commonly he giueth to his children theſe earthly bleſſings with a ſtrait and ſparing hand, and affordeth them to ſtrangers and enemies in great plentie and abundance, both becauſe they are things of ſmall value, and therefore more fit to be the wages of ſeruants and ſlaues, then the patrimonie and portion of children: and alſo becauſe through our corruption, they are (as I haue ſhewed) baits to catch vs, and ſnares to entangle vs. And that God thus diſpenſeth of theſe earthly things, it may appeare plainly by euident places of holy
Iob 12. 6. Scripture: the holy man *Iob* ſaith, that *the tabernacles of robbers do proſper, and they are in ſafetie which prouoke God, whom God hath enriched with his hand:* and in another place he doth
Iob 21. 7. to 16. at large deſcribe the great proſperitie of wicked men, in that they attained to old age, abundance of wealth, and enioyed peace with immunitie from afflictions; in that all which they tooke in hand ſucceeded, and all about them proſpered, in that

that to their profits were ioyned pleaſures, and both continued not only to themſelues euen to their death, but alſo to their children and poſteritie. So the Pſalmiſt telleth vs that the wicked *boaſteth that he hath his owne hearts deſire*, and that *his waies alwaies proſper, and ſtandeth ſo firme in his owne conceit, that he can neither be moued, nor be in danger.* Seeing therefore theſe worldly things are ſo common, baſe and contemptible, let not vs who are heires of all Gods promiſes eſteeme them worthie our loue, when as Gods deſpiſed ſlaues, and trayterous enemies haue them in ſuch great abundance: but let vs fixe our hearts and affections vpon that heauenly inheritance which is prepared for vs, which being of infinite value, is worthie of our loue, as being that rich treaſure, which the Lord hath peculiarly reſerued as a patrimonie for his owne children. And as we are exhorted, *Let vs vſe this world, as not ouer vſing, or abuſing it, that with his goods we may do good, and not be made euill, becauſe in their owne nature they are good; neither are they giuen vnto men by any other then by him, who hath all power in heauenly and earthly things; the which he hath giuen to good men, leſt they ſhould be thought euill, and to euill men, leſt they ſhould be thought excellent, and gifts of greateſt value; and are taken from good men, that they may be tried, and from euill men, that they may be tormented.* And in another place he ſaith, that *it ſeemed good to the diuine prouidence, to prepare for the time to come good things for the iuſt, which the vniuſt ſhall not enioy; and euils for the wicked, with which the good ſhall not be tormented: but he would haue theſe temporall things, good and euil, common to both, that neither the good things ſhould bee ouer greedily deſired, which the wicked alſo enioy, nor the euill things ſhould be diſhoneſtly and vnlawfully auoided, the which are commonly incident to the good.*

Pſal.10.3.5.6.

1.Cor.11.

Sic vtaris hoc mundo tanquã non vtens, vt ex bonis eius bona ficias, non malus fias, &c. Auguſt. epiſt. ad Bonifacium epiſt.70.tom.2.

Auguſt. de ciuit.Dei,lib.1. cap.8.

Fourthly, let vs remember that very rarely the ſame man is richly rewarded, both in earth and heauen, or inioyeth the glorie of the world, and the glorie of Gods kingdome, the treaſures of earth, and the treaſures of heauen; temporall pleaſures, and eternall ioyes: I ſay rarely, leſt any ſhould deſpaire; and but rarely, and not often, leſt any ſhould preſume, and thinke that he may ſecurely, and with eaſe enioy both.

§. *Sect.4.*

Worldly proſperitie and heauenly happineſſe are ſeldome beſtowed on the ſame men.

So

Luk.6.verſ.21. to 26. So our Sauiour pronounceth them bleſſed *that hunger now, for they ſhall be ſatisfied, and that weepe now, for they ſhall laugh, and that are perſecuted now, for they ſhall richly be rewarded in heauen: But contrariwiſe he denounceth a woe againſt thoſe that be rich, becauſe they haue receiued their conſolation; and to thoſe that are full, for they ſhall hunger; and to thoſe that laugh, for they ſhall waile and weepe:* and elſewhere he telleth his Diſciples, that *they ſhall weepe and lament, and the world ſhall reioyce, that they ſhould ſorrow, but their ſorrowes ſhould be turned into ſuch ioy, as ſhould neuer be taken from them.* And the Apoſtle telleth vs, that *it is a righteous thing with God, to recompence tribulation to ſuch wicked worldlings as trouble his ſeruants; but to them that are troubled, reſt with the Saints, when the Lord Ieſus ſhall ſhew himſelfe from heauen with his mightie Angels.* And who can doubt but that the Iudge of heauen and earth wil iudge righteous iudgement? With this agreeth the ſaying of a Father, who bringeth in a worldling, demanding, whether a man might inioy reſt heere, and reſt in heauen; and maketh this anſwere: *This is impoſſible, O man, and in the number of thoſe things which thou vainly hopeſt. It cannot be, it cannot be, I ſay, that he who hath liued in ſloth and ſecuritie, and hath continually ſpent, euen all his dayes in worldly delights, and hath improuidently and negligently paſſed his time, that ſuch an one ſhould attaine that honor and glorie which is reſerued in heauen.* To this purpoſe it is that the Scripture allotteth to euery one their portion, both the wicked and the godly; the wicked do receiue theirs in this life, euen the pleaſures and proſperitie of the world, but the godly theirs in the life to come, when hauing finiſhed their race, they ſhall receiue the crowne of glorie. So the Pſalmiſt ſaith, that *the men of the world haue their portion in this life, whoſe bellies God filleth with his hid treaſures: their children haue enough, and leaue the reſt of their ſubſtance for their children. But I* (ſaith he) *will behold thy face in righteouſnes, and when I awake, I ſhall be ſatisfied with thy Image.* And our Sauiour deſcribing the ſtate of men both heere and in the life to come, in the perſons of *Diues* and *Lazarus*, diuideth to either his owne portion; to *Diues*, and with him to all pompous worldlings,

Iohn 16.20. 21.22.

2.Theſſ.1.6.7.

Chryſoſt. de Lazaro, Conc. 3. Tom.2.pag. 1359.

Pſal.17.14.15.

coſtly

coſtly apparell, delicious fare, and plentie of all things in this world, but eternall torments in the world to come: to *Lazarus*, and with him, to almoſt all the faithfull, pouertie heere, and a great meaſure of miſerie and affliction; but after this life a large portion of eternall ioy and bleſſedneſſe in Gods kingdome. And leſt I might ſeeme to force the parable, you ſhall ſee that our Sauiour Chriſt himſelfe doth purpoſely thus applie it, where he bringeth in *Abraham* ſpeaking thus to the rich man; *Sonne remember that thou in thy life time receiuedſt thy pleaſure* (or as the words in the originall more emphatically ſignifie, thy good things, or thy portion of good) *and likewiſe Lazarus paines*, (or his portion of euils) *now therefore* (ſaith he) *is he comforted, and thou art tormented.* Luke 16.25. τέκνον μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθά σου.

Which reaſon of *Abrahams* being ſyllogiſtically framed, inferreth to worldlings a fearefull concluſion: Thoſe who in their life time liue in plentie and voluptuous pleaſures, ſhall be tormented in hell fire; and thoſe who patiently endure miſeries and afflictions, ſhall be in ioy and bleſſedneſſe: but thou rich man liueſt in all plentie and voluptuous pleaſures, and Gods poore ſeruants patiently endure miſeries and afflictions; and therefore thou muſt be tormented in hell, whereas they ſhall inherit the ioyes of heauen. And in truth what ſhew of hope haue theſe ſecure worldlings, that they ſhould be preferred before the deare ſeruants of God; or what reaſon haue they to imagine, that they ſhall haue a double portion in Gods gifts, both in this life, and in the life to come, when his owne children muſt be contented with a ſingle, though a moſt excellent part, and may ſeldome be ſuffered to enioy both heauenly glorie, and worldly proſperitie, vnleſſe it be tempered and ſeaſoned vnto them with manifold croſſes and afflictions? Yea let them know, and knowing tremble, that the righteous Iudge of heauen and earth doth adminiſter righteous iudgement; and becauſe there is none ſo bad, but haue in them ſome good naturall parts, ſome reſtraining graces, and haue been the inſtruments of doing ſome thing which at leaſt hath had the appearance of good; therfore God being infinit in bountie, will not let any thing, that hath but a ſhew of goodneſſe go vnrewarded, but giueth to

worldlings for these good things in them, or done by them, temporall blessings and benefits, wherewith being rewarded to the full, and farre aboue their deserts, they can expect no more, seeing they haue no part in Christs merits. Againe, because there is none so good and holy, but they are blotted and stained with infirmities and imperfections: therefore the Lord being infinit in iustice, doth not only punish these sins in his owne deare Sonne, but doth also chastise and correct his faithfull seruants themselues, that they may be examples of his righteous iudgements, and teach wicked worldlings what they are to expect for their trayterous rebellion, and outragious sinnes, when as Gods faithfull seruants and deare children, are so sharpely afflicted for their slips and smaller
Ierem. 25. 29. faults, which haue been alreadie fully punished in their Sauiour. O that this were but well considered, and then would worldlings haue little cause to be puffed vp with pride, because they exceed others in worldly pompe and prosperitie: then would all (who are not extreamely secure) when they are greatly aduanced in their worldly estate, carefully take heed that their spirituall estate be not as much impaired, and feare lest this temporal prosperitie be al the portion that euer they shall receiue: then would not those who want these earthly benefits immoderatly desire them, and so vse vnlawfull meanes to attaine vnto them, but would rest contented with their small pittance and short allowance, hopefully expecting to receiue their portion in the life to come: then would not those that haue them, set their hearts vpon them, but would willingly part with them to good vses, that in exchange they might haue the assurance of Gods loue, and their owne saluation, more certainly confirmed vnto them. And hauing this base and brasen money of worldly abundance come to their hand, they would not hoord and still retaine it in their possession, but part with it vpon the next good occasion, lest death comming the value thereof should be cried downe, and so become to be of no worth.

§. *Sect.* 5. *Prosperitie abused increaseth their condemnation who abuse it.*

Lastly, let vs consider that worldly prosperitie immoderately loued, or otherwise abused, not only depriueth vs of our portion in our heauenly inheritance, but also procureth a portion

portion for such as thus abuse it with hypocrites in hell, where there is weeping, wailing and gnashing of teeth: for *woe vnto them that now laugh, for they shall* not only cease their mirth, but contrariwise *shall waile and weepe*: so that worldly mens plentie is their snare, and their prosperitie their ruine, as the Psalmist speaketh. Now if we would also remember how prone we are to this abuse (as before I haue shewed) there would be little reason, why we should greatly desire this worldly prosperitie, if wee haue it not, or not feare it when we haue it, and much lesse that we should take more paines for the obtaining of it, then the rich treasures of Gods kingdome; or set our hearts vpon it with more feruent loue, being both base, momentanie and dangerous, then vpon those heauenly & eternall ioyes which are prepared for vs in the world to come. And thus much shall suffice for those arguments which may generally perswade vs to cõtemne worldly prosperitie, comming in comparison with spirituall and heauenly things, and to flie and renounce it, when it is vsed as the diuels, or the worlds baite to allure vs vnto sinne: vnto which many more might be added; but that I reserue them, and the more full and effectuall vrging of this point, till I come to speake of the contempt of the chiefe parts of this prosperitie, namely the honors, riches and pleasures of the world.

Luke 6.26. Psalm. 69.22.

Chap. VII.

Of morall and ciuill vertues, which are in worldlings, and that they are to be contemned being seuered from sanctifying grace.

AND thus much in generall concerning the tentations of prosperitie, and of the meanes whereby we may resist them: now wee will descend to more particulars, and intreate of the seuerall kindes of these tentations. To which purpose wee are to know that the tentations of prosperitie may diuersly be distinguished, in respect of the matter or subiect of them from

§. *Sect.* 1. *That ciuill vertues do not benefit, but hurt those that rest in them.*

which they ariſe; for they are either inward, and in our ſelues; or outward in ſome externall worldly obiect. The inward either ariſe from ſome thing in our ſoules, or in our bodies; the tentations of the former kinde reſpect, either vertues, or ſome other gifts and ornaments of the ſoule. By vertues I vnderſtand not thoſe which are truly religious graces and holy duties ioyned with the knowledge, loue, and feare of God; but thoſe morall, ethicall and ciuill vertues, which are in a man vnregenerate before his conuerſion, which may well be reckoned as parts of worldly proſperitie, ſeeing there is no earthly comfort, nor worldly happineſſe without them. The which in this diſcourſe I purpoſe not to take ſtrictly, but to comprehend vnder this name the facultie with the function, the internall habite with the external act and operation; all which in themſelues are good, as being the gifts of God, either which wee haue naturally and ordinarily beſtowed vpon vs in our creation, or more extraordinarily wrought in vs by Gods ſpirit, which may be called peculiar gifts, if we reſpect the former, becauſe they are not beſtowed vpon all that are vnregenerate; but are vſually by diuers called the common gifts of the Spirit, being oppoſed to ſanctifying and ſauing graces, becauſe they are common to the elect with the reprobate. But howſoeuer they are good, as Gods gifts, and in their owne nature, yet they are not good in vs, becauſe they are imperfect and mingled with corruption, nor good to vs, becauſe Satan, the world, and our own ſinfull fleſh abuſing them, do raiſe out of thē a moſt dangerous tentation; namely, that becauſe they excell all other worldly things, and wee excell in them the ordinarie ſort of men, therefore wee muſt ſo dote on them, and ouerweene their worth, as though our chiefe happines conſiſted in them, neglecting in the meane time all ſanctifying graces as needleſſe, becauſe theſe morall and ciuill vertues were ſufficient for our ſaluation. And thus the whole ſect of the Stoicks were abuſed & deluded in ancient times, and herewith the Papiſts in our owne times are (though not quite blinded, yet) ſhrewdly bleered; and amongſt our ſelues many worldlings, and vnregenerate men, are pitifully

miſled

miſlead, euen to their vtter ruine and deſtruction; imagining that becauſe they excell the offcourings of the world, deſperate Atheiſts, and prophane ruffians, in morall and ciuill vertue, and be louers of iuſtice, fidelitie, honeſtie, temperance, and the like, that they may hereby bee approued of God in this life, and that after they may ſerue as a ladder, whereby they may aſcend into heauen. In the meane time contenting themſelues to be without all ſanctifying graces, as the true knowledge of God, faith, repentance and the like.

§. *Sect* 2. *What is required to a vertue or action that it may be truly good and acceptable. 1. that the perſon be regenerate and ingraffed into Chriſt.*

But that all ſuch may ceaſe to bee proud of theſe good parts, to ſet their hearts vpon them, to ouervalue them aboue Gods ſauing graces, and to place in them their chiefe happineſſe, as though they were ſufficient for their ſaluation; and contrariwiſe, that they may learne to contemne and baſely to eſteeme of them, in compariſon of Chriſt and his righteouſnes applied by faith: let them know that though their vertues, duties, and actions be glorious in the ſight of men, yet they are not acceptable vnto God, nor ſufficient for the ſauing of their ſoules. Yea and that they are ſo farre from that high degree of excellencie which they dreame of, that they deſerue not the name of good. For that a vertue, dutie, or action may be truly good, it is required, that it be good not only for the matter and ſubſtance of it, but alſo that it be well done: for, as *Auſtine* ſaith, a man may doe a good thing, and not doe well in doing it, becauſe he faileth in his end and manner of doing. Now that it may be thus well done there are diuers conditions required. And theſe either reſpect the perſons indued with theſe vertues, and doing theſe duties, or the ground and foundation whereon they are built, and the fountaine whence they flow, or elſe the ends which are chiefly and mainly propounded to them. Firſt for the perſon it is required, that he who is to do a good action be ingraſted into Chriſt Ieſus, and be a true and liuely member of his bodie; for vnleſſe we be in him, we cannot bring foorth any fruites of vertue or Chriſtian duties; as himſelfe plainly telleth vs: *Abide* (ſaith he) *in me and I in you: as the branch cannot beare fruite of it ſelfe, except it abide in the vine, no more can ye, except ye abide in me. I am the vine,* Ioh. 15. 4. 5.

Bona opera non ex nominibus, ſed ex aduerbijs iudicanda ſunt. Hoc eſt, quando aliquis bonum opus facit, & non benè facit, tum non eſt bonum opus. Chemnit. loc. Com. par. 3. pag. 44.

ye are the branches: he that abideth in me and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing. So the Apoſtle ſaith, that *wee are Gods workmanſhip created in Chriſt Ieſus vnto good workes.* It is therefore the roote Ieſus Chriſt from which we ſucke the ſap of vertue and goodneſſe whereby we liue, and bring forth the fruits of godlines. It is this Sunne of righteouſnes, from which we borrow all our light of grace and vertue: for whatſoeuer goodneſſe there is in vs, it is either his inherent righteouſnes and holines imputed and belonging vnto vs, as being members of his bodie; or elſe wrought in vs by his Spirit of ſanctification dwelling in vs, which alſo we haue by vertue of that vnion which is betweene vs and him. To this purpoſe *Bernard* ſpeaketh fitly:

Eph. 2. 10.

Quid vobis cum virtutibus qui dei virtutem Chriſtam ignoratis? &c. Bernard. ſup. Cantica, ſerm. 22.

What (ſaith he) *haue you to do with vertues, which are ignorant of Chriſt the vertue of God? Where, I pray you, is true wiſedome, but in the doctrine of Chriſt? where is true righteouſnes, but in the mercie of Chriſt? where is true temperance, but in the lyfe of Chriſt? where is true fortitude, but in the paſſion of Chriſt? Therefore thoſe alone are to be accounted wiſe who are inſtructed in his doctrine; thoſe alone iuſt, which through his mercie haue obtained the pardon of their ſinnes; thoſe alone temperate, who ſtudie to imitate his life; and thoſe only indued with true fortitude, who in aduerſitie doe courageouſly embrace his leſſons of patience. So that a man laboureth in vaine to attaine vnto vertues, if he thinke they may be hoped for elſewhere, then from the Lord of vertue, &c.* Againe, the perſon being in Chriſt, muſt through faith in him bee reconciled vnto God; for the perſon muſt bee accepted before the vertue or dutie can be acceptable; it being otherwiſe impoſſible that the actions of an enemie ſhould be well eſteemed by him to whom hee is an enemie, eſpecially when many iuſt exceptions may be taken againſt them. Now we are all naturally before wee are ingrafted into Chriſt by faith the children of wrath, and enemies vnto God, as the Apoſtle ſpeaketh, and therefore nothing in vs can be pleaſing to God whileſt we remaine in the ſtate of vnbeliefe. Finally, before wee can bring foorth any good fruites of vertue, and holy duties, it is neceſſarie that we be firſt regenerate and ſanctified with his ſpirit, and

Eph. 2. 3. Rom. 5. 10. Col. 1. 21.

our

our hearts muſt be purified by faith, before they can worke Act.15.9.
by loue; for ſeeing all vertues and graces are the fruites of Gal.5.6.21.22.
Gods ſanctifying ſpirit, therefore all thoſe who are not indued with this ſpirit, are deſtitute alſo of all true grace and vertue. So our Sauiour telleth vs that we muſt firſt be good trees of Gods owne planting, before wee can bring foorth any good fruites. *A good tree* (ſaith he) *cannot bring foorth* Matth.7.18.
euill fruite, neither a corrupt tree bring foorth good fruite. And in another place: *Either make* (ſaith he) *the tree good, and his fruite good, or elſe make the tree euill, and his fruit euill; for the tree is knowne by his fruite.* To the ſame purpoſe the Matth.12.33.
Apoſtle ſaith, *that to the pure all things are pure, but to them* Tit.1.15.
that are defiled and vnbeleeuing, is nothing pure, but euen their mindes and conſciences are defiled. Neither in truth is it poſſible that wee ſhould doe any thing truly good, and acceptable vnto God, before we are regenerate and borne againe of water and of the ſpirit, ſeeing we are ſo corrupted and diſabled through originall ſinne, that *all our* [a] *imaginations* [a] Gen.8.21.
are only euill, and that continually, that *we cannot ſo much as* [b] *thinke a good thought*, nor [c] *will that which is good*, but as we [b] 1.Cor.4.7.
are inabled thereunto by Gods ſpirit. For we are not onely [c] Phil.2.13.
ſicke, but (as the Apoſtle ſaith) [d] ſtarke dead in our ſinnes, [d] Eph.2.1.
vntill by his quickning grace wee are reuiued; and therefore as vnable naturally to doe any ſpirituall and holie dutie, as the dead man is to doe the workes of the liuing. Seeing then theſe ciuill worldlings wanting faith, and the ſpirit of God, are not in Chriſt, and conſequently are not reconciled to God, nor regenerate by his ſpirit; therefore in vaine doe they flatter themſelues with an opinion of their morall vertues, and ciuill honeſtie, in vaine doe they dote vpon, and proudly boaſt of, their naturall good parts: in vaine doe they reſt vpon theſe meanes for their ſaluation, ſeeing their vertues are but falſe and counterfeite, and their workes hauing no true goodneſſe in them, are not accepted in the ſight of God.

The ſecond condition, is, that theſe vertues and duties haue a good foundation and fountaine, from which they ariſe and ſpring: as firſt generally, that they ariſe from the true worſhip

§. *Sect.* 3. *Our vertues muſt ariſe from the true worſhip of the true God.*

worship of the only true God, performed in vprightnesse of hart, with a good cõscience, without which euen those actions of Gods seruice which himselfe hath cõmanded, are odious & lothsome vnto him: so when the Israelites offered outwarde duties and failed in these, the Lord saith vnto them by his Prophet, *Who required this at your hands to treade in my courts? bring me no more oblations in vaine; incense is an abomination vnto me: I cannot suffer your new moones, nor Sabbaths, nor solemne dayes (it is iniquitie) nor solemne assemblies: my soule hateth your new moones, and your appointed feasts, they are a burthen vnto me, I am weary to beare them.* And in another place he saith, *that he that killed a bullocke was as he that slew a man, he that sacrificed a sheepe, as if he cut off a dogs necke; hee that offered an oblation, as if he offered swines blood, he that remembred incense, as if he blessed an idoll,* &c. Not because these things were not good in themselues, for God had enioyned thē, but because they were not ioyned with Gods true worship, but done with wicked and hypocriticall hearts, and in a customable and formall manner, without any loue, faith or feare of God. To this purpose *Ambrose* saith, that *without the worship of the true God, that is sure which seemeth to be vertue; neither can any man please God, without God: and he that pleaseth not God, whom pleaseth he but himselfe and the diuell?* So that there is no true vertue out of the Church, where the only true God is worshipped after a true manner.

Esay 1.12.13. 14.

Esay 66.3.

Sine cultu veri Dei etiam quod virtus videtur esse peccatum est; nec placere vllus Deo sine Deo potest, &c. Ambros. de vocat. Gent. lib. 1. cap. 2.

More especially there is required that these vertues and good duties, doe proceed from some chiefe fundamentall vertues; as first from true godlinesse, for pietie and honestie must be ioined together, and where the one is wanting, there the other is hypocriticall and counterfeit: neither is it possible that there should be any sound iustice, honestie or loue shewed towards men, vnlesse it proceed from religious duties first performed vnto God. Hereof it is that pietie is called the foundation of vertue, because whatsoeuer vertue is not built vpon it, like a house without a foundation, it is subiect to ruine, when those weake props of worldly respects are pulled away. As for example, he that is vertuous because he is vnder gouernment, will cease to be vertuous when he is

§. *Sect.* 4. *Our vertues must be grounded on true godlinesse.*

Pietas est fundamentum omnis virtutis. Ambros. de offic. li. 1. cap. 27.

set

ſet at libertie, he that imbraceth vertue that thereby he may be had in honor, is readie to abandon it and become vitious, when it will ſtand with his credit: he that is faithfull for hire, will for hire become treacherous: but he that intertaineth vertue in pietie and dutie towards God, will conſtantly perſeuere in it, when all worldly reſpects diſcourage him, becauſe the foundation is immoueable, and cannot be ouerthrowne. And hereof it is that the leaſt graines of vertue ioyned with godlines, are iuſtly preferred before the greateſt meaſure, and higheſt degree which is ſeuered from it; becauſe it is both conſtant and vnchangeable, and alſo is continually in growth, whereas the other is ſubiect to decline and vaniſh, when the fuell thereof faileth. To which purpoſe one ſaith, that *although that vertue be neuer ſo much praiſed, which being ſeuered from true godlineſſe, doth tend to the aduancement of men vnto the glorie of the world; yet it is not to be compared to the ſmalleſt beginnings of vertue in the Saints, all whoſe hope is firmely ſeated in the grace and mercie of the true God.*

Pretio parata vincitur pretio fides. Senec. in Agamem. l. 288.

Auguſt. de ciuit. Dei. lib. 5. cap. 19.

Secondly, they muſt ariſe from true charitie and vnfained loue of God, and our neighbours for Gods ſake: neither is there any good fruit which ſpringeth not from the roote of charitie, as *Auguſtine* ſpeaketh. And this the Apoſtle maketh the ground-worke of all obedience, where he ſaith, *that the end of the Commandement is loue out of a pure heart, and a good conſcience, and faith vnfained.* In the ſame reſpect he ſaith, that *loue is the fulfilling of the law*, becauſe it is the fountaine of all dutie towards God and man; which who ſo hath ſpringing in him: from him iſſue and flow the ſtreames of all obedience; but if the fountaine faile, then the ſtreames are quickly dried vp: neither is there any other vertue or dutie acceptable to God, or of any worth and excellencie, vnleſſe it be ioyned with this charitie, as the Apoſtle doth ſhew at large. With this agreeth the ſaying of *Bernard*, *Charitie* (ſaith he) *is the root of all vertues, without which, what ſoeuer we do it doth not profit vs*, &c. And a little after; *there carnall concupiſcence raigneth, where there is no place to diuine charitie*, &c. And againe, *ſo great is the vertue of charitie, that where it is wanting, all other vertues are had in vaine.*

§. *Sect.* 5. *Our vertues muſt ariſe from true charitie.*

Lib. de ſpiritu & litera. 1. Tim. 1. 5.

Rom. 13. 8.

1. Cor. 13.

Bernard. de modo bene viuendi. ſerm. 6.

Thirdly,

§. *Sect.6.*
Our vertues muſt be grounded on true knowledge.

Thirdly, all our vertues and duties muſt be grounded on the true knowledge of God, and his will reuealed in his word; for we muſt not take vertues vpon the worlds commendation, nor performe duties which haue no other groũd then our owne wils, inuentions, and good meanings, for ſo may we intertaine vice for vertue, and offer to God for duty, that which he hath expreſly condemned as wicked, idolatrous and ſuperſtitious; but wee muſt ſearch into his word and reuealed will, declining therefrom, neither on the right hand nor on the left: for as one ſaith, *Perfect vertue is not without the knowledge of the truth, nor the truth without the loue of vertue.* Blind deuotion therefore will not profit vs, neither will it auaile vs, that we run on headlong in an ignorant zeale: for as *Auſtine* ſaith, he that runneth moſt ſwiftly, being out of the way, is ſo much the more miſerable, becauſe the faſter he runneth, the further he is from his iorneyes end: and therefore it is better to halt in the way of truth, then to runne apace in the way of error: yea it is poſſible that in the feruencie of our deuotion, being ignorant of the truth, we may be perſecuters of it, and thoſe who profeſſe it; as we may ſee in the example of *Paul*, who in his blind zeale perſecuted the members of Chriſt, & afterwards was himſelf perſecuted out of the ignorãt deuotiõ of certaine honorable women. So that if we haue not the light of the knowledge of God and his truth to guide vs, in our good meanings and beſt deuotions, we may be no better then cruell perſecuters, and conſequently ſubiect to Gods wrath, to which all the ignorant are liable; for ſo the Apoſtle ſaith, *that Chriſt Ieſus ſhall ſhew himſelfe from heauen with his mightie Angels, in flaming fire, rendring vengeance vnto them that do not know God, and which obey not to the Goſpell of our Lord Ieſus Chriſt.*

Perfecta virtus non eſt ſine cognitione veritatis, nec veritas ſine amore virtutis.
Bernard. ſer. 2. ſup. Salue regina.
Auguſt. præfat. in Pſalm.
Acts 13.50.
Acts 26.11.
2. Theſſ. 1.8.

§. *Sect.7.*
Our vertues muſt be ioyned with true faith.
2. Pet. 1.5.
Hebr. 11.6.
Rom. 6.23.
Si fides prima in corde noſtro

Fourthly, all our vertues and good duties muſt be ioyned with faith, as the Apoſtle requireth, for without faith it is impoſſible to pleaſe God, becauſe whatſoeuer is not done of faith is ſinne. To this purpoſe one ſaith, that *if faith be not firſt begot in our hearts, other vertues cannot be good, although they ſeeme good, &c. becauſe it is written, that without faith it is impoſſible to pleaſe God.* Where we are not to vnderſtãd an hiſtorical

rical faith, whereby we know and beleeue, that that vertue which we embrace, or that dutie which wee performe, is warranted and commanded in the word of God, but a true liuely and iuſtifying faith, whereby we lay hold vpon Chriſt and all his benefits for our iuſtification. For without this neither our perſons, nor workes are accepted of God: not our perſons, becauſe we are enemies, vntill by Chriſt we be reconciled; not our vertues, duties and workes, becauſe they are imperfect and ſtained with our corruptions, and therfore they cannot indure the ſight of Gods iuſtice, till their imperfection bee couered with Chriſts perfect righteouſnes, and their pollution cleanſed and waſhed away with his moſt precious blood. So that whoſoeuer are not endued with this faith haue no true vertues, but counterfeit ſhadowes, their beſt actions are but glorious ſinnes; which howſoeuer they are magnified among men, yet are they odious and abominable in the ſight of God. And to conclude, when they are moſt iuſtified in the world, they are in the ſtate of death and condemnation; for the Apoſtle ſaith, that all, without exception, *ſhall be damned which beleeue not the truth*; which doome is ſo certaine, that our Sauiour Chriſt ſaith, that he *who beleeueth not is condemned alreadie; becauſe he beleeueth not in the name of the only Sonne of God.*

non igitur, reliquæ virtutes bonæ eſſe non poſſunt, etiamſi bonæ videantur &c. Gregor. moral. lib. 2. cap. 24. 1. Tim. 1. 5. 2. Theſſ. 2. 12. Iohn 3. 18.

Fifthly, all our vertues muſt be imbraced, and all duties muſt be performed in obedience to God, and becauſe he hath commanded and commended them vnto vs in his word: for if they ariſe from ſelfe-loue, or loue of the world, either for feare of puniſhment, or becauſe we would haue the praiſe of men, or otherwiſe aduance our worldly ends, they cannot be pleaſing vnto God, becauſe we do not reſpect his will, but our owne, nor ſerue him, but our owne turnes.

§. *Sect.* 8. *All our vertues muſt be imbraced, and good workes done in obedience towards God.*

§. *Sect.* 9. *With all our other vertues we muſt ioyne humilitie.*

Sixthly, with our other vertues we muſt ioyne humilitie, which is that precious ornament that beautifieth all other vertues and good parts in the ſight of God and men: *without which humilitie* (as one ſaith) *he laboureth in vaine which gathereth other vertues*: for in another place he ſaith, *Hee that gathereth other vertues without humilitie, doth as it were carrie duſt into the wind. True humilitie therefore doth open the eyes,*

Sine cauſa laborat qui virtutes ſine humilitate congregat. Bernard. de ordine vitæ.

Bernard.de duob.diſcip. eunt.in Emmaum,Homil. 2

whileſt it doth keepe downe and extenuate other vertues, which might be blinded with the winde of pride, and by it a man cõmeth to know that himſelfe is nothing of himſelf. And looke how much a man decreaſeth by deſpiſing of himſelf, and ſo much he profiteth in the knowledge of God. And again, *Humilitie is ſo neceſſary to other vertues, that without it they haue not ſo much as the ſhew of vertues, &c. for God giueth his grace only to the humble, and vpon the humble alone the ſpirit of the Lord reſteth.* And elſewhere he ſaith, that *the building of vertue is erected vpon humilitie, as vpon his proper foundation.* With him agreeth *Chryſoſtome*, affirming, *that that is not vertue which hath not humilitie ioyned with it.* In all our vertues therefore and good parts let vs carefully keepe humilitie, and flee pride, which is the canker of vertue, and the poyſon, which being mixed with theſe pleaſant and wholeſom potions, doth make them to become deadly. To which purpoſe one ſaith, that *becauſe ſeldome any is ſo impudent as to boaſt of his vices, and if he doe, he is eaſily deſpiſed, that glorieth in his ſhame; therefore the euill of pride is moſt carefully to be auoided of the vertuous, becauſe none is more eaſilie betraied, then thoſe who haue deſerued praiſe and commendation, &c. for Satan by vaine glorie crept into the hearts not of the ſluggiſh and ſlothfull, but of the induſtrious and diligent, that hee might caſt downe by pride, thoſe whom he could not moue by perſwaſion. For how much more famous they were for their deſerts, ſo much the fitter hee found them to be intangled with his ſnares.*

Bernar.Serm. ſer.61.

Chryſoſt.in Gen.14.Hom. 35.

Ambroſ.lib. epiſt.10.ep.84.

§. *Sect.* 10. *All our vertues and works muſt haue God glorie propounded to them as their chiefe end.*

And theſe are thoſe fundamentall vertues vpon which all other muſt bee built. Now the laſt condition is, that all our vertues, duties, and good parts, muſt haue as their chiefe and maine end the glorie of God propounded vnto them: for as our Sauiour ſaith, therefore our *light muſt ſhine before men, that they ſeeing our good workes, may glorifie our father which is in heauen.* And the Prophet *Eſay* ſaith, that therefore the *Lord hath made vs trees of righteouſneſſe of his owne planting, that himſelfe might be glorified*, by our fruites of obedience. Whereof it is that the Apoſtle chargeth vs to propound this as the maine end to all our actions, and *whether we eate or drinke, or whatſoeuer we doe, to doe all to the glorie of God.*

Matth.5.16.

Eſa.61.3.

God. Which end if we aime not at, our vertues are of no value: for (as *Auſtine* ſaith) *our vertues are diſcerned from vices, not by their offices and functions, but by their ſcope and leuel, and are eſteemed not by their actions, but by their ends. For if a man doth any thing, wherein he ſeemeth not to ſinne, if he doth it not for that end which he ought, he is conuinced of ſinne; for true vertues, in men ſerue God, from whom they haue receiued them. And what ſoeuer good is done of man, and is not done for that for which true wiſedome teacheth vs it ought to be done, although in the dutie it ſelfe it may ſeeme good, yet the end being not right, it is a ſinne. And therefore ſome good things may be done, and they not doe well of whom they are done, &c.* For it is vniuſt and ſacrilegious to make vice the end of vertue, and to enforce it baſely to ſerue our voluptuous, couetous, & ambitious luſts. And elſewhere he ſaith, *that vertue ought not to waite vpon glorie, honour, and ſoueraignetie, which good men did deſire, and indeuoured to compaſſe by good meanes, but they ought to waite vpon vertue: for that is not true vertue, which doth not tend to that end, which is the chiefe good of man, before which nothing is to be preferred.* The which end if wee leaue, and aime at our owne glorie and praiſe, though our vertues and actions in themſelues be neuer ſo excellent, yet they are but hypocriticall, and ſhall (as our Sauiour ſaith) haue no other reward from God but the reward of hypocrites, the glorie of the world and praiſe of men.

Non actibus ſed finibus penſantur officia, &c. Auguſt. contra Iulian. Pelag. lib. 4. tom. 9. col. 1032.

Auguſt. de Ciuit. Dei. lib. 5. cap. 12.

Matth. 6. 1. 2.

And theſe are the conditions which giue vnto all vertue and duties the title of goodneſſe: Now if we take a view of thoſe meere morall vertues and ciuill duties which haue heretofore been in Heathen men, and are at this day in our ciuill honeſt worldlings; wee ſhall finde none of theſe conditions obſerued; for in them they were ioyned with the worſhip of Idols and falſe gods, and in theſe with the falſe worſhip of the true God, whereby they draw neere vnto God with their lips, when as their hearts are farre from him, and contenting themſelues with an outward ſeruice for faſhion and cuſtomes ſake, and reſting in the deed done, they neuer worſhip God aright, in ſpirit and in truth. To ſay nothing of thoſe who caſt God out of their hearts, and ſet vp the

§. *Sect.* 11. *That worldlings in their ciuill vertues and workes obſerue none of the former conditions.*

the idoll of the world, honours, pleaſures and riches, which they ſerue in the place of God. So alſo their morall vertues and ciuill honeſtie, are not ioyned with pietie, and the true feare of God; for howſoeuer theſe worldlings ſeeme to make ſome conſcience of their dealings with men, and to carrie themſelues iuſtly in the world, keeping their fidelitie in their words and promiſes, yet they haue no care of performing their dutie towards God, but contemne his ſeruice, neglect the vertues of the firſt table, which reſpect God, make no account of blaſphemie and curſed ſwearing, nor of
Gal.5.22. neglecting and prophaning his holy Sabbaths. Neither do they embrace theſe vertues, nor performe theſe duties in loue towards God, (for true charitie is a fruite of the ſpirit, and they are fleſhly and carnall) but for ſelfeloue, that they may the better atchieue their worldly deſires. Neither are they ioyned with the true knowledge of God and his will, ſeeing they remaine vtterly ignorant, euen of the very principles of religion, hauing only the ſmall glimſe of the light of nature to guide them, and their owne good meaning and blind deuotion to prick them forward. And therefore wanting ſauing knowledge, of neceſſitie they be alſo deſtitute of a liuely and iuſtifying faith; for before we can come vnto God by faith, we muſt firſt know that God is, and conſequently their vertues and duties wanting faith, to apply vnto them Chriſts righteouſnes to couer them, and his blood to purge them, do lie open to the eie of Gods iuſtice, in their naturall filthineſſe and pollution. Neither can they obſerue the Apoſtles conditions of doing theſe duties with a pure
Act.15.9. heart and a good conſcience; for it is *faith that purifieth the heart*, and it is *the blood of Chriſt*, applied by faith, *that purgeth our conſciences from dead workes, and enableth to ſerue the liuing God.* So alſo they doe not embrace theſe vertues, and doe theſe duties, in obedience to God, becauſe he hath commanded them, but either for feare of men, or to gaine credit, or auoide ſhame, or elſe the better to attaine vnto their worldly ends. They are not ioyned with humilitie; for as pride firſt is the Vſher that bringeth them in, and giueth them intertainment; ſo being intertained they increaſe

their

their pride, making them to haue an high conceit of their owne worth, and in comparison of themselues, to contemne all others, as wee may see in the example of the proud Pharisie. Finally, these ciuill worldlings doe not propound to themselues Gods glorie, as the end of all their vertues and duties, but their owne profit and vaine glorie; as appeareth in the practise of the Romanes, who placed the temple of vertue, and temple of honour together, because they propounded to themselues honour for the end of their vertue, as *Austine* obserued; and may also euidently appeare in the course of ciuill worldlings, amongst our selues, which embrace ciuill and morall vertues for their credit, and because they would be well esteemed amongst their neighbours; or for their profit, hauing hereby better opportunity to increase their estates, in their trades and intercourse of dealings; which worldly ends failing, their honestie, fidelitie, friendlinesse, and all other their morall vertues doe faile also.

Luke 18.11.

August. de Ciuit. Dei, lib. 5. cap. 12.

Seeing therefore there is no worth or excellencie in these morall ciuill vertues, and duties of worldlings, and seeing they doe not tend to the aduancement of Gods glorie, nor further the saluation of our owne soules; yea seeing they are no better in Gods esteeme, but filthie sinnes which are guilded ouer with a glosse of vertue, & are so far from setting vs forward in the true way to heauen, that they are the matter and ground of a dangerous and pernicious tentation of Satan and the world, whereby they destroy the soules of innumerable multitudes, by perswading them to rest in this morall vertue, and ciuill honestie, as sufficient for their saluation; and so to sleepe securely in their sinnes, vtterly neglecting true repentance, and sound conuersion vnto God, and al the meanes of obtaining a liuely faith in Iesus Christ, whereby they might be iustified before God, sanctified, and saued: therefore seeing it is not only base in value, but also pernicious in his effects; let no worldling hereafter set his heart on it, and be puffed vp in pride because herein hee excelleth others; but as the Apostle *Paul* contemned his legall righteousnes, though hee had obtained to such perfection therein, that *he was vnrebukeable, counting it for Christs sake,*

§. *Sect.* 12. *That we are to contemne ciuill vertues, and to hunger after Christs righteousnes.*

and

Phil.3.6,7,8,9. *and for the excellent knowledge of him, loſſe, and iudging it dung, ſo he might winne Chriſt; and deſired that he might be found in him, not hauing his owne righteouſneſſe which is of the law, but that which is through the faith of Chriſt, euen the righteouſnes which is of God through faith.* So much more let vs all learne to contemne our morall vertue, and ciuill honeſtie, which is farre more imperf &, baſe and contemptible, then *Pauls* legall righteouſneſſe; and turning vnto God with all our harts, by vnfained repentance for all our ſinnes, let vs hunger and thirſt after the righteouſnes of Ieſus Chriſt, and deſire aboue all worldly things to be made partakers therof, by a true and liuely faith, and to be indued with his ſpirituall ſanctifying and ſauing graces, that ſo we may performe all duties both of holineſſe and righteouſnes, and not only do that which is good, but alſo do it well, laying a good foundation for all our vertues and duties, and exerciſing our ſelues in them in a

1.Tim.1.5. good manner, *with a pure heart, a good conſcience and faith vnfained:* and finally propounding vnto our ſelues as our chiefe end, the aduancement of Gods glorie, and ſo glorifying God in our holy conuerſations, he will glorifie himſelfe in the eternall ſaluation of our ſoules, and make vs partakers of euerlaſting happineſſe.

Chap. VIII.

Of ſpirituall wiſdome.

§.*Sect.*1. *Of ſpirituall wiſdome, which is commended vnto vs in the Scriptures.*

And thus haue I ſhewed that worldly, carnall and ciuil vertues are to be cõtemned, in compariſon of Gods ſpiritual graces, as being the ground of a moſt dangerous tentation, wherby our eternall good and ſaluation are exceedingly hindered; the truth wherof might further be ſhewed and exempled, by taking a view of all the ſpeciall vertues comprehended vnder the general. But becauſe this would be ouer long; & beſides, it is very eaſie for any to fit that which hath been generally ſpoken, to the ſpecials, I will only inſiſt in one particular, namely, worldly and carnall wiſedome, where-

wherewith many are bewitched with ouer much cunning, cozening themſelues both of Gods grace and their owne ſaluation. And leſt for want of diſtinct knowledge, we ſhould contemne the good with the bad: I will firſt ſhew what kinds of wiſdome are warrantable and commendable, that ſo we may the better vnderſtand what that is which is worldly, wicked, and to be condemned: and afterwards I will ſet downe ſome reaſons to perſwade all Chriſtians to contemne and hate it. For the former, we are to vnderſtand, that wiſdome is either diuine and ſpirituall, or elſe morall and ciuill. Diuine and ſpirituall wiſdome is a gift and grace of Gods Spirit, beſtowed only vpon the elect and faithfull, whereby we know God and his will reuealed in his word, and carefully and conſcionablie make a holy vſe of this knowledge in our liues and conuerſations: where I call it Diuine, becauſe God only is truly wiſe, and the fountaine of wiſdome, from whom thoſe little ſtreames, and ſmall drops which are in vs, doe flow and diſtill: where alſo I diſtinguiſh it from that which is diabolicall, euen the deceitfull wiſdome of the ſubtill ſerpent. And I ſay that it is ſpirituall, not only becauſe it proceedeth from the Spirit of God, but becauſe it is alſo chiefly exerciſed in ſpirituall and heauenly things. This wiſdome is the gift of God: for as *Iob* ſaith, *With him is wiſdome and ſtrength, and he hath counſell and vnderſtanding*; and howſoeuer *there is a ſpirit in man, yet the inſpiration of the Almightie giueth vnderſtanding*. And *Salomon* ſaith, that *the Lord giueth wiſdome, and out of his mouth commeth knowledge and vnderſtanding*: whom another imitating, ſaith, that *all wiſdome commeth of the Lord, and hath been euer with him, and is with him for euer*. Now this wiſdome the Lord giueth by his Spirit, and therefore the *Spirit of God is called the Spirit of wiſdome and vnderſtanding, the Spirit of counſell and ſtrength, the Spirit of knowledge and of the feare of the Lord*: and he giueth it not vnto all, but vnto his elect and faithfull ſeruants alone, *who are good in his ſight*, as the Wiſe man ſpeaketh. To which purpoſe the ſonne of *Syrach*, ſpeaking in the perſon of Wiſdome, ſaith thus: *The Creator of all things gaue me a commandement, and he that made me, appointed me a tabernacle, & ſaid,*

Rom. 16. 27.

Iob 12. 13. 16.

Chap. 32. 8.

Prou. 2. 6.

Eccleſ. 1. 1.

Eſay 11. 2.

Eccleſ. 2. 16.

Eccleſ. 24. 11.

let thy dwelling be in Iacob, and take thine inheritance in Israel, and root thy selfe among my chosen. And lastly by the Author this spirituall wisdome is distinguished, from that worldly and carnall wisdome, which is inspired by the wicked spirit, the subtile world and our owne corrupt flesh.

§. *Sect.* 2. *Wherein spirituall wisdome consisteth.*

Now this diuine and spirituall wisdome doth consist in our knowledge of God, and of his will, and in a holy obedience thereunto, in the whole course of our liues; for it is partly speculatiue and in contemplation, and partly practicall and in operation: the former is vsually called spirituall wisdome, whereby out of Gods word we know generally what is truth, and what is falsehood, what is good, and what is euill; and answerablie in our iudgements approue and chuse the one, and condemne and refuse the other: the latter is called spiritual prudence, whereby we are able to bring the former into vse vpon euery speciall occasion, putting difference betweene truth and falsehood, good and euill, chusing the one and refusing the other, according to those diuers circumstances, of persons, times, places, meanes and ends. So that the former is exercised in things generall and necessary, shewing what is lawfull, and what vnlawfull in it selfe; the other in things speciall and contingent, shewing what is fit and conuenient, and what vnfit and inconuenient in respect of circumstãces: which difference the Apostle maketh, where

1. Cor. 6. 12. speaking of things indifferent, he saith, that *all things were lawfull vnto him, but not all things profitable or expedient.*

§. *Sect.* 3. *Spirituall wisdome is alwayes ioyned with practise and obedience.*

Spirituall wisdome therefore consisteth in the knowledge of God, and his will, ioyned with a practicall and holy vse thereof in our liues and conuersations; for without this the other is but an idle speculation, which deserueth not the name of wisdome or Christian prudence, the which is operatiue, causing a man to make vse of that he knoweth, according to that, Iam. 3. 13. *Who is a wise man and indued with knowledge among you? let him shew by good conuersation his workes, in meekenes and wisdome.* To which purpose one saith,

Nazianzen in Apolog. that *the chiefe wisdome is a commendable life, and a pure mind before God, by which the pure are ioyned with the pure, and the holy associated with the holy.* And another saith, that *that is wis-*

dome

dome worth esteeme, which doth not ſlie in the wind of words, but conſiſt in the operations of vertue. But when this wiſdome and obedience are ioyned together, then are we truly ſaid to haue attained vnto ſpirituall wiſdom, whereby as our iudgements are informed, ſo alſo are our affections ſanctified, and our liues reformed and amended. And hereof it is that true wiſedome is ſaid in the Scriptures to conſiſt in the feare of God; *The feare of the Lord is wiſdome, and to depart from euill is vnderſtanding.* And, *the beginning of wiſedome is the feare of the Lord, all they that obſerue them haue good vnderſtanding, his praiſe endureth for euer.* Becauſe, where the true feare of God is, it will make thoſe who are indued therewith, to labour after the knowledge of Gods will, that knowing what is pleaſing vnto him, they may imbrace it, and what diſpleaſing, that they may auoid it: and for as much as they are alwayes in his ſight, it will cauſe them awfully to demeane themſelues as in his preſence, obſeruing his will, and yeelding obedience to all his Commandements. And thus the Prophet ioyneth theſe together, ſaying, that *the Spirit of the Lord ſhould reſt vpon Chriſt, the Spirit of knowledge, and of the feare of the Lord, and ſhould make him prudent in the feare of the Lord.*

Sapientia illa clarè eſt, non quæ verbis volat, ſed quæ virtutibus conflat. Gregor. in moral.

Iob 28.28. Pſal. 111.10. Prou. 1.7.

Eſay 11.2.3.

Now this ſpirituall wiſdome conſiſting in knowledge, obedience, and feare of the Lord, is to bee learned no where elſe, but out of Gods word, in which hee hath reuealed his will, and vſed many effectuall reaſons to moue vs to obedience; for ſo the Prophet *Dauid* ſaith, that *the law of the Lord is perfect, converting the ſoule; the teſtimonie of the Lord is ſure, and giueth wiſdome to the ſimple.* To which purpoſe another ſaith, that *the word of God moſt high is the fountaine of wiſdome, and the euerlaſting Commandements are the entrance vnto her.* And *Hierome* affirmeth, that *true wiſdome is a treaſure which only groweth in the field of the Scriptures, the which is a iewell worthie to be bought with many pearles.* So *Dauid* aſcribeth all his wiſdome to the inſtruction of this Schoolemaſter: *By thy Commandements* (ſaith he) *thou haſt made mee wiſer then mine enemies; for they are euer with me: I haue had more vnderſtanding then all my teachers, for thy teſtimonies are my meditation.*

§. Sect. 4. *Spirituall wiſdome is to be learned only out of Gods word.*

Pſalm. 19.7.

Eccleſ. 1.5.

Vera ſapientia eſt theſaurus qui ſolum in agro ſcripturarum naſcitur, &c. Hieron. ad Pammachium. Tom. 1.

Psal.119.98.99.104. *dation. By thy precepts I haue gotten vnderstanding; therefore I hate all the waies of falshood.* Of which whosoeuer are ignorant (though they excell in worldly wisedome, yet they) are very fooles; as *Ieremy* concludeth: *Surely* (saith he) *they*

Iere.5.4. *are poore, they are foolish, for they haue not knowne the way of the Lord, nor the iudgements of their God.*

§. *Sect.* 5. The true properties of spirituall wisedome. Iam.3.17.

And thus it appeareth wherein true wisedome consisteth; the properties whereof the Apostle *Iames* thus describeth: *The wisedome* (saith he) *that is from aboue, is first pure, then peaceable, gentle, easie to be intreated, full of mercie, and good fruites, without iudging, without hypocrisie.* Vnto which diuers others might be added; as first, that it is spirituall, and exerciseth it selfe in spirituall things, namely in the getting and well ordering of Gods spirituall graces, and in the assuring and furthering the eternall saluation of our soules. Secondly, it is humble and ioyned with meekenes of spirit; for so the Apostle exhorteth him that would be esteemed *a wise*

Iam.3.13. *man and indued with knowledge, to shew by good conuersation his workes in meekenes of wisedome.* To the same purpose one

Summa cura prouidendum est ne accepta sapientia cum ignorantiæ tenebras illuminat, tamen humilitatis tollat. Gregor. in Moral. Matth.10.16. Psal.119.104.

faith, that *we must take speciall care, lest hauing receiued wisedome, when it doth inlighten the darknes of ignorance, it doe not take away the light of humilitie. And so it cannot be true wisedome; for although it shine with the vertue of eloquence, yet it doth darken the heart of the speaker with the vaile of pride.* Thirdly, it is sincere and simple, and voide of all fraude and dissimulation. For as our Sauiour Christ requireth, that his seruants should be *as wise as serpents, so also as simple and innocent as doues.* And the Prophet *Dauid* saith, that as soone as by Gods precepts hee had gotten vnderstanding, hee presently *hated all the waies of falshood.* To which purpose *Bernard* speaketh to the Church after this manner: *O spouse of Christ* (saith he) *there ought not to bee in thee the wisedome of the serpent without the simplicitie of the doue, nor the simplicitie of the doue without the wisedome of the serpent; for as much as the wisedome of the serpent warneth the doues simplicitie to be-*

De modo bene viuendi. Ser.55 de Prudentia. *ware of enils, and the simplicitie of the doue tempereth the wisedome of the serpent, that it may doe good.* And a little after hee saith, *that we ought to be so simple in innocencie of life, as that*

also

also with this simplicitie of life, we should ioyne wisedome; for he that doth not mixe prudence with simplicitie, is (according to that of the Prophet) as a done deceiued without an heart. And another affirmeth, that *well-sighted simplicitie is good, when as it so excludeth dissimulation, as that it be not blinde in the truth.* Hose.7.11. Gillebert.sup. Cant. serm.22.

§. *Sect.6. That spirituall wisedome is to be highly esteemed.*

And this is that diuine and spirituall wisedome which is opposed vnto that which is diuellish, worldly, and carnall; the which is not to be contemned, seeing the wise man telleth vs that *none but fooles despise this wisedome.* Yea contrariwise wee are highly to value it, as being a pearle of more worth then all the world, and much to be preferred before the richest iewels and most precious stones. To which purpose *Iob* speaketh excellently, chap.28.13. *Man* (saith he) *knoweth not the price thereof; for it is not found in the land of the liuing.* 15. *Gold shall not be giuen for it, neither shall siluer be weighed for the price thereof.* 16. *It shall not be valued with the wedge of gold of Ophir, nor with the precious Onyx, nor the Saphir.* 17. *The gold nor the crystall shall be equall vnto it, nor the exchange shall be for the plate of fine gold.* 18. *No mention shall be made of Corall, nor of the Gabish; for wisedome is more precious then pearles.* 19. *The Tophaz of Æthiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure gold.* And thus also *Salomon* esteemed it, pronouncing *the man blessed that findeth wisedome, and getteth vnderstanding; because the merchandize thereof is better then siluer, and the gaine thereof is better then gold. It is more precious then pearles; and all things that thou canst desire are not to be compared vnto her,* &c. And therefore according to this surpassing excellencie ought euery mans loue to bee towards it: and his care in vsing all good meanes to attaine vnto it, ought as much to exceed the care of worldly men in compassing earthly vanities, as this rich iewell excelleth all worldly trifles. Pro.1.7. Pro.3.13.14. 15. and 8.10.11

Chap. IX.

Of ciuill and worldly wisedome, and how farre forth to be embraced, and in what respects to be contemned.

§. *Sect.* 1. *Of ciuill wisedome and of the cautions thereunto required, that it may be good and lawfull.*

AND so much concerning diuine and spirituall wisedome: Ciuill and morall wisedome is a common gift of Gods spirit bestowed on man, whereby the vnderstanding being inlightened, hee is able to iudge and discerne, what is truth, and what falsehood, what good, and what euill in humane and worldly affaires, that being hereby guided and directed, hee may wisely and discreetly manage all his words and actions, especially in those businesses which more properly respect his place and calling. And this wisedome is in it owne nature good, as being the gift of God, bestowed vpon mankinde, to a good end, namely that hee may the better be inabled to performe all duties of his place and calling. And howsoeuer it is not to be esteemed in comparison of diuine and spirituall wisedome, yet if wee compare it with any worldly and temporall gifts of God, the highest place of excellencie is due vnto it: whereof it is that 1.King.1.9.10. *Salomon* being put to his choice what hee would haue of God, asketh this wisedome, that thereby he might be fitted for his kingly calling, and enabled to performe the duties of gouernment; the which his wish was approued of God, and according to his desire this wisedome was granted vnto him. But being considered as it is in vs, it is neither absolutely good or bad, but according to the vse, good to those that vse it well, and euill vnto those who abuse it vnto euill. Now in respect of the vse, ciuil policie and wisedom is good, lawfull and laudable, when it is vsed with these cautions: first, when it is ioyned with meeknes and humilitie. Secondly, when it is tempered and moderated with Christian simplicitie and sinceritie, so as wee may say with the Apostle, 2.Cor.1.12. *Our reioycing is this, the testimonie of our conscience, that in simplicitie and godly purenes, and not in fleshly wisedome, we haue had*

had our conuersation in the world. Thirdly, when it is ioyned with truth and fidelitie, iust and vpright dealing. Fourthly, when onely lawfull and good meanes be vsed for the effecting and accomplishing of our designes, for that onely deserueth the name of wisedome, when by the vse of honest and lawfull meanes a man can bring to passe things of difficultie. Fiftly, when as therein wee aime at good ends, as the aduancement of Gods glorie, the furtherance of his religion, the good of the Church and Common-wealth, and the benefit and welfare, either of our selues, or our neighbours. And lastly, when being indued with this wisedome wee doe not glorie in it, nor set our hearts vpon it, preferring it in our loue, before that wisedome which is diuine and spirituall, nor trusting and relying vpon it more then vpon Gods promises, prouidence and assistance. Whereby it appeareth, that if wee will entertaine ciuill and worldly wisedome, wee must deliuer it from many corruptions to which vsually it is inthralled: and as one saith, if we be in loue with *this captiue woman because she is beautifull to the sight, we must shaue off her alluring haires, take away the deceitfull ornaments of her inticing words; cut off the dead nailes of rapine and greedinesse, and wash her cleane with that fullers soape and niter of the Prophet,* that is, purge and reforme her according to the doctrine of the Prophets, and word of God. And if these cautions bee thus obserued, then is it lawfull to vse this ciuill policie, and to our doue like simplicitie, to adde the serpentine wisedom. As for example, we may in Christian policie make question of mens faire pretences, when wee haue no sound reason, whereupon we may ground our beliefe, and may make triall before we trust them, especially in matters of great importance, hauing for our president the example of our Sauiour Christ, who though many professed that they beleeued in him, when they saw his miracles, yet knowing their vnconstancie, he would not commit himselfe vnto them. So likewise we may vse all good and lawfull policie, to preserue the peace of the Church, and to further the Gospell: and thus *Paul* by the aduice of the other Apostles associates himselfe with the foure Nazarites in their purifications and offrings,

Hieronym. ad Pammachium, tom. 1.

Ioh. 2. 24.

Acts 21.23.26. as though himselfe had been one also, that hereby he might giue satisfaction to the Iewes, who were zealous in the ceremoniall law, by submitting himselfe to the rites thereof. And thus it is lawfull to vse the like policie for the auoiding of persecution; as the Apostle *Paul* did, when in that diuided assemblie hee professed himselfe a Pharisie. And *Iacob*, when as being in danger of his brother, he vsed all good policie to abate, or at least auoid his furie. Finally, these cautions obserued, we may lawfully vse all good policies and stratagems in the time of warre, as we may see in the practise of *Iosua*, of the Israelites against the Beniamites, and of *Dauid*, guided and instructed herein by Gods owne word.

Acts 23.6.
Genes.32.
Iosua 8.5.
Iud.20.29.
2.Sam.5.23.

§. *Sect.* 2.

Of worldly wisdome, which is wicked and vnlawfull. 1. *Because it is ioyned with pride.*

And thus much concerning that ciuill wisdome which is lawfull and good: whereby it may also appeare, when it is to be esteemed vnlawfull and wicked, namely, when these cautions are not obserued; as first of all, when it is ioyned with pride, arrogancie and vaine-glorie: for this the Lord condemneth by his Prophet, forbidding the *wise man to glorie in his wisdome; but if he will glorie, to glorie in this, that hee vnderstandeth and knoweth God:* So the Wise man forbiddeth vs to be *wise in our owne eyes*; telling vs elsewhere, that there *is more hope of a foole, then of him who is thus wise in his owne conceit.* And the Apostle willeth vs, that *we should not be high minded*, nor *wise in our selues.* Yea so great is this sinne, that a grieuous woe is denounced against it: *Woe vnto them that are wise in their owne eyes, and prudent in their owne sight.* Into which sinne and woe many fall: who haue no true ground for their conceit, but are so vtterly destitute of wisdome, that they haue not knowledge enough to see their ignorance, nor sufficient wit to discerne their folly. Neither is it a signe of true wisdome to make a shew thereof, seeing there are not so many wise, as professors of wisdome: and (as one saith) *If we were truly wise, we would not thinke so*: much lesse boast of it, for to conceit a mans owne wisedome is the first degree to folly; and the next step is, to professe and vaunt of it: whereas he who is truly wise glorieth not in that he hath, but seeing his defects, groneth for that he wanteth. To which purpose another demandeth; *Dost thou* (saith he) *waxe proud in*

Ierem.9.23.24.
Prou.3.7. and Chap. 26.12.
Rom.12.16.
Esay 5.21.

Non tot sapientes quot sapientiæ professores. Credere se sapientem primus ad stultitiam gradus, proximus est profiteri. Petrarch. de remed. Dialog. 12. lib. 1.

Sed prudentia gratia superbis? at non est prudentia superbi-

respect

respect of thy wisdome? but it is not the propertie of wisdome to be proud: for by being proud, like a selfe-robber thou spoilest thy selfe of that whereof thou glorieſt.

re: superbiendo namq; teipſum primum prudentia priuas. Chryſoſt. in 2. Theſſ. 1. Homil. 2.

Secondly, worldly policie is vnlawfull and wicked, when as it is seuered from Christian simplicitie and sincerities; for these our Saviour hath conioyned, willing vs to be as wise as serpents, and simple as doues; and therefore no man ought to seuer them which he hath coupled: and this the Apostle repeateth and expoundeth, *I would* (saith he) *haue you wise, to that which is good, and simple concerning euill.* For which simplicitie *Nathaniel* is commended by our Saviour Christ; *Behold* (saith he) *a true Israelite, in whom there is no guile.* So also it is euill when as it is not ioyned with truth and righteousnesse. For true wisdome promiseth, that *her mouth shall speake the truth, and her lips abhorre wickednesse, that all the words of her mouth shall be found righteous, that there shall be no lewdnesse nor frowardnes in them; and that she will cause her followers to walke in the way of righteousnesse, and in the middest of the pathes of iudgement.* So the sonne of *Syrach* saith, that *true wisdome is farre from pride and deceit, and men that lie cannot remember her, but men of truth shall haunt her, and shall prosper euen to the beholding of God.* Againe, it is euill and vnlawfull, when as men vse wicked and vnlist meanes for the accomplishing of their desires, as lying, facing, swearing, forswearing, treacherie and double dealing; or when as they propound vnto themselues, in their policies, vngodly and sinfull ends, whereby either God is dishonored, their brethren endamaged, or their owne consciences wounded, and saluation hindered: for (as one saith) *To be wise vnto euill, is not to play the wise man, but the foole.* Finally, this euill wisdome is euill to them who haue an ouerweening conceit of it, extolling and magnifying it aboue its worth, and placing in it (with *Aristotle*) their chiefe happinesse; as also to those who in their loue so doate on it, that they preferre it before that wisdome which is diuine and spirituall, whereas it should be but an handmaid vnto it, giuing it precedence and place when both cannot stand together. To conclude, it is euill to those who put their trust in their owne wisdome and policies,

§. Sect. 3.

Worldly policie is wicked when it is seuered from simplicitie and sincerities. Matth. 10. 16. Rom. 16. 19. Iohn 1. 47. Prou. 8. 7. 8. 20.

Sapere malum, sapere non esse sed desipere. Bernard. de Grad. humilit. Aristot. in Ethic. lib. 6.

cies,

cies, either for prouision of those things they desire, or for their preseruation from dangers, more then in God himself, who is our onely preseruer and protector; contrarie to the perswasion of the Wise man, who exhorteth vs to *trust in the*
Prou.3.6. *Lord with all our hearts, and not leane vnto our owne wisdome.*

§. *Sect.* 4. *Worldly wisedome is to be contemned, first because God esteemeth it not.*

And thus haue I shewed, how and in what respects this ciuill wisdome and policie is to be accounted warrantable and good, and how it is to be esteemed euill and vnlawfull: in which respect we are not to set our hearts on it, but to contemne and hate, shun and auoid it: which that we may doe, let these reasons moue vs: first, because this worldly and carnall wisdome is not good, nor of any worth and excellencie, but euill, base and contemptible: and secondly, because it bringeth vnto vs no true good or profit, but hurt and disaduantage. That there is in it no worth or excellencie, it appeareth, because God esteemeth it not: for whereas he reserueth his chiefe iewels, and gifts of value, onely for his owne seruants and children, he bestoweth this ciuill and morall wisdome, as a common gift both vpon the godly and the reprobate, as appeareth in the example of *Achitophel*, who though he were desperately wicked, as we may plainly see in that cursed counsell which he gaue to *Absalon*, yet had receiued from God such a large measure of this gift of ciuill wisdome, that he was not only thought meet to be a chiefe
2. Sam.16.23. counseller to *Dauid*, but *the counsell which he gaue in those daies, was esteemed as if one had asked counsaile at the oracle of God: so was all the counsell of Achitophel both with Dauid and with Absalon.* And the like might be said of many others, which for breuitie I ouerpasse. Againe, that he hold esteemeth and regardeth not these great Polititians who are wise
Iob 37.24. in their owne conceits, *Elihu* plainly saith it, and Gods dealing with them as plainly proueth it; for being to gather vnto himself a select multitude, whereof to make his Church, and seruants of his owne familie, whom he will sanctifie in this life, and saue, glorifie and crowne with eternall happinesse in the life to come; he passeth by these great Polititians, and vouchsafeth not to call many of these wise men after the
1.Cor.1.26. flesh, as the Apostle affirmeth, but leauing them to enioy

their

their glorie, of being counsellers to Princes and Potentates of the world, which they most desire and value, he maketh them none of his counsaile, but keeping all his secrets close from them, he reuealeth them to such as they esteeme babes and fooles. And therefore seeing the Lord so basely esteemeth of worldly policie, let vs (making his infinite wisdome the rule according to which we are to conforme and square our iudgement) learne also to scorne and contemne it; and labour after that spirituall and diuine wisdome, which will make vs wise vnto God, and further our glorie and euerlasting happinesse. Matth. 11. 25.

§. *Sect.* 5. *That the diuell is the author of worldly wisedome.*

But this may further our contempt of this worldly wisdome, if we consider that it is not onely not good, or of any worth, but also corrupt and exceeding euill. For first, if we will deriue the pedegree of it, we shall find that it is more ancient then noble, the diuell himselfe being the father and first founder of it: for the Apostle *Iames* plainly telleth vs, that *this worldly wisedome which descendeth not from aboue, is earthly, sensuall and diuelliſh.* Earthly, because it mindeth only earthly things, and maketh vs neuer to forecast how after we depart from the earth we may come to heauen: sensuall, not only because it beleeueth nothing, but that which is subiect to the senses, or may be demonstrated by carnall reason, but because it also moueth men to pamper themselues in sensuall delights, and voluptuous pleasures; as thinking that there is no other Paradise but the earthly Eden; and diuelliſh, because it came from the diuell as the first author, and is continually taught by the same schoole-master; and will also bring them to the diuell who vse and practise it, vnlesse they preuent their damnation by vnfained repentance. Iames 3. 15.

§. *Sect.* 6. *Worldly wisedome resembleth Satan in malicious opposing against God.*

But that wee may more plainly perceiue that this cursed childe doth not degenerate from this wicked parent, if wee consider further of it, we shall finde that it exceedingly resembleth him in the very countenance. For first, as the diuell with despitefull malice opposeth himselfe against the maiestie of God: so this worldly wisedome being his offspring, taketh the fathers part, and opposeth it selfe with like malice against the wisedome of God. For so the Apostle saith,

that

Rom.8.7. *that the wisedome of the flesh is emnitie with God.* And contrariwise the wisedome of God opposeth against the wisedome of the world, and so detesteth it, that he cannot abide that there should be any mixture thereof with his spirituall wisedome, in the worke of his ministerie, which he hath ordained for the gathering of his Church, and for their edification in the holy faith. So the Apostle saith, 1.Cor.1.17. *that Christ sent him to preach the Gospell, not with wisedome of words, lest the crosse of Christ should be made of none effect.* That *his preaching stood not in the enticing speech of mans wisedome, but in the plaine evidence of the spirit and power, and that he did not speake* 1.Cor.2.4.5. &c. *the wisedome of this world, neither of the Princes of this world which come to naught, but the wisedome of God, which none of the Princes of this world hath knowne,* &c. And by reason of this opposition, the one doth not allow and approue of the other, but interchangeably censure and condemne one the other of meere follie. So the wisedome of the world iudgeth of the wisedome of God; for the Apostle saith, that the 1.Cor.1.18.23. preaching of the Gospell is to them that perish, and to the wise Grecians, esteemed foolishnes: and therefore when Christs worldly kinred heard him in his sermons deliuer this spirituall wisedome from his Father, they went to lay hold Mar.3.21. on him, because they thought him out of his wits. The reason hereof is, because worldly wisedome can relish nothing, but that which is subiect to the senses, or may bee demonstrated by carnall reason; to which rules Gods wisedome submitteth not it selfe, but oftentimes soareth an higher pitch, speaking and doing things which are besides, aboue, and contrary to naturall reason, that the infinite depth and power thereof may better appeare. To this purpose one Ambrol. in Psal.118.ser.22 saith, *that there is another wisedome of the flesh, which being puffed vp with worldly reasons, doth deny that any thing can be done, of which a naturall reason may not be giuen, and therefore it skorneth and derideth the mysteries of religion.*

§. Sect.7. *That the wisedome of the world is foolishnes with God.*

So contrariwise the wisedome of God condemneth the wisedome of the world of meere foolishnes: for so the Apostle saith, *that the* [a] *wisedome of the world is foolishnes with God.* And the reason is, because it is alwaies mixt with sinne, [a] 1.Cor.3.19. Psal.5.4.5.

which

which God esteemeth the greatest follie; whereof it is that vsually in the Scriptures sinne is called by the name of [b] follie, and sinners are termed fooles. Thus the Prophet concludeth that they *are* [c] *foolish that doe not know the way of the Lord*, and that there is no possibility that there should be any wisedome in them that reiect the word of God: [d] *they haue* (saith he) *reiected the word of the Lord; and what wisedome is in them?* And the Wise man saith that they *are* [e] *fooles, who despise wisedome and instruction*, that is, the feare of the Lord and true godlinesse, as he there expoundeth it. To this purpose one saith, that *to be wise vnto euill is to play the foole*. And another affirmeth, that *this false wisedome is true follie*. And in truth what is more foolish then to gaine the world, yea some small trifles in the world, and to lose a mans soule? then to embrace carnall things, and contemne spirituall; to exchange for earthly and momentanie vanities, our heauenly inheritance, and that eternall waight of glorie? what more absurd then with ouermuch wisedome to ioy in a mans selfe of his owne saluation, and by wilfull sinning to cast a mans soule into hell, for the gaining of that which hee is euery day in danger to lose? the which follie who so will not acknowledge here, that he may forsake it, shall be sure to confesse it, in hell fire, with bitter griefe and horrible anguish, as it is notably set downe in the booke of Wisedome. Let vs therefore in time embrace this spirituall and heauenly wisedome, and reiect and hate that which is worldly and carnall, for such contrarietie there is betweene them, that they cannot be reconciled nor ioyned together. To this point one speaketh fitly: *If* (saith he) *thou wouldest be accounted the spouse of Christ, what hast thou to doe with the wisedome of the flesh, which is emnitie with God? wouldest thou reconcile this emnitie, and haue in thee both the wisedome of the flesh and of the spirit? a little leauen sowreth the whole lumpe, and how much more when the leauen is much, and the lumpe little? What fellowship is there betweene the law of concupiscence, and the law of charitie? that ought not to be ioyned with this, because it will not be subiect to it: for the wisedome of the flesh either resisteth the law of God, and so is an enemie, or vtterly perisheth and commeth to nothing; either*

[b] 1. Sam. 13. 13. 2. Sam. 13. 13. and 24. 10. Pro. 14. 9.
[c] Iere. 5. 4. and
[d] cap. 8. 9.
[e] Pro. 1. 7. *Sapere malum, sapere non est, sed desipere.* Bern. de grad. humil. *Stultitia vera est falsa sapientia.* August. de Epic. & Stoic. tract. cap. 8.

Wisd. 5. 4. 5. &c.

Potest perimi vt penitus non sit, non potest premi vt ei contemperatura sit. Gilleb. Cant. serm. 22.

ther it resisteth, or else wholly desisteth; it may be destroyed, that it may cease to be, but it cannot be kept vnder that it should obey. &c.

§. *Sect.* 8. *Worldly wisedome ioyned with lying and vntruth.*

Secondly, whereas Satan is the father of lies, and the chief author of dissimulation, trecherie and treason; this worldly wisedom is a compounded monster of all this hellish brood. For who seeth not that worldly polititians doe so accustome their tongues to speake vntruths, that lying may seeme to be their naturall language, seeing they speake it with such facilitie? that they place a great part of their policie, in making their tongues and hearts so to differ the one from the other, that a man by their speeches shall least of all gesse at their meanings? and were it not that like the diuell their schoolemaster, they did in policie sometimes speake truth, that they may ỹ better gaine credit whē they lie, you might as well know the meaning of their words by a Dictionarie of contrarietie, as by that which naturally they seeme to signifie. Finally, that they account him but an heauie headed fellow, and little better then a foole, who is open hearted, and speaketh as hee thinketh. Wherein what doe they else but peruert the course of nature, and ioyne with the diuell against God? for whereas hee hath purposely made the tongue to bee the interpreter of the minde and heart, they make it to deliuer their meanings as it were in an vnknowne language which cannot bee vnderstood, and to giue darke riddles in stead of plaine resolutions? and what doe they else hereby but proclaime, that their wisedome is not the wisedome of God, seeing *her mouth speaketh the truth, and her lips abhorre wickednesse*, but the wisedome of the old Serpent, who being opposed vnto God, taketh delight in lies and falsehood?

Pro. 8. 7. 8.

§. *Sect.* 9. *Worldly wisedome grounded vpon dissimulation and deceit.*

So also they ground their policies vpon dissimulation, deceit and fraud, which haue great affinitie with the former, and are able to doe little without her helpe. And hereby they make faire weather, when they intend a storme shall follow, they carrie two faces vnder one hood, making shew of loue where they mortally hate, & smile vpon those whom they desire to kill, like their predecessor *Ioab*, who stabbed

whilest

whilest hee embraced, and *Iudas*, who by kissing, betrayed. The flood of their malice is alwaies smoothest where it is deepest, and where for some wrong, either receiued or imagined, they intend greatest mischiefe, there they vse most complements, of cap and knee, faire words and kinde embracings; because according to the rule of their politikes, professed hatred loseth opportunitie of reuenge. Yea so far are they in loue with this deepe dissimulation, and out of liking with Christian simplicitie, innocencie and sinceritie, which is opposed thereunto, that in their language, simplicitie and follie are all one, and fooles are vsually called by the name of innocents. Yea so contrarie are simplicitie and puritie to worldly wisedome, that the Apostle also opposeth the one to the other, saying, that he *had his conuersation in the world in simplicitie and godly pureness, and not in fleshly wisedome*; implying thereby, that these two are so opposed, that they can by no meanes stand together.

Professa odia tollunt vindictæ locum.

2. Cor. 1. 12.

§. *Sect.* 10. *That worldly wisedome is grounded on trecherie and treason.*

Vnto this wee may adde their trecherie and treasons, as chiefe pillars of worldly policie, whereby they are readie to betray all those that trust them, and to cut their throates who haue put their liues into their hands, and chosen them as sanctuaries of refuge; to falsifie their word and promises, confirmed by many vehement protestations, bitter imprecations, and deepe oathes; when as either at the first they intended nothing lesse, or afterwards finde that the performance of their promise will not stand with their profit and aduantage. In which trecheries they are so fleshed, that they acknowledge no friendship, nor regard the neerest kinred, but without respect of persons, tread all vnder foote, which stand in their way, and seeme to hinder their wicked designes. The which their treason and villanie being discouered, doth not at all daunt them in their cursed courses, but one iniurie occasioneth another, and when they haue no other reason of doing wrong, they will still doe it, because they haue done it; and according to their prouerbe, whom they haue once iniured, they will neuer forgiue, but adde one wrong vnto another; like cruell cowards, still keeping downe him whom they haue vniustly ouerthrowne, lest

rising

riſing againe and recouering ſtrength, hee might reuenge himſelfe for theſe wrongs receiued.

§. *Sect.* 11. *Worldly wiſdome propoundeth wicked ends.*

Finally, to make vp a perfect wickedneſſe, vnto theſe euill meanes they adioyne as euill ends; neuer reſpecting in any of their proceedings the glorie of God, the good of his Church, or the ſaluation of their owne ſoules; but rather, ioyning with Satan in all their courſes, they ſeeke how they may moſt diſhonor God, vex and afflict his children and ſeruants, and ingage their owne ſoules to eternall deſtruction, by adding one wickedneſſe to another; or to take them at the beſt, the chiefe workes which they aime at, are either honors and preferments, which they aſpire vnto by treading others vnder foot; or riches, the Mammon of iniquitie, which they ſeeke to compaſſe and obtaine by fraud and deceit, iniuſtice and violence, oppreſſion and crueltie: or voluptuous pleaſures which are wicked and vnlawfull, the which they often procure and raiſe out of the griefe of their poorer neighbours, delighting themſelues with their hurts; and making way to their ſuperfluous pleaſures, by wringing from them thoſe neceſſaries which ſhould maintaine their liues; like that wicked *Achab* who muſt haue *Naboths* inheritance to make him a garden.

§. *Sect.* 12. *That worldly wiſdome hath bin alwayes embraced and much eſteemed in the world.*

And this is that wicked worldly wiſdome, which hath bin ſo much in vſe among carnal men from the beginning of the world: thus *Caine* ſpoke peaceablie to his brother, when his meaning was to murther him: *Pharaoh* dealeth politikely in ſuppreſſing Gods Church: *Saul* offereth to *Dauid* his daughter in mariage, when his purpoſe was to make it the occaſion of his death, and maketh alliance to ſerue as a ſnare to catch him: *Ioab* embraceth and killeth, and *Iudas* kiſſeth and betrayeth; and if we looke to *Ieremies* times, you ſhall heare him complaining, that the politicians of that age *did bend their tongues like their bowes for lies; that they had no courage for the truth vpon the earth, but proceeded from euill to worſe, not knowing the Lord:* and therefore he counſelleth euery one to *take heed of his neighbour, and not to truſt any brother, becauſe euery brother vſed deceit, and euery friend dealt deceitfully.* So one of the Ancients deſcribing the worldly policie which

Geneſ. 4. 8.
Exod. 1. 10.
1. Sam. 18. 21.
Ierem. 9. 3 4 5.

which was vsed in his daies, saith that it *consisted in gathering treasure, and in scraping together worldly goods, in lying, swearing, cunning peruerting of iustice, and such like cariage in all their courses; all which* (saith he) *is but meere foolishnesse in the sight of God.* So another speaking according to the experience of his times, saith, that *this is the wisdome of the world, to hide the heart with cunning deuices, to disguise a mans meaning with his words, to make those things which are false to seeme true, and those things which are true to appeare false. This forsooth is that wisdome which is knowne of yong men by vse, and learned of children at deare rates: who so know this, they shew their pride in despising others, and those who are ignorant hereof, as vnderlings and timorous persons admire it in those that haue it; because this same doublenesse, being cloaked with iniquitie, is loued of them, whilest peruersitie of mind is called courtlinesse. This wisedome commandeth those that obey it, to clime into the highest seate of honor, and to reioyce in the vanitie of temporall glorie, when they haue obtained it; to take manifold reuenge for single iniuries: to giue place to none that oppose against them, as long as their strength lasteth, but when all possibilitie of power faileth them, that which they are not able to atchieue by professed malice, they must effect by dissembling peaceable kindnesse. But contrariwise, this is the wisdome of the iust, to faine nothing in outward shew, to declare their meaning by their words, to loue truth, and auoid falshood, to do good freely, and to suffer euill more willingly then to do it, not to seeke reuenge of iniuries, but to thinke it paine to be reproched for the truth. But this simplicitie of the iust is scorned, because the vertue of innocencie is by worldlings esteemed folie. For whatsoeuer is done innocently, is quietnesse with them thought foolish, and whatsoeuer in any worke the truth approueth, that sounderh as filly to carnall wisdome. For what can seeme more foolish to the world, then to speake a double meaning by his words, nor to faine any thing with cloaking speeches, to offer no contumelies for iniuries receiued, to pray for them that curse, to seeke penurie, to leaue present possessions, not to resist him that taketh by violence, to turne the other cheeke to him that smiteth? &c. But what is thought an abomination to the Ægyptians, that the Israelites offer to God, and this simplicitie of conscience which*

Augustin. ad fratr. in eremo serm. 36.

Gregor. moral. lib. 10. cap. 16.

all vnlike worldlings despise as weake and abiect, is made the sacrifice of the iust. And another of latter times complaineth,

Gilleber. sup. Cant. serm. 22. *that well sighted simplicitie, which is so void of dissimulation, as that it is not blind in the truth, is in these daies a rare bird to be found on earth, or if her haunt be any where it is very secret, and hid in the clefts of the rockes, and in hollow walles, or about the riuer bankes. For how is the doues eye of simplicitie obscured and hid? who now followeth not the worlds deceits? who ioyeth not to vse them? who loueth not to haue them, or to be said that he hath them in him? who is not ashamed of the doues eyes, and glorieth not in the eyes of kites?* &c. And if this complaint were iustly taken vp by these men in those times, how much more would they haue inueighed against this wicked policie of the world, if they had liued to haued read *Machiauels* Lectures of diuellish impietie, and seene the practise of many of his schollers, who farre excell their master in the deepe skill of worldly subtilties and hellish mysteries?

§. *Sect.* 13. *That worldly wisdome vnderstandeth not the spirituall things of God.*

And thus haue I shewed how wicked this worldly wisedome is in it selfe, and hurtfull to others. In the next place let vs consider what it is to those that vse it; where vpon due examination we shall find, first, that it doth not bring vnto them any true profit; secondly, that it is exceeding hurtfull. It profiteth not for first, whereas the chiefe vse of wisdome and vnderstanding is to know the spirituall things of God, and the meanes and mysteries of our saluation, the eye of worldly wisdome is not only dimme sighted, but euen starke blind in discerning this light; and as he that hath no eyes cannot

1. Cor. 2. 10. 11 possibly see, because he wanteth the organ and instrument of seeing; so it is as impossible that the carnall worldling (how wise soeuer he be) should perceiue the things of God, because he wanteth the instrument of this spirituall discerning, euen the Spirit of God, whereby alone the darke mind of man is illuminated with the knowledge of the truth. And this reason the Apostle rendreth of the ignorance of carnall

1. Cor. 2. 14. worldlings, where he saith: *That the naturall man perceiueth not the things of the Spirit of God, for they are foolishnesse vnto him; neither can he know them, because they are spiritually discerned. But he that is spirituall discerneth all things.* And there-

fore

fore our Sauiour Christ speaking generally of ỹ world, saith, that it did not know God his Father; & his holy Apostle testifieth, that when Christ the Son of God came into the world, *the world knew him not*: so that it is impossible for a meere worldling to attaine to the knowledge of God, and of his Sonne Christ, or of the worke of redemption and saluation wrought by him: whereof it is, that when *Peter* acknowledged Christ to be the Sonne of God, our Sauiour telleth him, that *flesh and blood had not reuealed it vnto him, but his Father which is in heauen.* To which purpose the Apostle also saith, that *seeing the world by wisdome knew not God, in the wisdome of God, it pleased God by the foolishnesse of preaching to saue them that beleeue.* Whereby it appeareth, that worldly wisedome helpeth not to the knowledge of spirituall things; nor at all furthereth the saluation of our soules: but serueth onely worldlings (like the Ostrich wings) to this vse, to hasten their speed, and make them to outrun others vpon the earth, and in earthly things; but cannot helpe them to flie towards heauen, by the spirituall knowledge of God and our Sauiour Christ.

Iohn 17.25. Iohn 1.10. 1.Cor.1.21.

§. *Sect.* 14. *The reason why worldly wisdom vnderstandeth not the things of God.*

The reason why worldlings by their worldly wisedome cannot vnderstand the things of God, is, because this spirituall knowledge is hid from them, as appeareth by that thanksgiuing of our Sauiour Christ: *I giue thee thankes O father, Lord of heauen and earth, because thou hast hid these things from the wise, and men of vnderstanding, and hast reuealed them vnto babes.* And this reason our Sauiour rendreth why hee spake to worldlings in parables, and to his Disciples plainly, *Because to these it was giuen to know the secrets of the kingdome of heauen, but to them it was not giuen.* And this hapneth vnto them by the iust iudgement of God, that they should thus be giuen ouer to their owne blindnesse: first in regard of their pride, which causeth them to withdraw themselues from God, and to shut their eyes against the light of his reuealed will, preferring farre before it, their owne wisedome and deepe policie, vpon which can nothing follow but palpable darknes; for as when the face of the Moone looketh directly vpon the Sunne, from whom she borroweth her brightnes,

Matth.11.25. Matth.13.11.

ſhe is full of light, but being auerted and turned from it, doth loſe all, ſauing only a ſhadow of light which is her owne: ſo when we ſet our face vpon the Sunne of righteouſnes Ieſus Chriſt, and depend vpon his inſtruction for our illumination, we are full of the light of ſauing knowledge; but when we turne our backs vpon him, we loſe all our brightnes, ſauing that light of nature and of carnall wiſedome, which in compariſon of this ſpirituall light of ſauing knowledge, is no better then a ſhadow. Beſides, when they are proud of this earthly traſh, the Lord will not giue them the true treaſure; and becauſe they glorie ſo much in a glittering counter, that they forget the giuer, the Lord will not vouchſafe to beſtow vpon them his pure gold and richeſt iewels. Neither doe they, being conceited of their owne wiſedom, make any account of the wiſedome of God, and knowledge of his will, nor vſe any meanes appointed by God to attaine vnto it: yea their own carnall wiſedome ſo puffeth them vp with pride, that in compariſon thereof, they skorne the wiſedome of God, and of his Goſpell, and eſteeme it no better then meere fooliſhnes. And therefore no maruell if the Lord doe withhold his gifts from thoſe that doe contemne them, and denie to giue this precious pearle of heauenly wiſedome, and ſauing knowledge, to theſe filthie ſwine, who would but tread it vnder their feete. To this purpoſe one ſaith, that *thoſe cannot behold the wiſedome of God, who are wiſe in their owne eyes; for as much as they are ſo far diſtant from this light, as they are from being humble in themſelues: for whileſt the ſwelling of pride doth increaſe in their mindes, it doth dimme the ſight of contemplation, and when they begin to imagine that they ſhine more then others, then they depriue themſelues of the light of truth.* Finally, worldly men make an idoll of their wiſedome, by truſting in it for their prouiſion and protection, more then vpon God himſelfe; and therefore Gods ſpirit, which is the fountaine of true wiſedome, will not lodge in that heart, where this idoll is erected, neither will God and this earthly Dagon dwell together. So the ſame author ſaith, that they *cannot attaine vnto true wiſedome, which are deceiued with the confidence of their owne wiſedome, which is faiſe and counterfeit,*

1. Cor. 1. 18.

Gregor. Moral. lib. 37. cap. 27.

Ad veram ſapientiam venire non poſſunt qui falſæ ſuæ ſapientiæ fiducia decipiuntur. Gregor. Moral. lib. 17. cap. 14.

counterfeit, &c. And hence it is that the Apostle *Paul* perswadeth those who are carnally wise to become fooles, that so they might attaine vnto true wisedome. *Let no man* (saith he) *deceiue himselfe. If any man among you seeme to be wise in this world, let him be a foole that he may be wise.* And the former author exhorteth vs to *forsake this hurtfull wisedome, and to learne this laudable follie*, because it is written, *that God hath chosen the foolish things of the world to confound the wise.* 1.Cor.3.18. *Relinquamus noxam sapientiam, discamus laudabilem fatuitatem.* Gregor.Moral.lib. 37.cap.27. 1.Cor.1.27.

Secondly, this carnal & worldly wisdom doth not certainly assure vs of the vaine things of this life, for the cõpassing whereof it imploieth all his strength: for seeing it opposeth it selfe against God, and trusteth and dependeth wholly vpon it owne abilities, thinking to thriue in euill designes by the vse of wicked meanes; therefore the wisedome of God opposeth against it, bringing it to nothing, and making all these deepe policies and cunning deuices vaine and frustrate; as appeareth both by testimonies of Scripture and examples. *Dauid* saith that the worldlings deceit is vaine, and notwithstanding their policies God treadeth them down when they depart from his statutes. And the Apostle telleth vs, that *God will destroy the wisedome of the wise, and will cast away the vnderstanding of the prudent*, that *the wisedom of the world, and the Princes of the world, commeth to nought*: and that *their wisedome is foolishnes, because he catcheth the wise in their owne craftinesse.* And howsoeuer their policies may seeme deepe in themselues, and their counsels vnresistable by humane power; yet seeing they plot them against God himselfe they cannot stand: for, as the Wise man teacheth vs, *there is no wisedome, neither vnderstanding nor counsell against the Lord.* Examples hereof we haue in the builders of Babel, whose policies and power the Lord soone defeated, by confounding their languages: In *Pharaoh*, who whẽ he thought to doe most wisely, was frustrate of his end, and in despite of all his policy Gods people were deliuered, and he destroied. In *Achitophel*, whose subtill counsell tooke no effect, because, as the text saith, God was purposed to destroy it. In *Haman*, who with his cunning policies brought himselfe to

§. *Sect.* 15. *Worldly wisedome doth not certainly assure men of the vaine things of this life.*

Psal.119.118.

1.Cor.1.19. Esa.29.14.

1.Cor.2.6. Chap.3.19.

Prou.21.30.

Exod.1.10.

2.Sam.17.14.

the gallowes, and aduanced him whom hee intended to ruine.

§. *Sect.* 16. *God turneth worldly wisedome into foolishnes.*

Yea the Lord doth not onely defeate their carnall wisedome, but also doth turne it to ridiculous follie, and when they thinke to be admired for their deepe policies, hee causeth them to be skorned for their shallow foolishnes. Thus *Eliphaz* affirmeth, *that God taketh the wise in their craftinesse, and the counsell of the wicked is made foolish.* And the Apostle saith that the Gentiles, *when they professed themselues to bee wise, they became fooles.* And elsewhere he demandeth, *Where is the wise? where is the Scribe? where is the disputer of this world? hath not God* (saith he) *made the wisedome of this world foolishnes?* Not vnfitly therefore are fooles in our accustomed speech called naturals, seeing the wisest man who is but meerely naturall is a very foole, both because hee is vtterly destitute of spirituall and sauing wisedome, and also because the Lord turneth that carnall wisedome he hath into sottish foolishnes. So when *Saul*, leauing the Lord, began to be directed by his owne wisedome, the Prophet *Samuel* telleth him, that hee had done foolishly, in not keeping the commandement of God. And into what extreame follie did the wise counsell of *Achitophel* bring him, causing him to hang himselfe, for feare of a worse turne; and to auoide the Kings deserued displeasure, by leaping into hell? The reason hereof is apparant, for though mans wisedome be neuer so great, yet it is not infinite; hee cannot foresee future contingents, much lesse dispose them, and therefore whilest he auoideth one danger which hee foresaw, he is ouertaken by another which was without the compasse of his prouidence; and hauing setled his counsels vpon the ground of many probabilities or certainties, one whereof seemeth to cohere with another, some thing which either was not, or could not bee foreseene, happening, disordreth and confoundeth all the rest, and so bringeth all his policies to nothing; like a chaine which falleth asunder when but one linke thereof is broken. Who therefore would esteeme of this worldly wisedome, seeing it doth not with any certaintie procure that good, for which it is onely good, nor attaineth vnto oftentimes

Iob 5.13.
Esa.44.25.
Rom.1.22.
1.Cor.1.20.
1.Sam.13.13.

times theſe worldly vanities, whereof when it falleth it ſelfe is vaine and to no vſe?

But much leſſe doth it helpe vs to the fruition of ſpirituall benefits; for, as I haue ſhewed, it is a great enemie to ſauing knowledge, and to the growth of all ſanctifying graces, making the ſeede of the word vnfruitfull, and the meanes of ſaluation vnpowerfull and vneffectuall, when it is ioyned with them, yea it ſo puffeth men vp with pride, that they neuer deſire to vſe the meanes of their ſpirituall welfare, and though they be diſeaſed to the death, yet feeling not their paine, they haue no care of being cured and recouered. And therefore one preferreth the knowledge which is ioyned with paine and griefe, before this which puffeth vp; *becauſe paine requireth that health which this ſwelling counterfeiteth; and he is neere vnto health that deſireth it, becauſe he that aſketh doth alſo receiue.* And as it hindreth grace in this life, ſo alſo glorie in the life to come; for ſo wholly is it taken vp with earthly things, that it hath no leiſure to thinke on heauenly; and trauelleth ſo much in atchieuing worldly deſires, that it hath no time to take paines in trauelling that way which leadeth to life eternall; and he that buſieth himſelf about other buſineſſe, and ſetteth not one foote forward in the way, ſhall neuer come to his iourneys end. So one ſaith, that *this worldly wiſedome helpeth not forward to the attaining of eternall life; for it is wholly intent about honour, trifling profits in heaping vp of wealth, and not in treaſuring vp good works. Finally, it is wholly conuerſant about worldly rudiments, being a wiſedome rather in pompous ſhew then in deed and truth. And ſuch is all Philoſophie which ſeeketh after ſtrange things, and is ignorant of it ſelfe; ſearcheth the climats of heauen, and the regions of the world which profit not, and knoweth not God and our Sauiour Chriſt.* And who ſeeth not this verified by daily experience? for who are more ignorant euen in the principles of religion, who more prophanely contemne the ſeruice of God, and all meanes of their ſaluation, who more neglect prayer and preaching, and all exerciſes of Chriſtian religion, then the great Polititians of the world, being ſo wholly taken vp with the affaires of earthly kingdomes, that

§. *Sect.* 17. *Worldly wiſedome hindreth the fruition of ſpirituall benefits.* 1. Cor. 2. 5. 6.

Nõ dubito quin dolentẽ tumenti præferas; quia ſanitatem quam tumor ſimulat dolor poſtulat; qui autem poſtulat propinquat ſaluti. Bernar. ſuper Cantic. Serm. 36.

Prudentia iſta quæ ſeculi eſt non ſuffragatur ad vitã æternã, &c. Ambroſ. in Pſal. 118. ſer. 12.

they quite forget the way to the kingdome of heauen?

§. *Sect.* 18. *Worldly wisdome doth not priuiledge men from Gods fearful iudgements.*

Finally, this worldly wisdome doth not priuiledge mē frō Gods feareful iudgements, neither wil this subtil fence ward off the downe right blowes of his punishing hand: it cannot exempt men so much as from a temporarie death, for as the Psalmist saith, *the wise mē die, as wel as the foolish, & leaue their riches vnto others.* Much lesse can it free them from eternall vengeance, which shall be inflicted *on all that doe not know God, nor obey the Gospell of our Lord Iesus Christ.* For if Satan himselfe, who farre excelleth all men in wisdome and subtile policie, cannot with all his wit and long experience, find out any tricke or shift to escape damnation, how much lesse shall they who come farre behind him in this skill and cunning? And if *Achitophel* the arch-polititian, whose words were oracles, could not with all his wisdome, when he was pursued with Gods iust vengeance, procure a pardon of himselfe, for himselfe, nor so much as intreate a repriue from his owne furie, but rather then iustice should not be executed became his owne hangman, and not waiting for outward force, did with his owne hands wilfully cast his soule into hell fire: how much lesse shall they obtaine a pardon of the righteous Iudge of heauen and earth, when at the great assises they shal be called to an accoūt for all their Machiauellia trickes, and diuelliish policies, wherewith they haue dishonored God, circumuented and iniured their neighbours, and made deepe wounds in their owne consciences?

Psalm. 49. 10.

2. Thes. 1. 8.

§. *Sect.* 19. *That worldly wisdome bringeth with it much hurt.*

But as this worldly wisdome helpeth not, so contrariwise it exceedingly hurteth, for as it maketh men fooliish vnto good, so exceeding politicke and prone to act the works of darkenesse: according to Gods complaint by his Prophet; *My people is fooliish and haue not knowne me, they are fooliish children, and haue no vnderstanding; they are wise to do euill, but to do well they haue no knowledge.* And though in rapine, greedie scraping, and cunning circumuenting all that deale with them, they haue as many eyes as *Argus*, and are as sharpe sighted as the Eagle: yet in the workes of God, and in the duties of loue, they are as blind as beetles or moales. It hindreth men from profession of religion, because it is ioyned

Ierem. 4. 22.

Iohn 7. 48. and 12. 42.

ned with worldly contempt, eſpecially when it is accompanied with the croſſe; thinking it great madneſſe to contend much for religion; to leaue their Prince, to follow the truth; and to hazard their preferments in the world, which they haue alreadie in poſſeſſion, for ſome bare promiſes (as they account them) of better things in the world to come. It bringeth not with it ſo much as worldly ioy and pleaſure, but rather vexation of ſpirit, and much heauineſſe. And as the Wiſe man ſaith, who had moſt experience of it; *In the multitude of wiſdome is much griefe, and he that increaſeth knowledge increaſeth ſorrow*: for he is ſtill iealous of his ſtate, and alwaies readie to caſt doubts: he hath more skill in foreſeeing euils, then in preuenting them; and long before they come he doth anticipate them with his feare and care; grieuing long before the cauſe of griefe approcheth, and making himſelfe preſently miſerable, becauſe hee expecteth miſerie in time to come; yea and oftentimes he thus tormenteth himſelfe with a ſhadow, and through falſe feare indureth true ſorrow, the euill which he feared and expected neuer happening vnto him: but if the euill which he feareth commeth, then to what end ſerueth this worldly wiſdome, but to make it giue a deeper wound with ouer vehement apprehenſion? to gather arguments to amplifie his griefe, and with the waight of opinion, to make his burthen more intollerable? whereas thoſe whoſe wit hath a ſhorter reach; lay not hold of miſeries before they touch them, nor complaine of more then they ſenſibly feele; and oftentimes ſhadowes of ill grounded hopes, bring vnto them for the preſent, ſubſtantiall comfort.

§. *Sect.* 20.

Other euils into which worldly wiſdome plungeth men.

Valde difficile eſt vt is qui ſe ſapientem eſſe exiſtimat, mentem ad humilitatem reducat, &c. Gregor. moral. lib. 16. cap. 27.

Againe, this worldly wiſdome puffeth men vp with pride, and maketh them to haue an ouerweening conceit of their owne excellencie; ſo that it is a thing as rare as a blacke Swan, to find a man both worldly wiſe and truly humble. To which purpoſe one ſaith, that *it is hard to find one who conceiting himſelfe wiſe, reduceth his mind to humilitie, and either beleeueth thoſe who informe him in the truth, or layeth aſide his owne peruerſe meaning and opinion.* And this pride is ioyned with rebellion againſt God, for when they thinke themſelues

too

too wise to depend vpon him, they become so foolish as to oppose against him: so the Apostle saith, that *the wisdome of the flesh is enmitie against God*; and the Lord complaineth of Babylon, that *her wisdome and knowledge caused her to rebell; and to say in her heart I am and there is none else.* And consequently, this carnall and worldly wisdome bringeth destruction: for when in pride of heart they oppose against God, then he also opposeth against them, and their rebellion turneth to their own ruine: yea he turneth their owne wisdome to their destruction, and intangleth them in their owne wilie snares, which they haue laid for others. So it is said, that *God catcheth the wise in their owne craftinesse*, and after he *hath digged a pit, he causeth him to fall into it himselfe, and maketh his mischiefe to returne vpon his owne head.* And thus was *Ieroboam* insnared in those nets of subtilty which himselfe made; for fearing lest the people by going to the Temple at Ierusalem, and conuersing with their brethren, the men of Iuda, might be perswaded to leaue him, and to reunite themselues to the kingdome of *Dauid*; he politikely deuised to stay them from this reuolt, by erecting golden calues in his owne countrey, that in them the people might worship God, and saue a labour in going further; but as the Spirit of God obserueth, *This thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.* And the like might be said of *Saul, Achitophel, Haman* and many others. And though these wise worldlings could with their subtile policies escape this destruction in this life, yet it will surely ouertake them in the life to come, and cast them headlong into the pit of perdition: for as the Apostle saith, *the wisdome of the flesh causeth death*: that is, not onely the first death, whereby they die vnto righteousnes and all goodnes, but also the second death, whereby dying they shall neuer die, but liue to die that dying life, or liuing death, in those intollerable and euerlasting torments of hell fire.

Rom.8.7.
Esay 47.10.
1.Cor.3.19.
Psal.7.15.16.
1.Kings 12.26. 27.28.
1.Kings 13.34.
Rom.8.6.

§. *Sect.* 21. *That we are to cõtemne worldly wisdome, and to labour after*

Seeing therefore this worldly and carnall wisedome is so euill and wicked in it selfe; and the cause of so many euils vnto vs; let vs not enuie worldlings this their happinesse wherein they so much boast and glorie; but learne to contemne

temne and hate it, as being an enemie to God and our owne saluation. For what will it aduantage vs to be admired for it in the world, and to be despised in the sight of God? to haue it commend vs, and God and our owne consciences to condemne vs? to be aduanced by it to the counsel of Princes, and to haue Gods counsailes and the mysteries of our saluation hid and concealed from vs? Finally, what will it auaile vs, if by it we should be exalted to the greatest offices of state, and highest places in the kingdome, if we be excluded thereby from hauing so much as the lowest place in the kingdome of heauen? What will it profit vs to gaine with our policies worldly vanities, and those temporarie trifles of honors, riches and earthly pleasures, of which we haue not one dayes assurance, and to lose thereby those eternall ioyes and vnspeakable pleasures, which are at Gods right hand for euermore? Leauing therefore this carnall wisedome, to carnall worldlings; let vs labour to be wise vnto God, and seeke those things in the first place which tend to his glorie, and the saluation of our owne soules: and let vs vse all good meanes to furnish our hearts and minds with all sanctifying and sauing graces, and especially with that spirituall wisedome, whereby we vnderstand his will reuealed in his word, and endeauour to conforme our selues vnto it in all holy obedience, both in our hearts and affections, and in our liues and conuersations; and so will the Lord approue, loue and fauour vs in this life, and crowne vs with euerlasting ioy and happinesse in the life to come.

that which is diuine and spirituall.

Chap. X.

That worldly learning seuered from true godlinesse, is to be contemned.

AND thus haue I shewed that meere ciuill vertues, and particularly the wisedome of worldlings, may and ought to be contemned and despised of Christians, as being not onely voyd of any worth and excellencie, which might inflame their loue; but also so full of sinne and corruption,

§. *Sect.* 1. *That learning in it owne nature is good and verie commendable.*

corruption, and ſo hurtfull and pernicious to thoſe who ſet their hearts on them, that they iuſtly deſerue to be hated and reiected. Now it followeth, that according to my order propounded, I adde ſome thing of the gifts and ornaments of the mind, namely, the gifts of humane learning, and of ſcience and knowledge, which the world abuſeth as occaſions and grounds of dangerous tentations. And firſt I will ſpeake briefly of humane learning; conſiſting principally in the knowledge, memorie and skilfull vſe of arts and languages; the which is in it owne nature good, as being an excellent gift of God, whereby the mind of man is adorned, and his naturall gifts and faculties much improued, poliſhed and perfected; ſo as it is a queſtion diſputable, whether nature, or this art and learning are of greater vſe and efficacie, for the directing and perfecting of ſuch humane affaires, as are of greateſt excellencie. By it the harſhnes and roughneſſe of nature is mollified and mitigated, barbariſme baniſhed, ciuilitie preſerued and increaſed, all things which tend to the well-being and bettering of humane ſocietie perfected, and in a word, hereby the rough fallow grounds of our hearts are as it were ploughed vp, and fitted and prepared to receiue the ſeeds of diuine knowledge. In it owne nature therfore, humane learning is not only good but very excellent, and is not contemned and hated by any, but thoſe who are rude and ignorant, yea it ought in this ſenſe to be eſteemed and ſought after as a pearle of price, which is much to be preferred before all the treaſures and honors of the world; as being a ſingular ornament of the mind, which euen in the iudgement of Gods Spirit maketh his faithfull ſeruants more praiſe-worthie; for thus the holy Ghoſt commendeth *Moſes* for his excellent learning, ſaying, that he *was learned in all the wiſedome of the Ægyptians*, among whom learning in thoſe daies chiefely flouriſhed; and *Apollos*, whom he alſo praiſeth for his eloquence and knowledge.

Acts 7.22.

Acts 18.24.

§. *Sect.* 2. *That worldly learning becommeth euill vnto vs, when it is abuſed.*

But if we conſider of this learning as it is in vs, then is it to be eſteemed among things indifferent, the which according as they are vſed by the partie that hath them, are either good when they are well vſed, or euill when they are abuſed, and the

the nature of them infected and poysoned through the contagion of our corrupt nature. And thus learning is good, when it is well vsed for those good purposes aboue mentioned, to which in it owne nature it inclineth, and furthereth those good ends for which God hath ordained it; and euill, when as it is abused through our corruption; as namely, when as we wax so proud of this gift of God, that we forget the giuer, or insult ouer our brethren who are not qualified with it; for as learning is the ornament of the minde, so humilitie is the ornament of learning. Secondly, when as being idle and fruitlesse it helpeth not forward those ends for which it was giuen vs, neither bettering the minde, nor ordering the affections, nor reforming the life and manners, nor increasing ciuilitie, nor yet fitting and preparing vs for true religion; but contenting our selues with an idle theorie and speculation, we vse our knowledge only to know, as the Athenians were said to vse their money, only to tell it; vnlesse it be now and then, when wee affect the praise of learning in discoursing with others. Thirdly, when as wee set our hearts wholly vpon it, and spend all our time in attaining vnto it, and hauing obtained it, doe finally rest in it; as though it were the cause of our comming into the world, and the very end of our liues, to get humane learning; whereas it ought to be the way, and not our marke and chief scope, and as an handmaide to trimme and adorne vs, and so to vsher vs into the presence of vertue and true godlinesse, and not to bee esteemed and adored as our chiefe Ladie and soueraigne Princesse. For this were to content our selues to liue in the porch, and neglect the beautifull lodging which it leadeth vnto; and like *Penelope* her suiters, to leaue the Mistrisse, and make loue to the handmaid. Fourthly, when as wee haue an insatiable desire in hoarding vp these rich treasures, being neuer satisfied, but euer curiously prying into the very hidden bowels of natures secrets: for the Apostle telleth vs, there is a measure of our vnderstanding, as well as of our stature, aboue which when it is racked, it bringeth as much torment to the minde, as the other to the body; and that there is a sobrietie in our soules, which contenteth it selfe

Rom. 12. 3.

selfe with a competent portion of this spiritual food of learning and knowledge; the which being exceeded, causeth a surfet, which casteth the minde into diuers and dangerous diseases which are hardly cured. And another demandeth, if he be to be reproued, which gathereth needlesse superfluities, and in his house setteth out to the shew an outward pompe of precious things, and he to be excused which is too much occupied, in gathering superfluous abundance of learning & humane knowledge? Yea (saith he) to desire to know more then enough, is to be reprehended, as being a kind of intemperance. Lastly, this learning is abused when we ouervalue and esteeme it, as when wee place therein our chiefe happinesse, or preferre it before the knowledge of God and his true religion, or the rest of his sanctifying and sauing graces, aduancing the handmaides aboue their mistrisse, and esteeming the confused languages of Babel, aboue that excellent language of the spirituall Canaan.

Plus scire velle quam sit satis, intemperantiæ genus est. Senec. epist. 88.

§. *Sect.* 3. *That worldly learning is to be contemned, first, because it doth not profit vs.*

In which respects when learning is abused, it degenerateth from his owne nature, and becommeth vnto vs euill, worldly and wicked, and is therefore of all Gods seruants to be contemned and despised, loathed and abhorred. Now that wee may contemne this worldly and wicked learning, which is so much admired among carnall men who haue attained vnto it, let vs consider, first, that it bringeth with it no true profit; and then, that it is the cause of much hurt. That this learning of carnall worldlings profiteth them not, it may appeare by induction of particulars. For what doth it auaile them to be good Logicians, when as they are neither skilfull in finding out what the good and perfect will of God is, nor able to iudge betweene that which is good and euill, nor to confute the subtill sophistrie and dangerous paralogismes of our spirituall enemie the diuell, whereby out of false premises he frameth against their soules most damnable conclusions? What doth it profit them to bee good Rhetoricians in perswading of others vnto what they list, by setting a faire glosse vpon a false cause, if they haue not found eloquence enough, to perswade and assure themselues of their owne saluation? What doth it helpe them to bee

good

good Grammarians, and to haue the knowledge of all tongues and languages, if there be no congruitie betweene Gods law, and their life and manners, and hauing their heads full fraught with this learned skill, their hearts bee emptie of loue and charitie? What benefit haue they by their exquisite skill in Arithmetike, whereby they are able to number numbers numberlesse, if they want skill to number their daies, that they may applie their hearts to true wisdome? What though like good Geometricians they could measure all the parts of the earth, and take the height, and demonstrate the bignes of all the starres of heauen; if they haue no measure in their passions, appetites, and earthly desires? What though like cunning Astronomers and Astrologians, they knew the number of the starres, with all their motions, the constellations, aspects, and influences of these celestiall bodies, and could neerely gesse at future contingents, and things to come; if their hearts and affections remaine fastned to the earth, when their eies are lift vp to heauen, so as they can neuer raise them on high with any spirituall and holy meditation? What though like cunning Musitians, they be skilfull in all the moods, chords, and proportions; if they cannot accord the iarring discords of their owne passions, nor make that sweete harmonie in Gods hearing, by causing their heart, tongue and hand to accord and agree together, in a holy and vpright profession and practise of godlinesse and righteousnesse? What will it helpe skilfull Philosophers, though they were able to vnbowell the secrets of nature, to know the causes and yeeld the reason of all things, which curiositie her selfe could inquire, if they be ignorant of the great Creator, and of themselues, neither knowing the corruption of their nature, nor the meanes how to bee freed from it? What will it profit them if like skilfull Historians, they can relate what hath been done in all countries, in all ages, if they be not well acquainted with the historie of the Bible, and the Gospell of Iesus Christ, nor know what he hath done for their saluation? What though like cunning Lawyers they be learned in the lawes of men, if they bee ignorant in the law of God, and lawlesse and licencious

1. Cor. 13. 1.

centious in their liues and conuersations? What will it auaile them if being skilfull Physitians, they can geesse at other mens diseases by feeling of their pulses and seeing their vrines, and can applie fit remedies for the curing of their bodies; if they cannot iudge of the distempered passions of their owne hearts, nor know by what meanes their soules sick in sin, may be cured and recouered? And to conclude, what benefit should wee reape, though being learned Diuines, wee are able to dispute of the deepe mysteries of religion; if we doe not make a holy vse of this knowledge, for the sanctifying of our hearts, and the reforming of our liues and conuersations?

§. *Sect.* 4. *That worldly learning is vaine, and of no excellencie.*

Secondly, the vnprofitablenes of worldly learning hereby is manifest, in that it is vaine and of no excellencie; for first it is so farre from conferring of true wisedome, consisting in the knowledge and feare of God, that it is oftentimes disioined from that wisedome which is morall and ciuill, and according to the prouerbe which is grounded vpon common experience, The learnedest Clerks are not alwaies the wisest men; they being so wedded to their book-learning and the theorie of knowledge in speculation only, that they neglect that practicall knowledge which is chiefly perfected by obseruation and experience. Now, as one saith, *A man learned and vnwise, is like an asse decked with costly ornaments*, which make him to bee more looked on, but not more esteemed. Secondly, the vanitie of worldly learning may appeare, in that it hath in it no selfe excellencie to giue contentment to him y hath it by it owne worth, vnlesse that ostentation thereof be made vnto others, that so they may admire and praise it. To which purpose the Satyrist saith, *that it nought auaileth to know, vnlesse another knoweth that thou hast this knowledge; but this is that which is thought worth esteeme, to be pointed at with the finger, & to be noted for excellencie aboue others.* Lastly, worldly learning without true godlinesse is vaine, because it doth not fill and satisfie him that hath it; for hee that hath spent most paines in studie, and hath attained to the greatest measure of learning and knowledge, is no more contented or satisfied, then he was when he had learned but

Literatus stultus est phaleratus asinus.

Scire tuum nihil est, nisi te scire hoc sciat alter. At pulchrum est digito monstrari, & dicier, hic est. Pers. Sat.

the

the first rudiments: because the more he knoweth, the more he seeth his want of knowledge; and the highest degree of learning in this state of imperfection, cõsisteth in the knowledge of a mans owne ignorance. And therefore the Wise man saith, that *he that increaseth knowledge increaseth griefe, beeause he doth not receiue so much pleasure by that which hee hath found out, as sorrow for that vnto which he is not able to attaine; like vnto those who being yet a thirst, are pulled frõ the waters, or that cannot hold in their hands that which they think they haue; or like vnto those who are inlightened with the brightnes of the lightning; which light presently leauing them, they remaine in more grosse darkenesse then before.* And this vanitie of humane learning is the cause why the Saints of God haue so contemned it; for hauing attained to the knowledge of God and his will, of our Sauiour Christ, and the worke of saluation wrought by him, they haue in comparison of this excellent knowledge, accounted the other base and of no worth. An example whereof we haue in *Paul*, who being indued with a great measure of this humane learning, contemneth it, professing that *he cared not to know any thing, saue Iesus Christ and him crucified.* As also in the Ephesians, who being conuerted to the faith, and indued with some measure of sauing knowledge, *brought their bookes, out of which they had learned their curious arts, and burned them before all men, the price whereof amounted to fiftie thousand pieces of siluer.*

Hoc vnum scio, me nihil scire. Socrates.

Ac sane qui addidit scientiam addit dolorem, vt qui non plus voluptatis ex eo quod inuenit accipiat, quam mœroris ex eo quod assequi non potuit. Nazianzen. Apologet. 1.

1. Cor. 2. 2.

Acts 19. 19.

Lastly, the vnprofitablenesse of worldly learning hereby appeareth, in that it furthereth not our saluation, nor bringeth vs neerer vnto God, neither in this life by grace, nor by glorie in the life to come: for it helpeth not at all to inrich vs with any of Gods sanctifying and sauing graces, but excelling all others in this kind of learning, we may be as miserablie poore in those inestimable treasures as the most simple idiots. And this the examples of former times & of our owne daies doe plainly manifest: for who more learned then the Ægyptians, and who more grosse idolaters? Who more learned then *Pharaohs* inchanters, and astrologians, and who more diuelliſh sorcerers? who more learned then the Scribes and Pharisies, and who more graceleſse and wicked? Finally,

§. *Sect.* 5. *Worldly learning helpeth vs not to the attaining of Gods spiritual graces.*

who more learned then those great Clerkes, and profound Doctors, which vphold (vpon the strength of their shoulders) the declining Monarchie of the Babylonish Antichrist, and yet who more licentious in their liues? who more malitious opposers against the kingdome and truth of Iesus Christ? who more cruell persecuters of the Saints of God? But let vs descend to more particulars, this worldly learning doth not at all inlighten our minds with sauing knowledge, nor inricheth our vnderstanding with spirituall wisdome; as may also appeare by the former examples; for there was neuer any in their times excelled those before named in this learning; and neuer any more blindly ignorant, euen in the rudiments and first principles of true religion. In which respect, they may fitly be compared to Battes and Owles, which see very acutely in the darke, but are dim-sighted and pur-blind when the Sunne shineth: so these remaining in natural darknesse, see very cleerely the vnprofitable and nice quiddities of vaine Philosophie, but when the light of the Gospel cleerly shineth, they are not thereby inlightned, for their Owle-like eyes cannot endure this brightnes, neither doth it helpe their sight, but makes them more pur-blind then before. So also it doth not profit vs for the attaining of faith, yea rather it confirmeth and encreaseth naturall infidelitie; for whereas Hebr. 11.1. *faith is of things not seene*, and not grounded on sense, but resteth vpon Gods word and promises, as being truth it selfe which cannot deceiue, these learned worldlings credit no more then they see, nor beleeue any thing which may not be demonstrated by the rules of their learning. And for this we haue the Pharisies testimonie against themselues, where speaking to their seruants, who were astonished with Christs Iohn 7.48. doctrine, they demand, if *any of the Rulers and Pharisies beleeue in Christ? But* (say they) *this people that know not the law are cursed.* And so we shall find that the doctrine of faith Act. 17.18.32. taught by the Apostle *Paul*, was neuer more vnprofitable and vnfruitfull, then among the Athenians, neuer more opposed, nor more derided, nor euer fewer in any place by so much preaching conuerted to the faith, then among these learned Philosophers. The like might be said of all other sanctifying

ctifying graces: for who are more dotingly fond of worldly vanities, of riches, pleasures and preferments, and shew lesse loue to God in their holy obedience, thē the learned worldlings? who trust more in the arme of flesh and inferiour meanes when they haue them, or are more desperately discouraged and discomfited when these meanes faile them? Who shew lesse hope then they, when they are in any affliction or vpon their sicke beds? who lesse feare of God in all their proceedings? or lesse humilitie in their cariage and conuersation? In a word, who are more barren and fruitlesse in good workes, in the workes of iustice, charitie and compassion towards their brethren?

§. *Sect. 6.* *Worldly learning helpeth not to the attaining of life eternall.*

And as it is no furtherance in attaining vnto Gods graces in this life, so neither in obtaining glorie in the life to come; for these inseparablie goe together, neither doth any euer come into this citie of glorie, but he hath his entrance by the suburbs of grace: and hence it is that the Lord passing by in all ages these learned worldlings, maketh choice of simple and vnlettered men to conuert and saue them. Thus hee left the learned Egyptians, and made the simple Israelites his Church and people: he passed by *Amaziah* chiefe Priest to *Ieroboam*, and chuseth ignorant *Amos* for his ambassage: the neglected the famously-learned Scribes and Pharisies, and maketh choice of silly fisher men to be his Apostles and Disciples: and so in latter times he hath not called and conuerted the great Rabbines of the earth, the subtile-learned Schoolemen, and profound Doctors of the Romish Babylon; but such silly and simple men, whom in comparison of themselues, they esteeme ignorant and very idiots.

Amos 7.14.

§. *Sect. 7.* *That worldly learning much hurteth those which set their hearts vpon it.*

And thus it appeareth that worldly learning doth not profit. But if we consider thereof aright, we shall find that it also much hurteth them who most esteeme it, and thinke themselues best furnished with it: whereof it is that the Apostle *Paul* doth not only diswade vs frō imbracing it as a friend, but also warneth vs to take heed of it, as of a mortall enemy: *Beware* (saith he) *lest there be any man that spoile you, through Philosophie and vaine deceit.* For it maketh those who are indued with it, to rest in it, and so bewitcheth them with plea-

ſure and delight, that they thinke their whole life too little to ſatisfie their curioſity, and to furniſh them with theſe learned treaſures: in the meane time vtterly neglecting the ſtudy of the Scriptures, which alone are ſufficient to make them wiſe to their ſaluation: it puffeth them vp with pride, and maketh them in the ouerweening conceit of their owne excellencies to contemne al others, & that which is worſt of al, 1.Cor.1.23. to deſpiſe the ſimplicitie of the Scriptures, and to eſteeme the preaching of the Goſpell meere fooliſhnes: yea and becauſe they diſdaine to be learned after the vulgar faſhion, they coine new conceits, and after much paines and long trauaile they are deliuered of the vnnaturall birthes, and miſſhapen monſters of errour and falſhood, which they ſo curiouſly adorne with their pleaſing ornaments of wit, eloquence and ſubtile learning, that their deformities are not diſcerned by an ordinary vnderſtanding, nor ſeeme vnhandſome to an vniudicious beholder. In ſo much as it may truly be ſaid, that as pride is the father, ſo this worldly learning is the mother of all dangerous errors and damnable hereſies: and ſeldome (as one ſaith) haue there been any great errors, which haue not been the offspring of great wits; and as they are readie to broch errors and hereſies, ſo alſo are they moſt ſtiffe in maintaining and defending them, their learning making them able to contend, and their pride impatient of receiuing any foile.

Magni rarò errores, niſi ex magnis prodiêre ingenijs.

§. *Sect.* 8. *That worldly learning is to be contemned in comparison of the true knowledge of God.*

And therefore ſeeing this worldly learning, being ſeuered from ſauing wiſdome and true godlineſſe, doth not profit vs, as being vaine and of no excellencie; ſeeing it doth not inrich vs with Gods ſpiritual graces, nor at all furthereth the ſaluation of our ſoules; yea ſeeing it doth much hurt vs, by making vs more proud and erroneous, ſchiſmaticall and hereticall; let vs not ſuffer our ſelues to be bewitched with the alluring notes of this Syren; let vs not ouerualue this well decked worldly vanitie, preferring it to the true knowledge of God and his ſauing grace; but eſteeming a dram of ſpirituall wiſdome and true pietie, before many pounds of this worldly learning, let vs neglect it, or rather purge it from this worldly filth of ſinne and corruption, and ſetting

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our hearts chiefliе on that heauenlie and diuine learning, which is taught in the Scriptures, by ẏ neuer erring ſchoolemaſter, Gods holy Spirit, let vs pull down this humane learning out of the ſeate of ſoueraignтie, and make it attend as an humble handmaid, on that heauenly and diuine princeſſe, ſpirituall wiſedome and ſauing knowledge, which alone maketh vs wiſe vnto God, and giueth vs aſſurance of the ſaluation of our ſoules.

CHAP. XI.

That worldly ſciences are of no worth, in comparиſon of ſpirituall knowledge and ſauing grace.

AND thus much concerning the tentations ariſing from worldly learning, and thoſe arguments and reaſons which may arme the Chriſtian againſt them, and moue him to contemne it in compariſon of ſpirituall graces, and heauenly excellencies. In the next place wee are to ſpeake of the tentations which ariſe from worldly ſcience and knowledge; the which are either the skill and knowledge of ciuill and mechanicall Arts and Sciences, or of the holy Scriptures, and of the points of Chriſtian religion; both which are in themſelues good, as being the common gifts of Gods ſpirit, and his profitable talents, which being well vſed, do much redound to the glorie of God, the author of them, and to the good of the Church and Common-wealth, for whoſe ſake principallie theſe gifts of God were conferred and beſtowed. And this appeareth in the example of *Aholiab* and *Bezaliel*, of whom it is ſaid, that *the Lord called them by name, and filled them with his ſpirit, in wiſedome and vnderſtanding, and in knowledge and in all workmanſhip, to finde out curious workes, to worke in gold, and in ſiluer, and in braſſe; alſo in the art to ſet ſtones, and to carue in timber, and to worke all manner of workmanſhip for the ſeruice of the Sanctuarie.* And therefore theſe Arts and Sciences are not ſimply to be contemned, yea rather they are to be much valued and eſteemed, as being Gods good gifts,

§. *Sect.* 1. *Arts and ſciences in themſelues good, and the gifts of God.*

Exod. 31. 2. 3. 4. 5. and 36. 2. 3.

which hee hath bestowed vpon some speciall men, for his owne glorie, and the common good of humane societies; but only as they are abused by carnall worldlings excelling in them.

§. *Sect.* 2. *How worldly sciences are abused.*

And thus they abuse them, first, when in sight of their owne excellencie they are puffed vp in pride, and contemne others, especially of their owne faculties, who haue not attained vnto their skill. Secondly, when they set their hearts vpon them, preferring and esteeming them before Gods spirituall graces and sanctifying gifts, and neglecting them together with the meanes whereby they may attaine vnto them, whilest they set and imploy all their desires and endeuours about these earthly sciences. And lastly, when as they seuer these common gifts of the Spirit, from Gods sanctifying and saving graces, being content to remaine vtterly destitute of the true feare of God, knowledge, faith, repentance and the rest; as though they needed them not, being qualified aboue others with this worldly skill.

§. *Sect.* 3. *That worldly sciences are to be contemned.*

But in these respects, these Sciences and cunning skill, though good in themselues, are to bee contemned and despised: for if it be a great sinne to be proud of learning and the knowledge of ingenuous and liberall Arts, yea of morall vertues and ciuill wisedome; and if they are to bee all contemned and despised, when they come in comparison of Gods holy and heauenly graces; then how much more is it a grieuous sinne to wax proud of these inferiour Sciences; or in respect of such contemptible qualities, to set light by, and contemne those vnualuable excellencies and heauenly treasures? Which sinne that all may auoid, and may learne to despise these Sciences as base trifles, when they come in comparison with the saving knowledge of Gods truth, and our assurance of his spirituall treasures and eternal happines; let them consider that these Sciences are but common gifts bestowed both vpon the elect and reprobate, and vpon Pagans as well as Christians, and therefore notwithstanding them, if they want Gods spirituall and sanctifying graces, they are still in the state of death & condemnation; let them know that God hath giuen them these talents not that they

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should be puffed vp in pride, or neglecting his more excellent gifts, they should set their hearts on them, but that they should vse them to the glorie of him who bestowed them, and the good of the Church and Common-wealth; and therefore if they abuse them to contrary ends, the Lord will take away from them his gifts; or if hee suffer them to haue the vse of them, it shall be to bring vpon them a more heauy iudgement, and to increase their condemnation at the day of his generall assises, for their great abuse of his rich talents. Finally, let them remember that these worldly Sciences serue but to procure vnto them some temporarie profit or aduancement, which is but of small worth, and of momentanie continuance; and therefore they shall shew extreame follie if they more highly esteeme, and take more care, and spend more labour, in compassing these tranſitorie trifles, then in attaining vnto the vnualuable riches of Gods grace, and that eternall waight of glorie, and vnspeakeable happinesse in his kingdome.

CHAP. XII.

That vnfruitfull knowledge of God and his true religion is vaine and vnprofitable.

AND thus much concerning worldly Sciences, and the reasons which may moue vs to contemne them, when they come in comparison with Gods diuiner gifts, or hinder vs in attaining his spirituall graces, or ioyes of his kingdome. The other kinde of science, which I propounded to speake of, is the knowledge of God, and of the doctrine of his true religion, which in his word he hath reuealed vnto vs. The which in it selfe is an excellent gift and grace of Gods spirit, and farre to be preferred before worldly sciences, humane learning, yea aboue all meerely morall and ciuill vertues; as being that spirituall light which guideth vs in the paths of righteousnesse, that leade vs to Gods kingdome, and the very ground and foundation of all sanctifying

§. *Sect.* 1. *Knowledge of God and his truth in it selfe an excellent gift of God; but yet liable to the abuse of worldlings.*

ctifying and ſauing graces; for we cannot loue God, nor beleeue, hope, and truſt in him, vnleſſe wee know him; nor yeeld any obedience vnto him, vnleſſe wee bee acquainted with his word, wherein hee hath reuealed his will vnto vs. But yet this excellent gift of God is liable to the abuſe of worldlings; (or if not that ſpeciall grace of ſauing knowledge, which is alwaies accompanied with all other ſpirituall gifts, yet at leaſt the counterfeit of this pure gold, which is ſo cunningly ſtamped and coyned, that it cannot poſſibly be diſcerned from the other, vnleſſe it be brought to the touch-ſtone of true obedience) and ſo is made the ground of diuers dangerous tentations: as namely, when men can no longer be led hoodwinckt with ignorance, in the broad way that leadeth to deſtruction, but plainly diſcerne that the knowledge of God and his will is moſt neceſſarie to their ſaluation, then the diuell and the world giue them libertie to take what paines they will in attaining vnto the knowledge of Gods true religion, yea and oftentimes egge them on, when as they haue found out ſome neceſſarie knowledge, curiouſly to prie into Gods hidden ſecrets, and to ſearch out that knowledge which is ſuperfluous and vnneceſſarie, to the end that in the meane time they may neglect the knowledge of things which are of better vſe. And when they haue proceeded thus farre, then they labour to make them proud of this knowledge, and to take all their delight in this ſpeculatiue ſtudie and contemplation, and in ſetting it foorth to the praiſe of men, in all their diſcourſes; but withall they moue them to reſt in this bare knowledge, as being ſufficient to gaine for them the glorie of the world, and of heauen too; ſeuering it in the meane time, from all ſanctifying and ſauing graces, and from the fruitfull practiſe of that they know, in holy obedience to Gods will.

§. *Sect.* 2. *That our knowledge is maimed and imperfect.*

Which tentations that we may ouercome, let vs conſider, that this idle knowledge (which ſwimmeth in the braine, and ſanctifieth not the heart; but being wholly taken vp, and exerciſed in ſpeculation and diſcourſe, is ſeuered from the true loue of God and our neighbour, and from all ſanctifying and ſauing graces, as alſo from the practiſe and ho-

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ly vse of that we know in true obedience) is not at all to be esteemed of vs, but to be vtterly despised and contemned: first, because it is in it selfe of no worth or excellencie: secondly, because to vs it is vnprofitable: thirdly, because it is hurtfull and pernicious. For the first, this idle knowledge which is in worldlings, is of no worth or excellencie, because it is imperfect and but a dimme shadow, in comparison of the cleare light; for that we know is nothing in comparison of that we know not; neither do we see these few things with the cleare eye of a distinct vnderstanding, but (as the Apostle speaketh) as it were in a glasse dimmely and darkely; and when wee thinke that wee soare an high pitch aboue others, we do in truth but creepe vpon the earth; or if at all we are caried aloft, it is in opinion only, and that with the wings of pride and selfe-loue, and not of knowledge and vnderstanding. For if euen the Apostle himselfe, who had an exceeding measure of knowledge in comparison of vs, being from his childhood brought vp in the studie of the Scriptures, and of other learning, and after his calling, not onely extraordinarily inlightned with the illumination of Gods Spirit; but also had receiued from God (as himselfe saith) abundance of reuelations; did neuertheless confesse in his owne and others behalfe, that they *did know but in part*; and that *they know nothing as they ought to know, who haue a conceit that they know any thing:* then what shal we thinke of our selues, who are but pur-blind in comparison of his cleare sight; and sottishly ignorant in respect of his great knowledge and vnderstanding? If the wise *Agur* complaineth that he had not the *vnderstanding of a man in him*, and that *he had not learned wisdome, nor attained to the knowledge of holy things:* then surely we who come so farre short of him, may iustly acknowledge that we are in the number of those, *who are beasts by their owne knowledge*, as the Prophet *Ieremie* speaketh. And if we would know vnto what beast we may fitly compare and liken our selues, in respect of our naturall ignorance of spirituall things; it is not the subtile Dog, the wilie Fox, or the vnderstanding Ape, but as *Zophar* telleth vs, we are herein like the wilde Asse colt, which of all other beasts

1.Cor.13.12.

2.Cor.12.7.

1.Cor.13.9.12.

1.Cor.8.2.

Prou.30.2.3.

Ierem.10.14.

beasts is most sottish by nature, and being wilde hath no small tincture of wit by humane societie and instruction, and being not the asse her selfe, but her yong colt, hath no increase of naturall wit by age and brutish experience. *Vaine man* (saith he) *would be wise, though man borne is like a wilde Asse coult.*

Iob 11.12.

§. *Sect.* 3. *That vnfruitfull knowledge is vaine and to no purpose.*

Againe, there is little cause that we should be proud of this small kuowledge which wee haue, or that wee should thinke it of any worth or excellencie, being seuered from piety and true obedience, because it is vaine and to no purpose; for if that be vaine which attaineth not to his end, and if the end of all science and knowledge be vse and practise; then must it needs follow, that seeing the end of our knowledge is not to know, but that we should make an holy vse of it, and cause it to serue as a spirituall eye to guide vs in obedience, through the whole course of our life and conuersation; then that knowledge which is idle and fruitlesse, swimming in the braine, and onely exercised in speculation, and not in action, hath not attained to his end, and is therefore vaine; and consequently, no man hath cause to be proud of this knowledge; seeing he that doth excell therein, doth but excell in worthlesse vanity. To this purpose one saith, that *some desire knowledge to this end, that they may only know, and this is filthie curiositie; and there are some that desire to know, that they may set their knowledge out to the sale, offering to sell it for money or preferments, and this is dishonest gaine,* to sell as a slaue that which was free-borne: *and there are some who desire to know, that they may be knowne; and this is foolish vanitie.* Idle knowledge therefore is to be contemned as a thing vaine and of no value; yea so worthlesse it is, that the least will to good, and weakest desire to please God, is much to be preferred before it. And though it were supposed, that there were in this knowledge some worth and excellencie; yet the smallest sparke of true charitie and pietie were much to bee preferred before it: seeing long after this light of worldly knowledge is vanished, the heate of true loue remaineth euen for euer: for so the Apostle saith, that *loue doth neuer fall away; though that prophecyings be abolished, or the*

Bernard. super Cant. serm. 36.

Satius est bonum velle quam verum nosse.

tongues

tongues ceaſe, or knowledge vaniſh away.

But as it is in it ſelfe vaine, ſo it is vnto vs vnprofitable, when it is ſeuered from true charitie and the feare of God: and this the Apoſtle plainly affirmeth, that *if he had the gifts of prophecie, and knew all ſecrets and all knowledge, and had not loue,* it were all nothing worth, yea he himſelf were nothing. And another ſaith, that *we do not truly know that which is good, vnleſſe we attaine vnto it to this end, that we may practiſe it; and that he doth vnprofitablie meditate in the law of God, which laboureth to retaine that in his memorie, which he hath no purpoſe to practiſe in his actions.* For this idle knowledge doth not beget or nouriſh in vs the ſauing graces of Gods Spirit, nor makes vs any whit more ſtrong and vigorous in our ſpirituall eſtate, yea rather it impaireth our ſoules health, and weakeneth our ſtrength in grace: in which reſpect knowledge idlely ſwimming in the braine, is fitly compared to meat floting on the ſtomacke which is vndigeſted; for as ſuch meate for want of fit concoction doth not nouriſh vs, but begetteth ill humours and corrupteth the bodie; ſo much knowledge negligently caſt into the ſtomacke of the ſoule, which is the memorie, if it be not decocted with the heate of charity, and ſo transfuſed and digeſted into the ſeuerall parts, and as it were the outward limmes of the ſoule, namely, our manners and actions, that ſo it ſelfe may be made good by the good things it knoweth, the life and manners according with it, ſhal not that knowledge for want of digeſtion turne into the corrupt humours of ſinne, and in ſtead of nouriſhing vs impaire our ſpirituall health, ſwelling vs with the winde of pride, and gnawing and griping vs with that torturing collicke of an euill conſcience? neither will it helpe forward our iourney towards our heauenly country, but when we mount vp higheſt in our owne proud conceit, thoſe waxen wings of knowledge and ſpeculation, not enduring the heat of Gods iuſtice, will moſt faile vs when we moſt truſt in them, and let vs fall without hope or helpe into that bottomleſſe gulfe of hell & condemnation. And as it little profiteth a man for the running of a race & gaining of the garland, though he plainly ſee the way, and diſcerne the gole, if he either idlely lie ſtill

§. *Sect* 4. *That vnfruitfull knowledge is vnprofitable.* 1. Cor. 13. 2.

Non eſt vera ſcientia boni, niſi ad hoc comprehendatur, vt agatur, &c. Auguſt. ſenten. Tom. 3.

Bernard. ſuper Cant. ſerm. 36.

ſtill and refuſe to runne, or is ſtarke lame in all his limmes, and not able to ſet one foote forward in the way; ſo it will nought auaile vs for the obtaining of this crowne of eternal happineſſe, that wee cleerely ſee the way of righteouſneſſe; if we wilfully refuſe to go in it, or wanting all other vertues, which are the ſinewes and ſtrength of the ſoule, we, through this ſpirituall lamenes, be vnable to ſet forward in the race.

§. *Sect.* 5. *That vnfruitfull knowledge doth much hurt vs; and firſt in reſpect of our bodies.*

And thus it appeareth that this idle and vnfruitful knowledge doth not profit vs, and therefore is not to be valued or eſteemed: but much more are wee to deſpiſe and contemne it, ſeeing it doth not onely not bring vs any good, but alſo much hurt and diſaduantage, and that both in this life and in the life to come: in this life it hurteth both our bodies and our ſoules; our bodies by weakning them, our ſoules by vexing and corrupting them. For though this knowledge be idle, light and vaine, yet it is not idly procured, or bought with the light coyne of ſome ſmall labour, but it is purchaſed at deare rates, and attained vnto with much ſtudie and exceſſiue paines, which abateth the ſtrength, impaireth the health, and oftentimes bringeth the bodie into deepe conſumptions, and deadly diſeaſes. Yea the more vaine the knowledge is, the more labour commonly it requireth, as being much more myſticall and ſubtilly curious, then that which is ſolid and ſubſtantiall. To which purpoſe one ſaith, that *only vnprofitable truth lieth hidden in the deepe; and that we haue no cauſe to complaine of hard meaſure; becauſe there is nothing difficult in finding out, but that whoſe finding is accompanied with this only fruite, that we haue found it; and whatſoeuer may ſerue to make vs better and more bleſſed, that lieth in the open plaine, and neere at hand.* In which reſpect theſe curious priers and ſearchers into hidden myſteries and abſtruſe knowledge, are not vnfitly compared to Spiders, who ſpend their owne bowels to make their curiouſly wrought webs, which a blaſt of winde, or a ſmall bruſh of a beeſome, doe take away, and bring to nothing: for ſo theſe doe ſpend their ſtrength, impaire their health, and ſhorten their liues, in attaining ſuch a ſlight and vaine knowledge, as will not vphold them, when the leaſt blaſt of tentation bloweth vp-

Nullius rei difficilis inuentio eſt, niſi cuius inuente, hic vnus fructus eſt, inueniſſe, &c. Senec. lib. 7. de benef. cap. 1.

on

on them; and toile themselues in taking farre greater paines to attaine vnto this frothie, idle, and vnprofitable knowledge, which cannot priuiledge them from death and destruction; then they should need to take for the obtaining of that sound, substantiall, and sauing knowledge, which bringeth with it euerlasting blessednesse. And in the same respect their curious knowledge, may fitly be resembled to curious imagerie, grauen or carued in sumptuous buildings; which seruing only for ornament and shew, doth neuertheless require more cost and labour, then the maine posts and pillars which vphold the building, and make it profitable for the vse of the inhabitants: for so these idle speculations, seruing onely for ornament and discourse, and to gaine the applause and wonder of men to those that haue them, for their subtile wits, and deepe reaches, doe require more studie and labour, and spend more time in attaining to them, then the chiefe pillars, and fundamentall principles of Christian religion, which are necessarily required to our building vp in our holy faith, and to the euerlasting saluation of our bodies and soules.

§. *Sect. 6.* *Vnfruitfull knowledge much hurteth vs in respect of our soules, first, as it puffeth vs vp with pride.*

And as this vaine and vnfruitfull knowledge doth hurt our bodies; so also our soules by corrupting and defiling them with sinne. For when worldly minded men find that they doe herein excell others, in stead of being thankful vnto God for his gifts, or humbled in consideration of that account which they are to make of the Lords talent, they are presently puffed vp with pride, and both forget God, and disdaine their brethren. And thus the Apostle saith, that *knowledge puffeth vp, but loue edifieth.* Yea, and not only they who haue attained vnto this knowledge in greatest measure, are subiect to this swelling disease of pride (for as I said, oftentimes those who haue most knowledge, doe the more clearely see how many things they know not, and therefore are no more exalted with the conceit of that they know, then deiected and humbled in the sight of their ignorance) but also (yea and especially) those who haue but a smattering of knowledge, and are but a little warmed in this sunshine, are so puffed vp in conceit thereof, that they forget God, and them- 1. Cor. 8. 1.

themselues too. And this reason the Apostle rendreth, why hee would not haue a Bishop to bee a young schollar, *lest* (measuring his worth according to his aduancement) *hee should be puffed vp, and so fall into the condemnation of the diuell.*

1.Tim.3.6.

Bernard.de Ascens. domini serm.4.

And hereof it is that one saith, the *swelling hill of pride raised vpon the opinion of a mans owne knowledge, is the worst and most dangerous; vpon which neuertheless we may see euen at this day, many of the sonnes of Adam, creeping along with great desire; as if they did not know how much their father in climing of that hill, descended, yea how grieuously he fel, and how fearefully by his fall, his whole posteritie was dejected and bruised in peeces. The wounds which were inflicted on thee in ascending this hill, although thou wast yet in thy fathers loines, are not yet cured; and doest thou now in thine owne person strive to clime vpon it, and so to make the last errour worse then the first? O that this damnable desire should still possesse wretched men! O ye sonnes of men, how long being slow in heart, will you loue vanitie, and seeke lies!*

Psalm.4.2.

§.*Sect.7.* *Vnfruitfull knowledge aggrauates our other sinnes.*

But as this idle and vnfruitful knowledge doth make men swell in pride, and selfe conceit, so doth it make all our other sinnes to swell also in Gods sight, increasing their guilt, and making their faultinesse, great and monstrous. For whereas ignorance, if it be not wilfull (though it doth not take sin away, yet) it much lesseneth it, knowledge contrariwise doth much aggrauate it, making it to bee contemptuous, and rebellious; against the conscience, and presumptuous, as being committed wittingly and willingly, and with an high hand against God, neglecting and despising his wil and commandements reuealed vnto vs. And this appeareth by our Sauiours censure of the Scribes and Pharisies; *If* (saith hee) *yee were blind, ye should not haue sinne; but now ye say, we see, therefore your sinne remaineth.* And the Apostle implieth, that if his sinnes of blasphemie and persecution, had bin ioyned with knowledge of Gods will, hee should neuer haue receiued mercie. So also it increaseth the greatnesse of our sins, by adding vnto them the sinnes of others, into which they led and plunged them, by giuing scandall and offence; for it is a strong inducement to moue an ignorant man to commit

Iohn 9.43.

1.Tim.1.13.

mit any sinne, when hee seeth those, who are indued with knowledge make no conscience of it, because hee thinketh with himself, that none is so desperate to leap into the gulph of perdition wittingly and willingly; and that if there were any danger in that he doth, he would not vpon knowledge, and, as it were, on set purpose run into it. Finally, he sinneth against himselfe, in making his condemnation more iust, and his fault more vnexcusable; for if the sinnes of the Gentiles became vnexcusable, because they were committed against the light of nature; then how much more are their sinnes without excuse, who haue much more perfect knowledge of Gods will, as it is reuealed in the holy Scriptures? Rom. 1. 20.

§. Sect. 8. Vnfruitfull knowledge increaseth our reckoning at the day of iudgement.

And thus doth this vain & idle knowledge hurt those that haue it in this life: in the life to come, they shall find it much more pernicious. First, because it shal increase their bils of account, when at Gods great audit they shal giue a reckoning, how they haue vsed and imploied that rich talent of knowledge, which God vouchsafed to lend vnto them; how much they haue excelled those, who wãted of their great measure, in true obedience, how much by it they haue glorified God, edified their brethren, and reformed their owne liues and conuersations: for according to the measure of Gods gifts must our accounts be, and he that hath receiued the greatest portion, and hath either vnprofitablie buried it, or abused it vnto sinne, the greater and more fearefull shall his condemnation be. And this is the last and greatest euil which our vnfruitfull knowledge will bring vnto vs, namely, that as it aggrauateth our sinne, so also it will increase our punishment; for as our Sauiour saith, *the seruant that knoweth his masters will, and doth it not, shall be beaten with many stripes.* And hence it is, that he threatneth more heauie condemnation against Tyre and Sidon, then against Sodom & Gomorrah; because the light of the Gospel, encreased and confirmed by admirable miracles, did much more clearely shine vnto them, then vnto the other: and the Apostle *Peter* affirmeth, that *it had bin better for them* (against whom he inueigheth) *not to haue knowne the way of righteousnesse, then after they haue knowne it, to turne from the holy commandement giuen vnto them.* Luke 12. 47. Mat. 11. 21, 22.

Seeing

§. *Sect.* 9. *That we are to labour after saining knowledge.*

Seeing therefore this idle, and vnfruitfull knowledge is not onely vaine and vnprofitable, but also exceeding hurtfull, both in this life, and the life to come; let vs not esteeme and rest in it, but contemne and despise it, labouring after that fruitfull knowledge, which alone will make vs wise to our saluation. And as the Apostle *Peter* exhorteth, let our knowledge bee lincked in the chaine of all other vertues, seasoned with pietie, and the true feare of God, and fruitfull in all holy obedience; and then, though it make not so great a flourish in worldly discourses, nor winne the applause and praise of men; yet shall it make vs approoued vnto God, and will certainely guide vs in that way, which in the end will bring vs to endlesse ioy, and heauenly happinesse.

2. Pet. 1. 5.

Chap. XIII.

That beautie is to bee contemned in respect of spirituall graces, or heauenly excellencies.

§. *Sect.* 1. *That beautie is good, as being the gift of God.*

And thus much concerning the tentations of worldly prosperity, arising from the faculties and properties of the mind. In the next place wee are to intreate of such, as haue their beginning and growth from the properties and qualities of the bodie; as for example, from beautie, strength, and health. For howsoeuer these are all good in themselues, as I shall particularly shew, yet they are abused through the malice of the diuell, and our owne corruption, as baites to allure, and draw vs vnto sinne. Concerning the first; *Beautie* (as *Austin* defineth it) *is a proportionable cõgruity, and fit agreement of all the parts of the body, ioined with a certaine sweetnesse of colour and countenance.* The which in it owne nature is good, as being a gift of God, the which hee bestowed in greatest measure vpon our first parents in their creation, and farre aboue any of their posteritie, whom sinne defaced and deformed, as wel in their body as in their soule; and reserueth a far most excellent degree and portion thereof

Pulchritudo corporis est congruentia partium, cum quadam coloris suauitate. Augustin. ad Nebridium.

of for the glorified Saints of heauen. And this is acknowledged both by Heathens and Christians; for euen the Ethnicke Poet could say that, *Beautie is the gift of God.* And with him agree the Ancients of the Church. One saith, that *beautie is a part of the bodies felicitie, a bountifull aduantage, or accession of the diuine creation, and a ciuill and comely garment and ornament of the soule.* And another: *These gifts O Lord are thine, and are good, because thou the chiefe goodnesse hast created them; and there is nothing in them ours, but our sinne in ouerlooking them; for neglecting al order, we are readie to preferre the creature, aboue thee who hast created it.* And *Ambrose* saith, that *there is no fault in beautie, if it be free from counterfaiting art, and if allurement cease, fauor and the grace of beauty, are to be esteemed innocent and faultles.* Yea, it is a fit habitation for vertue, modestie, and shamefastnes to dwel in; and as a good workman vsually worketh best when he hath fit matter, so modestie doth most excell, when it is seated in a beautifull bodie, so that this beautie be not affected, but naturall and simple. Yea, the spirit of God himselfe doth take notice of it, in those vpon whom it was bestowed, and affordeth vnto it, due and fit commendations. Thus *Sara, Rebeccah, Rachel, Ioseph,* and many others are said to haue bin very faire and beautifull; and when God restored and augmented the prosperitie of *Iob*, it is specially noted as an extraordinarie blessing, that he had not only many children, *but that in all the land were no women found so faire as the daughters of Iob.* But we shall not need to say much of this point, seeing by instinct of nature, all men owe a kind of homage to beautie weere they find it, and being much delighted therewith do extraordinarily fauour and respect it. And therefore one being asked, why beautifull things were so much loued, answered, that none but a blind man need to aske such a question. But to say nothing of Heathens, euen the Saints and seruants of God haue bin mooued thereby to loue and liking. This made *Iacob* to preferre *Rachel* before *Leah*; this made *Moses* mother to fauour and respect him, and in saiuing him aliue *because he was faire*, to hazard her owne life. And holie *Samuel* being affected with *Eliabs* beautie, concluded her-

Forma dei munus. Ouid.

Tertul. de cult. fœmin. lib. *Hæc tua sunt, bona sunt, quia in bonum ista creasti, &c.* Auguſt. de ciuit. dei lib. 15. cap. 22.

Ars deest, nullum est crimen decoris, &c. Ambr. lib. 7. epist. 44.

Ambr. offic. lib. 1. cap. 19.

Gen. 12. 14. & 24. 16. & 29. 17. & 39. 6.

Iob 42. 15.

Aristot. apud Stobæum.

Gen. 29. 30.

Exod. 2. 2.

1.Sam.16. upon *that the Lords annointed was before him*; yea the Lord himſelfe is ſaid to take pleaſure in the beautie of his Church;
Pſalm.45.11. vnto whom nothing agreeth that is euill, not ſo much as by an allegorie or ſimilitude.

§.*Sect.*2. *What is required to make beauty good vnto vs.*

Beautie therefore being good may be moderately loued and eſteemed, when it is in a good and vertuous ſubiect, the outward beautie of the bodie, and the inward beautie of the mind being ioyned together: ſeeing it helpeth to adorne vertue to the outward ſenſe, and cauſeth it to be accepted with more applauſe and liking, when it is found in a beautifull bodie, then in one il-fauoured and deformed; euen as a precious iewell is more graced when it is kept in a rich cabinet, then in an vnſeemely box. As alſo when it is well vſed by thoſe that haue it, that is to ſay, when firſt it is not too much affected and vnnaturally forced: to which purpoſe one ſaith, that *as an artiſan worketh better when he hath fit matter to worke vpon; ſo alſo modeſtie doth ſhine more clearely, when it is in a comely bodie: yet ſo, that this beautie of the bodie be not too much affected, but naturall, ſimple and neglected, rather then ouer earneſtly deſired: not ſupported and helped with ouer pretious and glorious garments, but with ſuch as are ordinarie, that ſo neither any thing be wanting to neceſſitie and honeſt comlineſſe, nor any thing added to cleanely neatneſſe.* Secondly, when it is ioyned with modeſtie and ſhamefaſtnes; for nothing is more oppoſed to vertuous beautie, then immodeſtie and bold impudencie. Thirdly, if the beautie of the bodie be an effectuall reaſon to moue them that haue it, to a more diligent care of adorning their minds with vertue and true piety, and to keep a vigilant watch ouer all their actions, that they do not commit any thing foule and faulty, misbeſeeming ſuch a beauty. And thus the wiſe *Socrates* is ſaid to haue perſwaded his ſcholers, that they ſhould often looke themſelues in their glaſſes, that he who was pleaſed & delighted with his beautie, might earneſtly indeuour not to diſgrace the dignitie and comlineſſe of his bodie with euill conditions; and that he who found himſelfe il-fauoured ſhould ſtriue to couer his deformities with his vertues and good manners. To which purpoſe alſo an ancient Father demandeth, *Art thou* (ſaith he)

Gratior & pulchro veniens in corpore virtus, adiuuat. Virg. Æneid. lib. 5.

Bernard. lib. de ordine vitæ.

Lucius Apuleius de Magia lib.1.

he) *of excellent beautie? why then let it moue thee to this care, that the beautie of thy mind, may be of anſwerable brightneſſe to the beautie of thy bodie.* Finally, this beautie is vſed aright, when as we do not reſt in it as being fraile and momentanie, but vſe it as a little ſtreame to conduct and bring vs to God the fountaine of all beautie and goodneſſe; and be mooued thereby to this meditation, that if a ſparke of this beautie imparted to the creature, worke ſuch loue and admiration; then how much more is that infinite flame of beautie in our Creator, from which this is deriued, to be admired and loued! If this heauenly Sun reflect a ſhadow ſo full of brightneſſe vpon earth and clay, then how infinitly glorious is he in his owne nature and perfections! Finally, if we eſteeme it a part of our earthly happineſſe to haue our ſelues and neereſt friends adorned with this beautie; then how much more happie ſhall wee bee, when being in thoſe heauenly ioyes, we ſhall not only our ſelues exceed the Sun in the firmament in beautie and brightnes; but alſo ſhall haue the viſion and fruition of our gratious and glorious God, in compariſon of whoſe purity the heauens are filthy and vncleane, and in regard of whoſe infinit beautie and glorie, the Sunne it ſelfe is groſſe darkneſſe, and the moſt excelling beautie in heauen or earth but meere deformitie?

Eximia forma eſt? id agat, vt animi pulchritudo, corporis pulchritudini ſplendore reſpondeat. Nazianzen in Maximum.

And thus haue I ſhewed that beautie in it owne nature is good, and a gift and bleſſing of God to thoſe who haue alſo a right vſe of it: euen as contrariwiſe deformity is in it owne nature euill, as being a fruit of ſin; and therefore ſuch as were crooked, lame, or blemiſhed, are by God forbidden to offer his ſacrifices. But if we conſider it as it is in our nature corrupted with ſin, it is not abſolutely good, but to be numbred among things indifferent, the which (as all other the benefits of proſperitie) is more often abuſed, then well vſed, and ſo becommeth vnto vs, through the malice of our ſpirituall enemies an inducement vnto ſinne, and the ground of many dangerous tentatiõs. And thus this gift of God is abuſed, when as we reſt in it alone, and content our ſelues with this ſhadow neglecting the ſubſtance, vertue and true godlineſſe, and thinking it enough to haue beautifull bodies,

§. *Sect.* 3. *Beautie of the bodie without the beautie of the mind is of no worth.* Leu. 21. 19. 20.

though in the meane time our minds and ſoules be vglie and deformed: for the inward beautie of the mind ought not to be ſeuered from the outward beautie of the bodie, ſeeing (as one ſaith) beautie is the flower which ſpringeth from the root of vertue, and therefore being parted from it, it muſt needs wither and come to nought: to which purpoſe another ſaith, that the mind is more to be regarded then the bodie; for the outward beautie profiteth not, when a good mind is not ioyned with it: neither is that to be eſteemed a perfect beautie, but lame and moſt vnperfect, which conſiſteth in the outward colour of the skin; when the mind and ſoule is vglie and deformed: for what is this better then a faire cabinet full of filth and rubbiſh, and a goodly ſepuchre full of ſtench and rottennes? which is not indeed truly beautifull, but only ſeemeth ſo, through the imperfection of our ſight; for if (as one ſaith) our eies like the Linxes could pierce into the inward parts, or rather if we could ſee as God ſeeth, the ſecrets of the heart and reines, then ſhould wee more loathe and abhorre them for their inward vglineſſe and filthineſſe, then admire or like them for their outward feature: and therefore it is not their owne naturall excellency, which intitleth them to the name of beautie, but the weakeneſſe of our ſight which can pierce no deeper then the outſide of the skin: and therefore of ſuch it is ſaid, not abſolutely that they were beautifull, but only that they were faire to looke vpon, 2. Sam. 14. 27. Let none then content themſelues with this painted ſcabard, which hath in it but a woodden or leaden dagger, nor take delight in this flower which hath a faire colour, but no ſweetneſſe: but ſeeing we are all as the flowers of the field, let vs labour to become roſes in Gods garden, hauing the beautie of colour ioyned with the ſweetnes of vertue, that ſo when the outward complexion is faded, the odour and perfume of a godly life may ſtill remaine.

Plutarch. Amator. Tom. 2. pag. 452.

Enripid. in œdipo.

Ariſtot. apud Boëtium de Conſol. lib. 3. proſ. 8.

Iam. 1. 10. 11.

§. *Sect.* 4. *Beautie becommeth euill when we are proud of it, or ſet our hearts vpon it.*

Againe, this beautie is abuſed, when as in conceit thereof thoſe that haue it are puffed vp with pride, and ſo forget God who gaue it; and all dutie which they owe vnto him, and deſpiſe their neighbours, as comming farre ſhort of their excellencies; for howſoeuer this beautie be vaine and of ſmall

worth,

worth, momentanie, and oftentimes but of a daies continuance; yet there are many ſo deſtitute of all goodneſſe, that for want of better matter in them, they are proud of this vaine ſhadow; and being void of vertue, by their beautie alone do ſeeme vnto themſelues glorious. Moreouer, it is thus abuſed, whenas we do too much affect & ſet our harts vpon it, and ſpend ouer much time and labour either in getting, preſeruing, or increaſing it, neglecting in the meane time things of more neceſſitie and greater value: vnto which abuſe vaine worldlings, (eſpecially of the weaker ſex) are much addicted, who ſuperſtitiouſly abſtaine from thoſe things which they moſt loue; and are content to vſe thoſe things which they loathe, to get or recouer this vanity; thinking no paines too much, no puniſhment which they take on themſelues too great, nor their precious health too deare, to giue for the purchaſe of this fading trifle; and ſpending more time in the combing and curling of their haire, in waſhing, ſweating and bathing, dreſſing and trimming, and in many other their hidden myſteries, (of which wilfull ignorance is no ſinne, and thereof I am not aſhamed herein of my ſimplicitie) then in all their ſpirituall deuotions towards God, or their duties of Chriſtianitie towards their neighbours; ſo that no bodie that is wiſe would enuie vnto them their ſuppoſed happineſſe, conſiſting in this vaine beautie, if he did but conſider at what deare rates it is bought, and how much more excellent things they do in the meane time loſe, whileſt they are procuring or preſeruing this trifling vanitie. Finally, thoſe abuſe it vnto ſinne who ouer value it in themſelues or others, preferring it before the gifts of the mind, vertue, Gods ſanctifying graces, and the meanes of their ſaluation; yea more eſteeming of this periſhing fauour, then of the eternall fauour and loue of God, for howſoeuer this gift of beautie be good as proceeding from God; yet it is incompariſon of the former of no excellencie, being a good temporall, carnall, and of the meaneſt and loweſt degree, and therefore *it is impiouſly loued* (as one ſaith) *when in reſpect thereof, the eternall God, our internall and ſempiternall goodnes is neglected; but as righteouſneſſe is forſaken, and gold loued of* Auguſt. de Ciuit. Dei. lib. 15. cap. 22.

couetous man, not through the fault of the gold, but of the man, ſo is it in this. Now leſt any ſhould thinke that but few fall into this follie, let them know, that as many are guiltie of it, as vſe greater care and labour, and ſpend more time in procuring, or preſeruing this fading beautie, then in attaining Gods fauour, the graces of his ſpirit, or in vſing the meanes of their owne ſaluation; for as we preferre our ends, ſo alſo the meanes accordingly which leade vnto them.

§. *Sect.* 5. *Beautie is but a gift, common with the brutiſh creatures.*

And thus haue I ſhewed how this gift of God is abuſed vnto euill, and becommeth the ground of diuers tentations, wherby Satan and the world, through the corruption of our fleſh, allureth vs to ſinne; againſt which, that we may be armed, let vs not, if we want it, immoderately deſire it, and if we haue it, let vs take heed that wee be not ouertaken with pride, nor ſet our hearts and affections vpon it, preferring it before ſpirituall and ſauing graces, and the meanes of our owne ſaluation. Yea, when it commeth in compariſon with theſe, let vs learne to deſpiſe and contemne, lothe and abhorre it, as becomming through abuſe, a ſnare of the diuell; whereby he hindereth vs from going forward in the way of ſaluation. But becauſe the moſt that haue it, doe thus abuſe it, and in ſtead of being made better, and more thankfull vnto God, become more vain and proud, wanton and wicked, let ſuch know, that whatſoeuer beautie is in it owne nature, to them it is of no worth or excellencie, altogether vnprofitable; yea, very hurtfull and pernicious, both to themſelues and others. And firſt that it is of no value, or excellencie, being ſeuered from vertue and true godlineſſe; it may appeare, in that it is common to man with the brutiſh creatures; and what excellencie is in that, in which the horſe and greyhound, the peacocke and ſwan, doe alſo excell as well as he? yea, of what worth is it, ſeeing euen the flowers of the field, as the roſe and lilie, doe in the beautie of colours goe farre beyond him? and therefore mans excellencie is not in this, wherein he is exceeded by ſuch meane creatures, but in the right vſe of ſanctified reaſon, and in the hidden vertues of the mind. *For as there is nothing more excellent in beaſts, then that which is outwardly ſeene and diſcerned, ſo in man there*

Nihil in beſtijs plus reperias quam quod vi-

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is nothing inferiour to that which lieth open to the view, and is ſubiect to the ſenſes; for whereas he conſiſteth of ſoule and bodie, the bodie which is ſeene doth ſerue and obey, and the ſoule which is not ſeene doth beare rule and gouerne; and therefore man is not to be ſo admired for his beautie and outward parts, as for his ſecret vertues, and hidden operations of his mind. Neither in truth doth the excellencie of the outward parts, which doe chiefly intitle a beautie, conſiſt herein that they are beautifull, which is onely their ornament, but in their ſeuerall offices and functions, for which they were ordained: as for example, this is not the excellencie of the eies, that they are gray or black, glancing or rolling, but that they excell in the acutenes and vigour of ſeeing; it is not the excellencie of the noſe or eare, that they are of this, or that colour or faſhion, but in their perfection of hearing and ſmelling; nor of the hand that it hath a fine proportion, or white colour, but in that it is a readie and expert inſtrument of all our actions; nor of the teeth to be white and euen, but that they be fit to prepare conuenient nouriſhment for the ſtomacke; in all which excellencies, the deformed and beautifull exceed not one another, but are both equall.

nihil eſt inferius. Ambroſ. de Inſtitut. virg. cap. 3. tom. 1.

Chryſoſt. in 1. Tim. 1. Homil. 4. in Mor.

§. *Sect. 6.* *The vanitie of beautie proued by teſtimonies.*

But the worthleſneſſe of this beautie which is ſeuered from vertue and true wiſedome, may more plainely appeare both by teſtimonies and reaſons. The wiſeſt among the ſons of men ſaith, that fauour is *deceitfull and beautie is vanitie, but a woman that feareth the Lord, ſhe ſhall be praiſed.* And ſuch ill harmonie he thinketh to be betweene beautie and folly, that he iudgeth it as abſurd and ridiculous, to ſee a faire woman lacking diſcretion, *as a iewell of gold in a ſwines ſnout.* Another compareth a beautifull bodie with euill conditions to a faire houſe, and a bad inhabitant; and another, to a good ſhip that hath a bad pilot. To which purpoſe alſo *Chryſoſtom* ſaith, that *he doth not ſo much require the beautie of the bodie, as the honeſtie of the mind. For what* (ſaith he) *is a beautifull woman? a painted ſepulcher, vnleſſe ſhe be ſober, chaſt and modeſt; and beautie without theſe vertues, is an open gulph, and a poiſon compounded for fooles to drinke, &c. And therefore if thou ſeeſt a man or woman beautifull, doe not admire them; for the loſtie and ſtrong*

Prou. 31. 30. Prou. 11. 22. Diogenes apud Laertium de vit. & morib. Philoſ. Iſocrates. *Noli pulchritudinem corporis, honeſtatem mentis requiro*, &c. Chryſoſt. in Pſalm. 50. Homil. 1.

ſtrong okes, although they be thicke with faire greene leaues, and tall in ſtature, yet they beare no fruit fit for men, but only meate to feed hogges: whereas the vine creeping on the earth bringeth foorth pleaſant grapes.

§. *Sect.* 7. *The worthleſſnes of beautie prooued by reaſons: firſt, becauſe God eſteemeth it not.*

The reaſons why wee ſhould eſteeme it baſe, and of no worth without vertue, or in compariſon of ſpirituall graces, are, firſt, becauſe God doth ſo eſteeme it; for he looketh not to the outward ſhape and countenance, but principally regardeth the heart, and the inward beautie of the mind. And this the Lord ſhewed to *Samuel*, when he was ſo much in loue with *Eliabs* beautie, and goodly perſonage, willing *him not to looke on his countenance, nor on the height of his ſtature, ſeeing he had refuſed him: becauſe God ſeeth not as man ſeeth; for man looketh to the outward appearance, but the Lord beholdeth the heart.* But how little the Lord valueth his gifts of beautie and outward ſhape, may appeare by his manner of beſtowing them; for he reſerueth them not, as ſpecial and chiefe iewels for his owne children and ſeruants, but as trifles of ſmall value, he maketh them common to the wicked and reprobate, who are but ſlaues and enemies. And thus he inriched *Saul* with a large portion thereof, of whom it is ſaid, that *he was a goodly young man and a faire, ſo that among the children of Iſrael, there was none goodlier then he*: ſo *Adoniah* had this gift in great meaſure, who is ſaid to haue bin *a very goodly man*. And *Abſolon*, though hee had not the birthright, nor the bleſſing; yet in this had a double portion, *for in all Iſrael, there was none to bee ſo much praiſed for beautie as he; from the ſole of his foote to the top of his head, there was no blemiſh in him*. From whence it appeareth, of how ſmall worth in compariſon, this beautie is, ſeeing it hath bin ſo plentifully beſtowed on ſuch worthleſſe men: to which purpoſe one ſaith, *that the beautie of the bodie is indeed the gift of God, but hee hath therefore beſtowed it on the euill alſo, leſt it might ſeeme to the good, to be of any great value*. Yea, hee hath beſtowed it on the brute creatures, as well as men; and therfore howſoeuer it be good, yet it exceedeth not a brutiſh excellencie. To this purpoſe one demandeth: *art thou* (ſaith he) *faire and beautifull? why, this is the glory of dawes, and not*

1. Sam. 16. 7.

1. Sam. 9. 2.

1. King. 1. 6.

2. Sam. 14. 25.

Pulchritudo corporis bonum quidem dei donum, eſt: ſed propterea id largitur etiam malis ne magnum bonum videatur bonis. Auguſt. de ciuit. dei. lib. 15. cap. 22.

of

of men. Thou art not fairer then the peacock or the ſwan; and oftentimes baſe boies and girles, harlots and effeminat mẽ, haue had a great ſhare in this glorie. And is this therefore of ſuch worth, that for it thou ſhouldeſt be exalted and extolled? Seeing therefore Gods eſtimate, which being grounded on infinit wiſdome and iuſtice, crieth downe the value of this vaine beautie, which is raiſed vp by carnall men to ſuch high rates, let vs learne to conforme our iudgements vnto his, ſlightly accounting of this outward forme and colour, to which mans vaine opinion hath giuen it chiefe excellencie, and highly valuing the inward beauties of the mind, the vertues and ſanctifying graces of Gods ſpirit, which, how vnhandſom ſoeuer we ſeeme before men in our outward feature, wil make vs to appeare beautifull in the ſight of God, and of our huſband Ieſus Chriſt, whom if wee pleaſe, it little skilleth, though we be vnpleaſing in the eies of men. Chryſoſt. ad pop. hom. 40. tom. 4.

Againe, the worthleſneſſe of beautie may hereby appeare, in that if it bring any delight, it is rather to thoſe who ſee it, then to thoſe that haue it; or if at all it be pleaſing to the owners, it is in regard of the liking and admiration of the lookers on, hauing nothing in themſelues to reſt vpon for their contentment, but depending vpon the iudgement and cenſure of others, either to be extolled by their commendations, or to be abaſed by their diſpraiſes; and what worth is in that, which riſeth and falleth at euery ones deuotion? or how cannot that be eſteemed vain, which hath it being and ſubſiſtence in the vaine breath of the vulgar multitude? Neither in truth would they at all admire it, or though they ſhould, yet would not their idle breath puffe vs vp with the wind of pride, if either they or we did but conſider, what loathſome matter lieth hid vnder this faire skinne. For if our eies cannot pearce any deeper then the outſide only, yet looke what filthie excrements iſſue out of the noſe, eares, pores and other paſſages, and iudge what the fountaine it ſelfe is, from which proceed ſuch loathſome ſtreames: conſider what wee were before our birth, and what afterwards, then placed in the middeſt of excrements, and now made the receptacles of dirt and filth. And therefore when the beautie. §. *Sect.* 8. *Beautie is good rather to thoſe that ſee it, then to thoſe that haue it.*

tie of the skinne doth most exalt vs, we should be sufficiently humbled, if we would but consider the vgly loathsomnes of that which it containeth.

§. *Sect.* 9. *Beautie is momentanie and mutable.* Prou. 31. 30. *Anceps forma bonum mortalibus exiguum donum, breui temporis momento capitur, &c.* Senec. in Hippolyto. 1. 760.

But though this beautie were of some excellencie whilest it continueth, yet is it to bee esteemed of little worth, in regard that it is so momentanie and so mutable. In respect whereof the Wise man saith, that it is not only vaine, but deceitfull also, giuing men the slip when they thinke that they hold it fastest, like a shadow that vanisheth whilest one thinketh to embrace it: for if man himselfe be so momentanie, what shall we thinke of beautie which is but an accident of this subiect, and commonly vanisheth, the substance still remaining? If he be but a flower of the field, which is but of a day or weekes continuance; then how fraile and fading is the colour of this flower which often fadeth a great while, of this small time, before the flower dieth? If man bee but a cloude, then surely beautie, may bee fitly resembled to the bright lightning which issueth out of it, and vanisheth in the twinckling of an eye. Whereof it is that the kingdome of beautie is said to be a tyrannie, which is violent for the time, but of short continuance. To this purpose one saith, that *as the hearbe springing with his beautifull flowers, doth delight the eye, and by little and little fading loseth his beautie, and is turned into hay; so all the beautie of man buddeth in the spring of childhood, flowreth and florisheth in the summer of youth, and perfect age, and suddenly when the winter of age commeth, the head unwittingly groweth gray, the face wrinkled, the skinne writhled, and so farre is he now from beautie, that hee hath scarce the vse of his limmes for the slowest and weakest motion.* But as it is momentany, so also is it mutable, and vncertain to continue this short time: for this flower of beautie is subiect to be blasted with innumerable accidents, a little scratch impaireth it, and a greater wound doth quite deforme it; a daies sicknes much abateth it, and if it bee but of a weekes continuance, doth quite deface it, yea so fading it is that a little sunshine robbeth vs of it, this earthly beautie being not able to endure that heauenly brightnesse. Or though it be preserued from the violence of extraordinarie accidents, yet time, which by little

Socrates vocabat formam modici temporis tyrannidem. Bruson. lib. 2. cap. 44. Hieron. Epist. ad Cyprian. Tom. 3. *Et repentè dum nescit, incanescit caput, rugatur facies, &c.*

little and little brought it vnto vs, till attained to the height of it perfection, doth then as stealingly take it away; neither is it more possible to preuent this decay of beautie, then to stop the course of time; for euen whilest it is admired and praised, it secretly sadeth & declineth. And though (through the strength of art and nature conspiring together) it were possible to preserue this beautie vnto old age; yet then behold the vtter ruine of this faire building; for when age commeth it ploweth deepe furrowes in the most beautifull visage, it changeth the colour, rotteth the teeth, tainteth the breath, wrinkleth the brow, bleereth and dimmeth the eyes, crookneth the backe, writhleth the hands, stifneth and lameth the ioynts, deaffeneth the eares, and maketh the voyce hoarse and vnpleasant, which before was sweete and tunable. In a word, it worketh such a change and alteration, that if after some long distance of time, a man should behold his visage in a glasse, he would seeme a stranger to himselfe, and scarce acknowledge that he is still the owner of the same bodie wherewith formerly he was delighted. Or let it bee imagined that through the extraordinarie vigour of nature, there doth a kinde of comely beautie remaine euen in the elder age; yet remember what will become of it in the next houre that death hath seazed vpon it, and hath thrust the soule out of her possession, till his lease also be expired. Call to minde that the most amiable face and countenance after two or three daies buriall, will bee so vgly and deformed, that none would now more loath it, then those who before did most admire it; and were it not priuiledged with that only benefit of senselesnes, and want of vnderstanding, selfe-horrour would make it breake open the prison of the graue, and cause it to striue by flight to escape and auoide it owne companie.

Florem deceris singuli carpunt dies. Senec. in Octauia.

Iob 17. 14.

And thus haue I shewed the worthlesse vanitie and vnprofitablenes of worldly beautie; which ought to moue vs to despise and contemne it, as being of no value, when as it is seuered from true godlinesse. And because naturally wee are affected with beautie, let vs turne the edge of our loue from this earthly trash, to spirituall and heauenly treasure, setting

§. *Sect.* 10. *That contemning this outward beautie, we must affect the inward beautie of the minde.*

Pulchrius eſt pulchrum fieri quam naſci; illud enim caſus, hoc ſtudij eſt. Petrarch.

ſetting our hearts on that inward beautie of the mind which conſiſteth in vertue, and the ſanctifying gifts of Gods Spirit, and on that glorious beautie, which ſhall adorne our bodies and ſoules in the kingdome of God; for as this beautie is in it ſelfe ten thouſand times more excellent then the other, ſo ſhall it be of euerlaſting continuance; for old age can neuer make any wrinckles in the face of vertue, ſickneſſe cannot hurt it, violence cannot deface it, griefe and ſorrow cannot impaire it, yea death it ſelfe cannot blemiſh or diſgrace it, yea rather it ſhal be a meanes to crowne this beauty of grace with the beautie of glory, which as it ſhal be full of vnſpeakable excellencie, ſo ſhall it be free from all outward iniurie, and from all inward cauſes of decay, and conſequently vnchangeable and euerlaſting.

§. *Sect.* 11. *Beauty too much affected doth make the bodie tender, ſoft and ſickly.*

But if this will not weane our hearts from the loue of worldly beautie, becauſe it doth not profit vs: let vs further conſider ẏ it doth alſo bring much hurt both vnto our ſelues and alſo vnto our neighbours: it hurteth our ſelues both in our bodies, ſoules and names; our bodies thereby are made more tender, ſoft and effeminate, yea alſo more weake and ſickely, and that not onely through the vſe of vnwholeſome medicines, and the neglect of wholeſome food, both which are ordinarie with thoſe who ouermuch affect the praiſe of beautie, but alſo becauſe they neglect that conuenient labor and exerciſe which preſerueth health & increaſeth ſtrength, and giue themſelues ouer to ſloth & daintines, the ordinarie enemies & impairers of thē both: and this needeth no other proofe but common experience, and by comparing the ordinarie ſort, who feed wholeſomely, and diligently imploy themſelues in the duties of their calling, with the gentilitie of the land, who no more exceed the cōmon people in ſorme and beautie, then theſe ſurpaſſe them, in health and ſtrength.

§. *Sect.* 12. *Beautie hindereth vertue, and furthereth vice.*

But howſoeuer this worldly beautie doth much hurt the body, yet nothing in compariſon of that hurt which it bringeth vnto the ſoule, which it much hindreth in the courſe of vertue, and alſo plungeth into many vices: in both which reſpects this tentation of worldly beauty hath ouercome the moſt that haue had it, whom it hath firſt effeminated and made

made wantonly delicate, so as they could not endure the paines of climing the high hill of vertue, nor of trauelling in the strait and afflicted way of true godlinesse, but rather desire to go downe the easie-declining hill of vice, and to walk in the plaine and faire way that leadeth to destruction: and those whom it hath not ouercome, it hath thoroughly exercised all their strength in making resistance; and very valiantly haue they behaued themselues in this conflict, if they haue not had in the way of vertue many rubs, and receiued many foiles. To this purpose one fitly saith, that they *who haue beautie, haue a coner for their eyes, a snare for their feet, and birdlime for their wings: so as they cannot easily discerne the truth, nor follow vertue, nor stie aleft in heauenly meditations*: and many hath it made barren in the duties of pietie, stopped in the course of vertue, and turned aside into the by-paths of vice: in respect of which vnfruitfulnesse in goodnesse, the beautifull person is compared to the tall faire oake, which bringeth only acornes for hogs; and they who want it, and are induced with the beautie of the mind, are likened to the vine, which being deformed in shape, bringeth grapes and wine fit for kings.

Petrarch. de remed. lib. 1. dial. 1.

Chrysost. in Psal. 50. homil.

§. *Sect.* 13.

Beautie and chastitie seldome meete together.

Rara est adeo concordia formæ, atq; pudicitiæ. Iuuenal. Satyr. 10.

Cum periculo magno custoditur quod multis placet.

Depredari desiderat, qui thesaurum publice in via portat. Gregor.

The truth whereof wil more clearely appeare in some particulars: for if wee take a view of former times and of our owne daies, we shall find that beautie and chastitie are often at oddes, and do seldome dwell together, not because those who are beautifull may not be in their owne nature and inclination as chast as others, if (as I said before) they doe not mollifie and effeminat their minds with sloth and daintines, and so grow light and wanton in their desires; but because they are more exposed to the tentations & assaults of worldly wicked men, who are set on fire with their brightnes, and allured to lust with the bait of their beautie. Now that is most hardly preserued, which is of so many loued and desired, especially when it cannot be hidden, but is subiect to open view, like vnto a rich treasure which is carried vncouered by the high way side, which offereth a kind of violence to their desires that see it, and causeth them to offer violence to the owners, and to seaze vpon by force, that which had first

seazed

2. Sam. 11. 2. and 13. 1. 2. Gen. 12. and 20. and 39. 7.

ſeazed on their concupiſcence. And thus the beautie of *Bethſabe* betrayed her chaſtitie vnto *Dauid*, and *Thamars* vnto *Amnon*, and thus alſo did it endanger *Saraes* vnto *Pharaoh* and *Abimelech*, and *Iosephs* vnto his miſtreſſe. And therefore one ſaith, that *although beautie be not to be accuſed, as being the felicitie of the bodie, &c. yet it is to be feared in reſpect of the iniurie and violence of the beholders; as it alſo cauſed Abraham, the father of the faithfull, to feare, becauſe of the beautie of his wife, and faining that Sara was his ſiſter, redeemed his ſafetie with a reproch. Whereas contrariwiſe wee ſhall finde them who want this beautie, eaſily freed from many impediments; for theſe faultners for beautie are not very narneſtan bringing them to their lure of luſt, but like the ſimple lambe they feed in quiet and in ſilence, in the preſence of their ſhepheard, there being no wolfe to diſturbe their peace.* And thus it appeareth true which one ſaith, *that beautie hath made many adulterers, but neuer any chaſt*; and hath been often the bawd and baine which hath betraied chaſtitie, but neuer a patrone to defend it. And though there be ſome that haue been innocent of this fault, and haue been rich in beautie and in chaſtitie too, yet few of them haue with all their skill and innocencie kept their names vnblemiſhed, and free from the ſpots of ſuſpicion and icalouſie. *For wherein* (as one ſaith) *thoſe who are not adorned with this beautie, are not only free from fault, but alſo from ſuſpition; the beautifull woman, vnleſſe ſhe vſe great care, and much modeſtie and honeſtie, though ſhe be innocent in fact, yet vneaſily make way to an ill opinion.* Let vs therefore not ſo much affect this earthly beautie, which oftentimes is an occaſion of ſinne, and ſeldome freed from the ſuſpition thereof; but rather ſet our hearts and affections on vertue and ſpirituall graces which adorne the minde with inward beautie, which is not only free from danger of ſinne, but alſo preſeruech vs from the leaſt ſuſpition and ielouſie of euill; and place all our loue on that heauenly beautie and diuine glorie, of which wee ſhall haue the ſight and fruition after our diſſolution; *which* (as one ſaith) *is not burthenſome to the owners, nor pernicious to them that loue and affect it, nor dangerous to thoſe who are neere vnto vs, nor expoſed to tenta-*

Tertull. de cultu fœminarum lib.

Chryſoſt. in 1. Tim. 1. Hom. 4.

Multos forma fecit adulteros, caſtum nullum. Petrach. de Remed. lib. 2. dial. 1.

Chryſoſt. in 1. Tim. 4. Homil. 4.

Tertul. de cultu fœm. in.

tions, nor compaſſed with ſcandales; but bringeth much ioy to them that behold it, and endleſſe happineſſe to them that haue it.

§. *Sect.* 14. *Beautie maketh proud, and cauſeth thoſe that haue it to neglect all holy duties.*

Finally, this worldly beautie much hurteth thoſe that haue it, by making them proud and inſolent, and conſequently forgetfull of God and of all good duties which they owe vnto him; neither is there any thing ſo vaine that maketh ſo proud, or ſo ſmall worth, that doth cauſe the heart to ſwell more in loftines of conceit, or doth more fill it with ſelfe loue and admiration of their owne excellencie; nothing of ſuch ſlight importance that cauſeth greater negligence in the duties of Gods ſeruice, ſeeing it vſually hindreth thoſe that haue it, or that deſire to haue it, from comming to the exerciſes of religion, their time being wholly taken vp in decking and adorning of their bodies, that ſo their beauties may be ſet out to the ſhew; and alſo much diſtracteth them when they come, carrying away their thoughts from the exerciſes of religion, and fixing them vpon that which they haue made their idoll: for when they looke vpon others, they either view their forme and beautie, diſdaining thoſe who are inferiour, vying with thoſe who are equall, and enuying thoſe who being ſuperiour, ſeeme to robbe them of the title of excellencie; or elſe they obſerue their habites and attires, that out of this glaſſe of vanitie they may learne to deck themſelues more curiouſly againſt their next comming. And as it maketh them proudly to neglect all dutie to God, ſo alſo inſolent towards men, as appeareth in the example of *Vaſhti*, who being puffed vp with pride, becauſe the King was ſo rauiſhed with her beautie, that hee deſired to make ſhew of it to his Princes, refuſed to yeeld obedience vnto his commandement, making no queſtion but that her beautie would haue made peace betweene them at the next parley. Whereby it appeareth, that as nothing more then it adorneth the bodie in the eyes of men, ſo nothing more deformeth the ſoule in the ſight of God, ſeeing it ſpotteth and polluteth it with this filthie leproſie of pride, which of all other vices he moſt loatheth and abhorreth. Whereof it is that the Lord denieth vnto them his ſanctifying graces,

Faſtus ineſt pulchris, ſequitur ſuperb a formã. Ouid. 1. Faſt.

Heſt. 1. 11. 12.

which

which he vouchſafeth only vnto the humble, and oppoſeth himſelfe againſt them, puniſhing them oftentimes in that wherein they glorie, and catching them in their owne inueigling nets, which they ſpred out for others; like *Abſalon* who was hanged with his own haire, that wherein he chiefly gloried, being made by God the inſtrument of his ruine.

§. *Sect.* 15. *Beautie deceiueth and allureth vnto ſinne.*

But as this worldly beautie is hurtfull to them that haue it, ſo alſo to others that behold it: for firſt, it ſerueth for nothing being ſeuered from vertue and true godlineſſe, but for a curious vaile to hide vnder it all ſinne, and to make wickedneſſe it ſelf, when it is diſguiſed with it, to paſſe vnſuſpected. And this was that vizard wherewith that notable hypocrite *Saul* was ſo adorned, that hee deceiued both good *Samuel*, and all the people, cauſing him to extoll him, as not

1. Sam. 10. 24. being to be matched among all the reſt, and mouing them to ſhoute for ioy, and to crie aloude, God ſaue the King. But much more doth it hurt, as it is vſed by the diuell and the world for a baite to allure men vnto ſinne; and as a ſhining flame to ſet their hearts on fire with vnlawfull luſts. In which reſpect a beautifull woman without vertue, is compared to

Formoſa meretrix dulce venenum. Vultus veneris, habet ictum ſcorpionis. a ſweete poyſon which killeth with delight, and their glancing lookes to the ſtroke of Scorpions, or the ſting of Vipers, which bringeth death in a ſweete ſlumber; or elſe to a burning coale, which being it ſelfe firſt kindled, inflameth thoſe alſo that are neere vnto it; or as *Salomon* compareth it, to a ſword, which, whileſt it glittereth, woundeth, yea a two

Prou. 5. 4. edged ſword, the one hurting thoſe that haue it, with pride, the other thoſe which behold it, with luſt and wantonnes. And thus were the ſonnes of God wounded, whileſt they beheld the beautie of the daughters of men; thus was *Putiphars* wife inflamed with the ſight of *Ioſeph*; thus was *Amnon*

Gen. 6. 1. 2. Gen. 39. 2. 2. Sam. 13. 1. 2. ſick of luſt, hauing ſuffered his eyes to drinke their fill of

1. Sam. 11. 2. this ſweete poyſon; yea and with this ſnare was holy *Dauid* caught, whileſt his eyes wantonly wandred and beheld the beautie of his ſeruants wife. And hence it is that *Salomon* ſeeking to preſerue his youthfull ſcholler from the ſinne of vncleannes, thinketh it not enough to haue him ſo farre off

Prou. 5. 24. 25. from the beautiful harlot, that he cannot heare the bewitch-

ing

ing eloquence of her flattering tongue, but alſo that he ſtand aloofe, and keepe himſelfe as it were out of the gunſhot of her deadly wounding eyes. The conſideration wherof made the beautifull *Thuſcan* (as *Auguſtine* recordeth) to deforme his ouer-louelie face with grieſlie wounds, leſt it ſhould become a ſnare to intangle the beholders with vnlawfull luſts; being herein, as I take it, as blind in zeale, as he was bright in beautie; ſeeing it might haue ſufficed to haue couered it with the chaſt vaile of a ſober and graue countenance, which by taking away al hope of obtaining, would alſo haue quenched the heate of wanton deſires; neither ought he to haue kept others from abuſe, by abuſing it himſelfe, nor to haue reiected Gods gift which to him was good, for feare leſt others ſhould abuſe it vnto euill. But as we are not to ioyne with him in this extreame, ſo let vs as carefully auoid the other: and hauing beautie, let vs not wantonly diſcouer it as though we brought it to the market; or being in others, let vs either with *Iob* turne away our eyes, that we do not behold it, or at leaſt let vs looke vpon it through the glaſſe of modeſtie, chaſtity and ſobrietie, and ſo this Cockatrice ſhall neuer hurt vs. And this counſell the Sonne of *Syrach* giueth vs: *Turne away* (ſaith he) *thine eye from a beautifull woman, and looke not on others beautie, ſeeing many haue periſhed by the beauty of women, for through it loue is kindled as a fire.* To which accordeth the admonition of another: *Let vs ſhun* (ſaith he) *theſe pernicious beauties, leſt they inioyne vs to commit all manner of euill,* &c. *Take heed my ſonne of viewing thoſe formes, by which thou ſeeſt many haue periſhed; do not drinke, I pray thee, of that cup wherewith ſo many haue been poyſoned, feed not of that meat whereon ſuch multitudes haue ſurfetted, ruſh not vpon that rocke, whereupon ſo many haue ſuffered ſhipwracke, and carefully auoid thoſe hidden ſnares wherein thou haſt ſeene ſo many taken.*

In quæſt. ex vtroq; mixtim. 115.

Baſil. Admonit. ad filium ſpirit.

But as this worldly beautie is hurtfull to ſtrangers, ſo oftentimes to neereſt friends; for it is a common occaſion, and the vſuall fuell, wherewith the conſuming fire of iealouſie is kindled, whileſt the husband beholding his wiues beautie with the eye of loue, groweth in feare of riuals, and conſidereth the great difficultie of appropriating that to his owne

§. *Sect.* 16. *Beautie often times hurtfull to the friends of thoſe who excell in it.*

vſe, which is of ſo many affected and deſired; the which ſeare making him fit to entertaine all ſuſpitions, and many ſuſpitions ſeruing to his iealous mind for an euident demonſtration, do make way for rage againſt his wife, the ouerflowing of loue turning into the gaule of furie, for enuie and hatred againſt his ſuppoſed riuall, and for torment and vexation to his owne ſoule. Againe, this worldly beautie ſeuered from vertue doth often expoſe neereſt friends to many dangers, as ſometimes to ſecret poyſons, and ſometimes to open violence, becauſe they ſtand in the way, and hinder thoſe who are intangled with it, from ſatisfying their luſts, and enioying their wanton and laſciuious deſires. For if this beautie had theſe dangerous and deadly effects in *Sara*, who thereby vnwillingly expoſed *Abraham* to the hazard of his life; & in *Bethſabe*, whoſe beautie was the cauſe of her husbands ruine, both which notwithſtanding were vertuous women, and feared God: how much more pernicious is it in thoſe who are deſtitute of vertue, modeſtie and ſobrietie, who are not only occaſions, but alſo acceſſaries and helpers forward of theſe miſchiſes, being allured hereunto by their wicked louers?

§. *Sect.* 17. *That we ſhould fixe our loue on diuine beautie.*

Seeing then this worldly beautie hath in it no worth or excellencie, but is altogether vnprofitable, yea hurtfull and pernicious, both to them that excell in it, and to thoſe that are neere vnto them: let vs weane our hearts from the loue of this vanitie, and learne to contemne and deſpiſe it both in our ſelues and others; and if we will needs be inamored with beautifull obiects, let vs fixe our hearts vpon God, who is not only beautifull, but beautie it ſelfe, and ſo infinit in this and all other perfections, that all the beautie of all the creatures in heauen and earth is but as a ſmall ſparke in compariſon of the glorious brightneſſe of this Sunne: and therefore let the beautie of the creatures ſerue but as a ſcale, whereby our meditations may aſcend to contemplate the infinit beautie of the Creator: for neglect of which vſe of the creatures excellencies, the Author of the booke of Wiſdome condemneth men: *Surely* (ſaith he) *all men are vaine by nature, and are ignorant of God, and could not know him that is, by the good things*

that

that are ſeene, neither conſider by the workes the worke-maſter, &c. though they had ſuch pleaſure in their beautie, &c. yet ſhould they haue knowne, how much more excellēt he is that made them; for the firſt author of beautie hath created theſe things.

§. *Sect.* 18. *That the beauty of the ſoule is much more excellent then the beautie of the bodie.*

And if we will needs be in loue with any thing in our ſelues, let vs place our chiefe affection next vnto God vpon our ſoule, as being in it ſelfe much more excellent in beautie then our bodies, & the cauſe alſo of all bodily beautie; for according as the ſoule is affected, ſo is the beauty of the body encreaſed or abated: if the mind be merrie, the face is beautified with a cheereſull countenance; if touched with griefe and ſorrow, preſently all outward beauty vaniſheth: if the mind be terrified and affrighted, preſently this aſtoniſhment appeareth in the gaſtly palenes of the viſage; if it be in peace and quietneſſe, then the face alſo is pleaſant and amiable; if the mind bee affected with enuie, it maketh the body and face leane and wan; if with loue which is honeſt and moderate, it maketh the face alſo to looke with a louely ſweetnes; if the mind be inraged, the looke alſo is furious, if well pleaſed, contentment appeareth in the very countenance; if the ſoule be adorned with modeſtie, it will ſhew it ſelfe in the baſhfulneſſe of the looke, but if it be impudent, the face alſo is bold and ſhameleſſe: ſo that the chiefe beauty of the body is deriued from the ſoule, and hereof it is that many haue no graceſulneſſe in their countenance, who haue no blemiſh in their face, nor imperfection in their fauour; and contrariwiſe, that many who haue little excellencie either in their fauour or complexion, doe neuertheleſſe exceed in a louely graceſulneſſe, which they haue not from the bodie, but from ſome ſecret operation of the ſoule: but moſt clearely this appeareth in the vnion and ſeparation of the ſoule and bodie; for whileſt they are ioyned together their beauty alſo flouriſheth and continueth; but no ſooner are they diuided, and the bodie parted from the ſoule, then the beauty alſo is parted from the body, ſo that that face which not an houre ago was admired and loued for beauty and excellencie, is now abhorred and loathed for vglines and deformitie. And therefore ſeeing the body hath nothing but what it borroweth, and

Chryſoſt. in Matth. 10. homil. 35.

and only yeeldeth a place or roome wherein the ſoule may ſhew forth his excellencies: let vs not dote vpon this bodily beauty, but ſet our hearts and affections on the inward beauty of the ſoule, labouring more and more to adorne it with vertue and Gods ſanctifying graces, which will not fade and periſh, that ſo alſo we may attaine vnto the fruition of that eternall beautie and goodneſſe, which will bring with it fulneſſe of ioy and happineſſe, that ſhall endure for euermore.

CHAP. XIIII.

Of the vanity and wickedneſſe of painting the face.

§. *Sect.* 1. *That the diuell was the inuenter of this art of painting.*

AND thus haue I ſhewed that worldly beauty is to be contemned of Chriſtians, and the reaſons which may induce them to deſpiſe it: I will adde ſomething of the counterfeit thereof, painting and colouring of the face, commonly vſed by vaine women, that hereby they may get the praiſe of beauty by their art, which nature hath denied vnto them. The which is not like the other, euill onely in regard of abuſe, but vtterly vnlawfull, wicked and abominable in it owne nature, and in the generall practiſe thereof; as offending not only againſt the law of God, but alſo the light of nature; ſeeing they who haue not a dram of grace, nor a ſparke of true knowledge, doe brand it with the note of ignominie and reproach whereſoeuer it is diſcouered; yea euen thoſe who practiſe it doe condemne it in their owne conſciences, and would be much aſhamed (if long cuſtome hath not made them impudent) to be taken with the fact. But that all Chriſtians may be moued to deteſt and abhorre this wicked practiſe; let them conſider that God is not the author of this beauty, but the diuell himſelfe, who bringeth the works of God into diſgrace, not only by counterfeiting them, but by labouring to excell them. With this accordeth the iudgement of that godly Father, and bleſſed martyr *Cyprian*, who thinketh that when the wicked angels (profeſſing loue to lewde women that they might deſtroy them) abuſed their

Hæc non ſunt membra quæ Deus fecit, ſed quæ diabolus infecit. Cyprian. de Velan. Virgin. lib.

their bodies to filthineſſe, for the hire and wages of their wickednesse, they taught and instructed them in this art of painting; and thereof inferreth, that these painted parts are not of Gods making, but of the diuels staining and corrupting; now, what impietie is this in those who professe Christianity, that being formed by God, they should seek to be reformed and perfected by the diuell? To the same purpose *Tertullian* saith, that *the diuell hath certainely deuised these arts, that he might in vs oppose himselfe against God. And affirmeth that to be Gods worke which is borne, and that the diuels which is counterfeited: and what hellish wickednesse is this, to ad vnto Gods workes the diuels arts and ornaments? our seruants borrow not from our foes, the souldier desireth nothing from the enemies of his chiefe commander; and shall a Christian desire helpe of that wicked one, who is Gods and their professed enemie?*

Ille indubitatè huiusmodi ingenia concinnauit, vt in nobis quoddam modo manus deo inferret. De cult. femin. pag. 514.

Againe, let them consider, that as it hath an euill author, so it is in it selfe euill, as springing from the roote of sinne, and bringing foorth abundance of these cursed fruits. The roote from which it springeth, is sometimes pride, which moueth them, when they cannot match others in naturall beautie, to vse these artificiall helps, that thereby they may excell them in that which is counterfait. And sometime it springeth from lust, and the inward vncleannesse of the hart, which moueth them to vse these inueigling arts, that by seeming more beautifull then they are, they may ensnare the affections of those who looke vpon them. And as it is bred of these cursed parents, so it self is exceeding fruitful in bringing foorth the impious off-spring of manifold sinnes committed both against God, their neighbour and themselues. Against God they offend; by presuming to adulterate his worke, and by taking vpon them to amend that, which, (as they suppose) he hath made amisse; for they secretly reprehend the workman, when they are displeased with his work, and seeme to taske him for want of wisdome and cunning, when they take vpon them to correct and make better that which he hath left vnperfected. To this purpose is that of *Cyprian: God saith, Let vs make man according to our image and*

§. *Sect.* 2. *Painting, both the effect and cause of sinne.*

Cyprian. tract. 2. de habit. virg. pag. 109.

and ſimilitude, and dare any preſume to change and alter that which God hath made? In ſo doing, they offer violence to God, when as they ſtriue to reforme, and tranſforme that which hee hath formed; for that which is borne, is the worke of God, and that which is changed, the worke of the diuell. If a skilfull painter, hauing cunninglie limb'd the portraiture of a mans bodie, and ſeeing another take vpon him to mend his workemanſhip, would be moued to anger, and thinke himſelfe much iniured; doeſt thou thinke to goe vnpuniſhed for thy raſh boldneſſe, in preſuming to amend the worke of God?

§. Sect. 3. *That theſe painters deceiue and abuſe others. Fucum facere, id eſt, decipere. Abſque fuco, id eſt, candidè & apertè.*

They offend alſo againſt men, by deceiuing and abuſing them, making them to admire a painted picture, in ſtead of the worke of God; and ſo notable is this couſenage, that in the Latin phraſe, they are ſaid to colour or paint, who by their words or actions deceiue another, and to vſe no painting or colouring, who deale ingenuouſlie, truly, and in ſimplicitie. But much more doe they ſinne againſt them, whileſt by theſe diuelliſh arts counterfeiting beautie, they inflame the hearts of thoſe, who behold them, with filthie and vnlawfull luſts; the which was (as I take it) the chiefe cauſe why Satan inuented it, and wicked women practiſe it. And hence it is, that one calleth this painting, and counterfeit beautie, *the fire of youth, the fuell of luſt, and the ſigne which ſheweth where an vnchaſt heart dwelleth.*

Hieronym.

§. Sect. 4. *That they moſt of all offend againſt themſelues: in being aſhamed of their owne perſon.*

But moſt of al do they, who vſe this art, wrong themſelues, and ſinne againſt their owne bodies and ſoules: for if they offer great iniurie to their friends, who when they come into companie, are aſhamed of them; then much more do they thus offend, who are aſhamed of themſelues? and therefore being diſpleaſed with their owne colour and countenance, like players, they come diſguiſed in the ſimilitude of other perſons, and for want of a better, they act their part in the habit of an harlot. Now what is this but vnnaturally to denie themſelues, and to thruſt (as it were) another into their owne place? what is it but to make themſelues counterfeit idols, that vnto them luſt may offer the ſacrifices of vncleanneſſe? what is it, but to expoſe themſelues to the ſcorne and laughter of thoſe, who hauing ſeene their glorious beautie

which

which they counterfeited, ſhall afterwards happen to ſee them in their owne complexion and naturall ſouleneſſe; like a Player, who hauing acted a kingly part, and put off all his gorgeous ornaments, doth now appeare in his owne perſon and attire; ſauing that herein it is much more abſurd, in that they profeſſe this diſguiſing, and theſe diſſemble it, deſiring that it ſhould be taken in good earneſt, which the other doe in ieſt to make ſport.

§. *Sect.* 5. *That they deſtroy their naturall beautie, and diſgrace their names.*

Againe, whileſt they labour to attaine vnto this counterfeit complexion, they loſe that true beautie which they haue by nature; for with their medicines and minerals which they vſe to this purpoſe, they make their colour pale and wan, they wrinckle the face, yea, oftentimes poiſon the skin, and dimme the eieſight, and ſo ouergreedily ſeeking falſe beautie, they get true deformitie, and make themſelues loathſome indeed, that they may appeare beautifull in ſhew. And yet this is but the leaſt part of their loſſe: for as they blemiſh their skinne, ſo they blot and diſgrace their names, whileſt following the practiſe of harlots, they deſeruedly gaine for all their labour, their reputation; and to bee ranged and eſteemed in their fellowſhip, whoſe maners they imitate. For this outward painting of theſe earthly houſes, maketh men thinke that they are to be let; and by hanging out this ſigne of luſt, they ſeeme to inuite cuſtomers, and to offer their honeſtie to the ſale at eaſie rates. Of which fault, though ſome may be free, (as falling into this follie by the example of others, and through the corruption of the times) yet few or none eſcape iuſt iealouſie and ſuſpition; (and Chriſtians ſhould auoid not onely euill, but the appearance thereof) for who would buy this vaine beautie with the hazard of their ſoules, but they, who mind to ſell that which they haue thus dearely bought, when they haue fit occaſion? Neither in truth is it likely that they will long ſtand firmely vpon this ſlipperie ground; but vſing the meanes, will come to the end, and (as one ſaith) *hauing adulterated their face, they will ſoone after thinke of adultering their chaſtitie, and defiling their bodies.*

De adulterio vultus meditantur adulterium caſtitatis. Ambroſ. de virginib. lib.

§. *Sect.* 6.

Finally, as they diſgrace their names, ſo alſo their profeſ-

They that vse it slander their profession of religion.

fion of religion, whileſt profeſſing themſelues the members of Chriſt, they behaue themſelues like the limmes of Satan. For what a ſhame is this, that there ſhould bee no difference betweene a Chriſtian, and a Pagan, a matrone and a ſtrumpet, the ſpouſe of Chriſt, and a filthie harlot, betweene one that profeſſeth her ſelfe, bought with the precious blood of Chriſt, and another, that is ſold ouer to worke wickednes, and is branded with ỹ marke of impiety to acknowledge the ſale? but that both alike ſhould vſe the ſame light habit and attire, and the ſame diuelliſh arts to commend themſelues by a falſe beautie? The beſt beautie of a Chriſtian woman is modeſtie and ſhamefaſtneſſe, and their beſt ornament is ſimplicitie, and humility; but how farre are they from ſimplicitie and truth, who lie and diſſemble, euen when they ſay nothing, ſpeaking in a reall language falſhood and diſſimulation, euen with their very countenance, to as many as looke vpon them? vnleſſe they thinke that onely verball vntruth is forbidden, and actuall falſhood permitted; or that it is a greater fault to diſſemble in ſpeeches, then to deceaue in deeds and actions. And how farre are they from this Chriſtian humilitie, who rather then they will not ſhew their pride, vaunt themſelues of a counterfeit beautie, and for want of better matter, grow high in their owne conceit, becauſe they haue this falſe ſhadow of true beautie, which indeed is it ſelfe but a ſhadow, in reſpect of any ſubſtantiall good? How farre are they from that graue decencie, which the Apoſtle requireth in Chriſtian matrons, ſeeing they cannot content themſelues with gold, pretious iewels, and broidred haire, vnleſſe they alſo adorne their heads with the ſpoiles of the dead, and grace themſelues with a graceleſſe and whoriſh beautie? But let ſuch know, that they deceaue themſelues with a title of Chriſtianity, ſeeing they denie the truth thereof in their liues; and that howſoeuer they adorne themſelues with the profeſſion of Chriſtians, *yet* (as one ſaith) *they can neuer put on the true garment Chriſt Ieſus:* neither will the oyle of his ſanctifying graces, and theſe beautifying waters, and minerall duſt euer mix together.

1. Cor. 5. 8.

1. Pet. 3. 1. 2.

Cyprian. de cultu virginum. lib.

But

But heere some will say, that for themselues they take no great delight in these practises, but that they vse them to please their husbands, that by giuing them contentment, they may retaine their loue and affection; and appropriating it wholly to themselues, may preserue them from the loue of strange women. For answering whereof, let such know, that they ought not to please men by displeasing God; and therefore though it could be imagined that any man is so fillie and destitute of vnderstanding, that he would haue his wife, whom he desires to keepe honest, to vse the qualities and conditions of an harlot, yet she should not giue him contentment, by burthening her soule with a knowne sinne. Neither can it be imagined that hereby they can wind themselues into their husbands loue, or preserue him from vnlawfull lusts; for if neither the feare of God, nor the terrour of his iudgements, death, hell, and condemnation, nor yet the punishment inflicted by humane lawes, and the danger of falling hereby into innumerable euils, will deliuer him from following these courses; nor finally the loue of God and his sweete promises will allure them to the performance of his dutie; then how can it be imagined, that hee should be inticed with a painted vizard to embrace this coniugall loue, or be preserued from strange lusts with a false and counterfeit beautie? Yea contrariwise, let them rest assured that they make themselues hereby loathsome to their husbands, when as these artificiall supplies put them in minde of their naturall defects, and this counterfeit beautie, of that reall deformitie which it hideth; like a rotten post which is painted, and gilded ouer to make a shew. And therefore (as one saith) they take a foolish course in seeking to approue themselues to their husbands iudgement, by disapproouing them in their owne; and to thinke to please others, when as being helped with selfeloue they cannot please themselues; for if they thought nothing wanting, they would not seeke by such meanes to make a supplie; if they did not thinke themselues deformed, they would neuer seeke grace from a false beautie. If then thou wouldest haue thy husband esteeme thee, obserue rather a sober grauity, then affect a counterfeit beautie;

§. *Sect.* 7. *Their obiection answered who say they vse painting to please their husbands.*

Ambros. de Virgin. lib.

Chrysost. in 1. Tim. 1. Homil. 4.

tie; and deck thy minde with the ornaments of vertue, humilitie, meeknes, coniugall loue, fidelitie, chastitie, modestie and the rest, which being permanent and vnchangeable, will make his loue also constant and perpetuall: and teach him not with these deceitfull arts to tie his loue to the beautie of the face, lest being accustomed for this cause to affect and loue, he be taken with the beautie of an harlot, when he findeth it more excellent. Whereas if thou inurest him to loue in thee vertue, good qualities, modestie and sobrietie, he wil not easily be insnared by the adultresse, seeing she hath no such baites to allure his loue. Finally, doe not teach him to be willingly deceiued, with wanton laughter, and with a nice and affected gate; for so shalt thou but minister vnto him weapons, the point whereof may be turned against thy selfe; but rather seeke that he may take delight in chastitie, modestie, and sobrietie, and so shall hee haue armour of proofe to defend and preserue him from the incounters of an harlot.

CHAP. XV.

That bodily strength is not much to be esteemed, as being of small worth and excellencie.

§. *Sect.* 1. *That bodily strength being in it selfe good, is often abused through our corruption.*

AND thus haue I spoken of those worldly tentations, which are grounded vpon beautie. Now wee are to speake of those which arise from strength and health, both which are in themselues the good blessings of God, whereby we are the better inabled to serue him in all good duties; for in them our first parents excelled in the state of innocencie, and wee also shall much excell them in the state of glorie; for our *bodies are sowne in corruption, but they shall rise in vncorruption, they are sowne in weakenes, but they shall be raised in power*, as the Apostle telleth vs; and therefore being the gifts of God, wherewith he most inriched vs in the state of innocencie, and will crowne vs in the state of glorie, they must needs be good in their owne nature, and to those who

1. Cor. 15.

haue

haue a right vse of them. But yet through the malice of our spirituall enemies these gifts of God (like all other benefits of prosperitie) are vnto vs the grounds of their tentations, wherewith they draw vs vnto sinne; and their nature being infected with our corruption, they are oftentimes abused vnto euill; as when hauing them we glorie in them, or preferre them before spirituall graces, and the meanes of eternall glorie; or finally, when as by them wee are hindred in the course of godlinesse, or furthered and strengthened in the way of wickednesse. And therefore in the next place we are to arme the Christian, ỹ he may not be ouercome of his own strength, & that his health be not vnto him the meanes of bringing him to death eternall. But I shall not need to speake much of this, seeing that armour which was brought out to defend vs against the assaults of worldly beautie, may by the wise reader be easily fitted against these incounters also; and seeing also this decrepit age of the world (which now seemeth almost quite abandoned of that strength and vigorous health wherein the former ages haue excelled; and to be fully repleniſhed with all manner of infirmities, sickneſſe, and weakneſſe) needeth not so much to be confirmed and preserued against the tentations which are grounded on this lionlike strength, as against those which arise from serpentine subtiltie, and foxlike willinesse.

§. *Sect.* 2. *That it is a great vanitie to glorie in strength, seeing God esteemeth it not, and the beasts excell in it.*

And yet because strength is no more abated, then pride increased; and men are apt to glorie in these things, though nothing in themselues, yet when being compared they exceed others of our owne times; it shall not be amisse to vse briefly some reasons whereby wee may be preserued against these tentations. And first concerning strength (vnder which I also comprehend, actiuitie, nimblenes, swiftnes, and such like esteemable properties of the bodie) wee are not, as the Lord exhorteth vs, to glorie in it; nor ouerweening the worth of it, to preferre it before things of much better value; because being thus compared, it is of no great excellencie, and vnto vs oftentimes vnprofitable, and sometimes also hurtful and inconuenient. It is of no great worth, seeing the Lord himselfe doth little esteeme it: for as *Elihu* saith, he

Ierem. 9. 23.

Iob 36.19. Pſal.147.10. *he regardeth not them that excell in ſtrength*: and as the Pſalmiſt ſpeaketh, *he hath no pleaſure in the ſtrength of an horſe, neither delighteth he in the legges of man.* And therefore hee maketh this alſo one of his common gifts, which he giueth to the reprobate, as well as to the elect, and vnto beaſts (and that in farre greater meaſure) as well as vnto men. How vaine therefore are thoſe who are proud of ſuch baſe vanities? wherein many wicked men match them, and many beaſts doe farre excell them; how little good haue they in them, when they are faine to glorie in that, in which when they haue attained vnto the greateſt meaſure which poſſibilitie incourageth them to deſire, yet they come farre ſhort of giants among men, and of the horſe, bull, lion, and many other among the brutiſh creatures? To this purpoſe *Chryſoſtome* demandeth; *Art thou ſtrong* (ſaith he) *and art thou therfore proud? why the thing wherein thou glorieſt is baſe, for the lion is bardier then thou, and the bore ſtronger; yea robbers, theeues, and ruffians, and thine owne ſeruants herein excell thee, and doeſt thou think this a thing eſteemeable or praiſe worthie?* The like alſo may bee ſaid, of nimblenes, actiuitie, and ſwiftnes. For when in nimblenes and actiuitie thou exceedeſt all men, yet an ape doth farre ſurpaſſe thee; and though thou couldeſt runne as ſwiftly as *Aſahel*, yet the ſillie Hare would far outſtrip thee. Seeing therefore God hath vouchſafed thee the honour of a man, glorie not in that wherein the beaſts excell thee, and ſeeing he hath made thee a Chriſtian, abuſe not ſo much the worth of thine owne excellencies, as (ſetting aſide all thy better parts) to be proud of that wherein Pagans and Heathens haue ouermatched thee. *But* (as one ſaith) *when thou haſt this ſtrength, vſe it whileſt it is preſent; and when it is abſent, neuer much deſire it.*

Fortis es, & altum ſapis? At res viliſſima; nam & leo aſte audacior, & aper fortior, &c. Homil. ad pop. 40. tom. 4.

Iſte bono vtere dum adſit, cum abſit ne requiras. Cic. de Senect.

§. *Sect.* 3. *That bodilie ſtrength is momentanie, and but of ſhort continuance.*

Againe, let vs conſider that if it were of any worth and excellencie, yet it is not much to be eſteemed, becauſe it is momentanie, and of ſuch ſhort continuance; for oftentimes it is by a weekes ſicknes weakened and impaired, euen in the prime of youth, and ſo forſaketh vs, as ſoone as it hath but ſaluted vs, as though it had only come to take leaue: our youthfull yeeres and perfect age remaining as weake and decrepit,

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as if we had continued the time of thel ongeſt liuer. But ſay that ſickneſſe ſpareth vs, yet as old age approcheth, ſtrength decreaſeth, after which death haſteneth, which doth wholly aboliſh it, making the ſtrongeſt giant & the weakeſt wretch both alike. Conſider further, that this huge ſtrength of the body, is commonly ioyned with great weaknes of the mind; and where there is the greateſt bone, there vſually is the leaſt wiſedome and vnderſtanding. In which reſpect *Themiſtocles* compared the Eretrienſes, a people more ſtrong then wiſe, to the Swordfiſh, which hath a weapon but wants a heart. Neither doth it helpe to furniſh the minde with any vertues, or maketh it more readie to any vertuous actions; but as thoſe trees which are moſt great and ſtrong, are commonly moſt vnfruitfull; ſo oftentimes thoſe who excell in ſtrength, are moſt barren in bearing the fruites of vertue, and leaſt forward in ſuch actions as ſauour of goodneſſe. Nor doth this bodily ſtrength aſſiſt the ſoule in moderating of our affections, and in ouer-ruling of our paſſions; it doth not helpe to aſſwage anger, to bridle luſt, or to ſtoppe our courſe, when wee runne to take reuenge; yea contrariwiſe being abuſed by our corruptions, it pricketh forward our rage with the ſpurres of armed furie; it maketh men more able ſlaues to their owne filthineſſe, and in ſtead of ſtopping vs in reuengefull courſes, it rather haſteth vs forward with headlong ſwiftnes, and putteth a ſword of violence into our hands, whereby wee may not only requite old iniuries, but alſo reuenge apparances of wrongs with extreame crueltie. Yea it not only encourageth thoſe that haue confidence in their owne ſtrength, without reaſon or conſcience, to oppreſſe and tyrannically to tread vnder foote thoſe whom they find themſelues able to ouermatch; but ſo puffeth them vp in pride in regard of their owne abilities, that they are readie with deſperate furie to make warre againſt heauen, and hauing gotten the victorie ouer men, to ſet vpon and encounter God himſelfe. As appeareth in the example of that mightie *Nimrod* and his aſſociates; and in *Goliah*, who not onely inſulted ouer all *Sauls* armie in confidence of his Plutarch. Gen. 11.

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owne ſtrength, but alſo was at defiance with God himſelfe, and railed on the holy one of Iſrael.

1.Sam.17.45.

§.*Sect.*4.

Bodily ſtrength cannot deliuer vs from euils and innumerable dangers.

Finally, let vs conſider that this vaine ſtrength wherin men truſt, cannot deliuer them from thoſe innumerable dangers and euils vnto which our fraile life is daily ſubiect: for as the Pſalmiſt ſaith, *The King is not ſaued by the multitude of an hoſt, neither is the mightie man deliuered by his great ſtrength:* it cannot defend them from the iudgements of God in the day of his viſitation, nor from the furious aſſaults of their ſpirituall enemies when they encounter them: it cannot keepe away ſickneſſes and diſeaſes, much leſſe deliuer them from the power of death: yea rather it expoſes men to danger, their ſtrength miniſtring vnto them more incouragement and boldneſſe to run into perils, then power and abilitie to eſcape or ouercome them; for ſeldome is there any ſo ſtrong, but that at one time or other he meetes with one as able as himſelfe; and though there be none to match him, yet (like *Milo*) he may be catched in his owne trap, and his owne ſtrength may be the cauſe of his ruine, whileſt his pride maketh him to vndergo a greater burthen then hee is able to beare, & to attempt matters which are aboue humane power to accompliſh and performe. And therefore ſeeing this bodily ſtrength is vaine and momentanie, vnprofitable, and oftentimes hurtfull and dangerous: let vs not glorie in it, nor too much value and eſteeme it, but rather let vs deſire to be powerfull in the inner man, and to waxe ſtronger in all vertues and ſpirituall graces; but eſpecially let vs carefully deſire to bee ſtrengthened with the power of Gods might, whereby (as the Apoſtle ſpeaketh) we ſhall be inabled to do al things, and to ſtand manfully in the day of battaile againſt all the cruell aſſaults of our ſpirituall enemies, with aſſured hope of victory: which will eaſily ouercome vs notwithſtanding our bodily ſtrength, if this ſpirituall power and ſecret vertue of Gods ſpirit do faile and forſake vs in the time of triall.

Pſalm.33.16.

Epheſ.6.10.

Philip.4.13.

CHAP.

CHAP. XVI.

That bodily health is but of small worth and excellencie.

AND thus much cõcerning bodily strength. The like also may bee said of health, which in it own nature is the good blessing of God, and a notable helpe to those that vse it well, for the better performance of all good duties: in which respect the Son of *Syrach* saith, *That health and strength are aboue gold, & a whole body aboue infinit treasure, there is no riches aboue a sound body, & no ioy aboue the ioy of the heart.* Yea in truth there is scarce any earthly blessing to bee compared with it, seeing it much lessens all our sorrowes and afflictions, and sweetneth all other comforts and worldly benefits, which being seuered from it, become tedious & loathsome. Howbeit this blessing of God through our corruption is continually subiect to great abuse, as when we esteeme it aboue Gods spirituall graces, and the health of our soules, and do set our hearts so vpon it, as that we will not sticke to vse wicked and vnlawfull meanes, to preserue it whilest we haue it, or recouer it when we want it; or finally, when thereby we are not furthered in the seruice of God, and in all good and Christian duties. For howsoeuer whilest we haue it, we are with all thankfulnesse to esteeme it, as being a great blessing of God; and when we want it, to desire it moderately, and to vse all good meanes for the recouery of it: yet when it commeth in comparison of Gods sanctifying gifts, or the spirituall health of the soule, which is accompanied with eternall life, it is to be contemned and despised, as being light, vaine, and of no value.

§. *Sect.* 1. *Health in it selfe is a great blessing, but much abused through our corruption.* Eccles. 30. 15. 16.

§. *Sect.* 2. *That health is but a common gift, which is imparted also to the wicked.*

To which purpose let vs consider, that howsoeuer health be good, yet it is but a common good, which the Lord imparteth to the wicked, as well as to the godly: *and therefore* (as one saith) *we are not to esteeme bodily health a great good, which euen wicked men also enioy:* and oftentimes in a far greater measure then Gods deerest seruants: for as the Psalmist obserued,

Sanitatem corporis ne putes magnum bonum esse, quod habet & malus. August. Serm. 12. tom. 10. col. 57.

Psal.73.4.5.7. obserued, *The wicked are lustie and strong, they are not in trouble as other men, neither are plagued with other men, their eyes stand out with fatnes, and they haue more then heart can wish.* Yea it is communicated vnto the bruit beasts, many of which enioy it longer, and in a much more perfect and excellent manner then man doth. To which purpose one saith, *Why do ye wonder because these men inioy health, when as ye heare the Psalmist saying, O Lord thou makest whole, or conseruest men and beasts? that men might not waxe proud because they haue temporall health, the beasts are ioyned with them: why therefore doest thou reioyce O man because of health, seeing this benefit is common to thee with thine asse, &c, and therefore rest not in this, but rather seeke to obtaine the speciall benefits which are promised to the sonnes of men:* for to what purpose serue reason and the excellent wit of man, if he attaine vnto nothing better then that which is common to him with the beasts?

Augustin. Serm. in festo paschę. de Alleluia. tom.10.c.1533. Psalm.36.6.

§. *Sect.3.* *That bodily health is momentanie and vncertaine.*

Againe, how worthlesse and void of excellencie this bodily health is, it may appeare, first, in that it is momentanie and vncertaine; for euen when it is at the height, euery trifeling accident doth ouerthrow it; too much heat, or too much cold, want of nourishment or a little excesse, ouermuch labour or too much ease, besides a thousand secret and inward causes, ouerturne health and make way for sickenesse and diseases. In which respect one saith, that *this which wee vsually call health of the bodie, is in truth sickenesse; seeing ease it selfe is sufficient to bring it into a consumption, and labor also doth cause it to faile: being spent with fasting, it is refreshed with meat, that it may continue, and being tired and wasted with ouermuch eating, it is relieued with abstinence, that it may grow stronger: the bodie is washed with water, that it may not be ouer drie, and then wiped with clothes, that it may not be too much moistned and softned; it is refreshed with labour, that it may not grow sluggish with ease; and cherished with rest, that it may not sinke vnder the burthen of labour; it is wearied with watching, and repaired with sleepe, and being oppressed with too much sleepe, this sluggishnesse is shaken off with watchfulnesse, lest it should be spent and wearied more with rest then with it labour. It is couered with clothes, that it may not feele the iniuries of the weather, and fainting with ouer-*

Gregor. Moral. lib.8. cap.20.

ouermuch heate, it is refreshed with the fanning of the coole aire. And hauing found troubles and griefes in that wherin it thought to haue auoided them, being sore wounded (as I may say) it languisheth, and waxeth weaker with the very medicine, that should haue cured it. Though therefore feauers be absent, and griefes of bodie cease, euen our very health is no better then a sickues, vnto which necessitie of cure is neuer wanting: for looke how many helpes and comforts we seeke out for the vse of life, euen so many medicines doe we find to free vs from diseases; and oftentimes the salue it selfe turneth to a wound; because vsing an excellent remedie a little too long, we are much impaired by that, which was prouided for our cure. To the same purpose another saith, *that that which is called the health of this life, to them that vnderstand it aright, and do compare it with that which we shal inioy in our eternall rest, it is not esteemed worthie the name of health. For if we doe not eate, hunger vexeth vs, and what is this hunger, but a naturall disease? because nature it selfe by Gods iust vengeance is made vnto vs a punishment; and that which to the first man was punishment, is vnto vs turned into nature, &c.*

August. in Psal. 37. enarrat. tom. 8.

Secondly, it is most imperfect, our whole life being like a continuall ague, which, euery second or third day, interchangeth health with sickenesse; neither is there any so strong and healthie, that hath not some griefes and infirmities which often vex him; although the pleasures and businesses of the world giue him not leasure to take great notice of them; and the youth and strength of his bodie doth enable him to beare his burden with more ease and cheerefulnesse. Or though it should be granted, that a man were quite free from all these bodily infirmities; yet if he hath many diseases in his soule, hee cannot bee said to haue any perfection of health, when as his best part is thus affected: for as it were ridiculous, if a man should glorie in his health, because hee is sound in his outward lims, when in the mean time he hath the megrim in his head, the consumption in his lungs, and incurable diseases about his heart, and other chiefe and vital parts; so is it no lesse absurd to be proud of our bodily health, when as our soules which are the chiefe part of man, and the life of all the rest, are desperately sicke in the diseases of sin.

§. *Sect.* 4. *That bodily health is imperfect, and full of infirmities.*

For what is this, but to haue a faire skinne, and ſicke hart, a beautifull outſide, full and faire, and within, a deſperate dropſie, or vnrecouerable pleurifie? like vnto an apple, which is faire to the eie, and rotten at the core. But ſo long as wee carie about with vs the old man, and dwel in theſe houſes of clay, we are continually ſubiect to theſe diſeaſes of the ſoule, and will we nill we, we ſhall often wound our conſciences, and make our ſelues ſicke with ſinne; the which our bodilie health is ſo far off from helping and curing, that oftentimes it occaſioneth, and moſt commonly increaſeth theſe ſpirituall diſeaſes; in regard whereof one ſaith, a ſicke mind dwelleth no where worſe then in a ſound bodie. And therefore little cauſe haue we to bragge of this bodily health, being in it ſelfe vaine, fraile and imperfect, and beſides alwaies accompanied with the ſoules ſickneſſe, which is ſo dangerous and grieuous, that nothing can cure it but the blood of Chriſt.

Nuſquam peius quam in ſano corpore, æger animus habitat. Petrarch. lib. 1. Dial. 4.

§. *Sect.* 5. *The manifold euils which vſually accompanie bodily health.*

But as this bodily health is not much to be eſteemed, in reſpect that it bringeth vnto vs little good; ſo much leſſe in regard, that through our corruption, it is often the cauſe of much hurt; for who ſeeth not, that where there is the moſt healthfull bodie, there commonly is the ſickeſt ſoule? who ſeeth not great difference betweene them, who lie in their ſicke beds, and thoſe whoſe health is neuer impaired with any dangerous ſickneſſe? Yea, who findeth not great diſſimilitude betweene himſelfe being ſicke, and himſelfe inioying perfect health? how deuout he is then, how fearefull to offend God, how watchfull ouer his waies, how readie he is to cal himſelf to a reckoning, that he may ſet things ſtraight betweene God and himſelfe. And contrariwiſe, how negligent hee is now, how hard harted and carnally ſecure, putting away from him the euill day, and together with it the day of repentance; preſuming vpon his health and ſtrength, and thinking that he may haue time enough hereafter to repent, and make euen his reckonings with God. Whereby it appeareth, that the health of the bodie, is oftentimes a cauſe of the ſoules ſickneſſe; euen as contrariwiſe, the bodies ſickneſſe is often a meanes of the ſoules recouerie, and ſeldome

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ſhall we find them both in any great meaſure in the ſame man; vnleſſe the corruptions which vſually attend vpon health, be purged away with ſome other bitter potion of affliction. To which purpoſe one ſaith, that *God foreſeeing that ſome would fall through the abuſe of their health into ſinne, doth correct them for their profit with weakeneſſe of bodie, that they may not offend; and maketh it more profitable vnto them to be broken with griefes to their ſaluation, then to remain in health to their condemnation. For that health is pernicious which leadeth to diſobedience, euen as that ſickneſſe is wholeſome, which by Gods correction, doth breake and humble the hardnes of the hart.* Finally, nothing more then this bodily health doth naile mens hearts to the earth, or make them more in loue with the world, and worldly vanities, nothing more cauſeth men to giue themſelues ouer to voluptuous pleaſures; from which weakeneſſe and infirmity weaneth them; which being intertained, like vnthankful gueſts, thruſt out of the doores their hoſt that gaue them their beſt welcome; for as nothing more eaſilie moueth vs to admit and imbrace theſe voluptuous pleaſures of the fleſh, then bodily health, ſo nothing more impaires, and baniſheth health then they, when they are intertained. And therefore ſeeing this bodily health through our abuſe, doth more often hurt, then helpe vs in our ſpirituall eſtate; and doth much more weaken the ſoule, then ſtrengthen the body; let vs not too much dote on it whileſt we haue it, nor much bewaile our loſſe, when it is taken from vs; but ſeeing it is ſo ſubiect to abuſe, let vs keepe a ſpeciall watch ouer our ſelues whileſt we inioy it, that we may ſo vſe it, that God who gaue it, may bee more glorified and better ſerued, & we who haue it, may be helped forward in all good duties, and grow more & more in grace, and in the aſſurance of our ſaluation. For otherwiſe it wil rather be a curſe vnto vs then a bleſſing, which wee were much better profitably to want, then ſo hurtfully to inioy. *And* (as one ſaith) *let vs being in health be admoniſhed, that we ſo vſe this bodily health, as that it may further the ſpirituall health of our ſoules, leſt perverting the benefit of our health to the practiſe of wickednes, we be made worſe by Gods gifts, and ſo receiue more grieuous puniſhments*

Quoſdam prediſciens deus peccare poſſe, in ſalutem flagellat eos infirmitate corporis ne peccent. Bernard. de interior. domo, cap. 46.

Admonendi ſunt incolumes vt ſalutem corporis exerceant ad ſalutem mentis, &c. Gregor. paſtoral. par. 3. cap. 13.

ments hereafter, the lesse we haue feared to abuse so bountifull blessings of God vnto sinne.

Chap. XVII.

That societie and neere familiarity with wicked worldlings is to be shunned and auoided.

§. *Sect.* 1. *That the world allureth vs by wicked companie, to accompanie them in sin.*

AND thus much concerning such worldly tentations, as haue their ground and foundation on some thing which is in our selues. Now it followeth that I intreate of such, as are caused and occasioned by somwhat that is without vs; for as the world, and the prince thereof seeke to ouercome vs, by causing our selues to betray our selues, and to become the instruments of our owne ruine; so if they faile of this, then they bustle muster against vs forren forces, and with them besiege the fort of our soules, that so they may sacke and spoile vs of all spirituall graces, and may leade vs captiue to destruction. Now these forces consist either in the persons of worldlings themselues, or in worldly things, which they vse as their baites and allurements, wherewith they incite vs vnto sinne. In the former respect the world tempteth vs, when it draweth vs into the fellowship and societie, or neere familiaritie, and inward friendship of wicked men, that being corrupted with their company and friendship, we may either be hindred in our course of godlinesse, or allured to go on with them in the broad way of sinne, that bringeth to destruction.

§. *Sect.* 2. *That all societie with wicked men is not vnlawfull.*

Which tentation that wee may ouercome, let vs arme our selues against it; and least wee should reiect the good with the euill, in the first place let vs consider in what respects societie with worldlings is permitted vs lawfull, and how it is condemned as vnlawfull and euill, that so neither going aside on the right hand, nor on the left, wee may hold on in that straight way which the word of God prescribeth vnto vs. For the former we are to know, that not all manner of societie with wicked men is forbidden, nor yet to all men: For (as one saith) *we must goe into the solitary deserts, who will*

Quærit solitudinem qui vult cum innocentibus viuere.

liue

liue only with those who are innocent. And the Apostle telleth vs, that if we *will not at all come into the companie of fornicators of this world, or with the couetous, or with extortioners, or with idolaters, we must then leaue the world also.* And therfore we must not follow the foolish dotage of Popish Hermits and Anchorists, who make it a high degree of their perfection to liue alone, and to sequester themselues from all societie of men; for as the Heathen man could say, he that wil content himselfe with himselfe, and leaue the companie of all others, had need to be either a God, whom none can mend, or a sauage beast, who hateth humane fellowship, and will not come neere them, vnlesse it be to destroy or hurt them.

1. Cor. 5. 10.

Arist. de rep. lib. 1. cap. 2.

§. *Sect. 3. In what cases it is lawfull to come in companie with wicked men.*

It is lawfull then in some cases to keepe companie with wicked worldlings. As for example, when humane societie, and common ciuilitie doth require it; neither is it possible to liue in a common wealth, vnlesse we obserue the rules of ciuilitie, and performe mutuall duties of citizens, and neighbours one to another, whether they be professours of religion, or but meere worldlings. For without this, not only all trading, buying, selling, and such other commerce, wherewith the Common wealth is maintained and preserued, decaieth, and quite ceaseth; but euen duties required necessarily to the preseruing of life, and of our being in the world, should also be neglected. As then euery man ought in the time of a common plague, to preserue his health, by keeping himselfe from comming amongst infected persons; and yet in some cases, his comming neere them is not onelie lawfull, but also necessarie, as to quench a fire, to helpe a woman in her labour and childbirth, and to minister vnto them such necessaries, as may preserue their liues; so is it lawfull in these, and such like cases to come into the company of those who are spiritually infected with the plague of sinne. But the company of wicked men is to be auoided, in respect of neere friendship and familiar conuersation, when as wee take delight to frequent their company, as it were, of our owne choice, neither ciuill conuersation, nor humane necessitie vrging vs thereunto. To this purpose one saith, that

Malorum cenſortia fugere debemus, quoad priuatam conſuetudinem, non quoad publicam conuerſationem: corde non corpore. Ambroſ. Offic. lib. 1. c. 20. 2. Chro. 18. 1. and 20, 35. 37.

we ought to flee the companie of wicked men, in reſpect of priuate fellowſhip, and not in reſpect of publike communion; and that rather with our hearts and affections, then with our bodies and outward actions. And this is that familiar acquaintance which good *Iehoſaphat* had with *Ahab*, *Ahaziah*, and the reſt of that familie, for which hee is ſo often taxed and cenſured in the booke of God.

§. *Sect.* 4.

That it is lawful to company with wicked me that we may conuert them vnto God.

But as it is lawfull for all men in ſome caſes, to come into the companie of wicked worldlings, ſo for ſome men eſpecially more frequently, namely ſuch as hauing a calling of God hereunto, are furniſhed alſo with ſuch a meaſure of grace, knowledge, and ſanctification, that they may iuſtly conceiue more hope of conuerting them vnto God, then there is feare that the other ſhould peruert and corrupt them with ſin; if withall in ſinceritie & vprightnes of heart they propound vnto themſelues this as their chiefe & maine end, & not worldly & ſiniſter reſpects. For as it is lawfull, yea laudable, for the Phyſitians of the bodie, to frequent the companie of them who are ſicke of infectious and contagious diſeaſes, that they may cure and recouer them, eſpecially when as they doe not goe armed onely with their deſperate boldnes, but vſe good preſeruatiues and wholeſome meanes, to preuent and repell the infection; ſo alſo it is lawfull for the ſpirituall Phyſitians of the ſoule, to come into the companie of thoſe who are ſick of the leproſie of ſinne, and the plague of a ſcandalous life, if they vſe the good meanes of meditation, prayer, and ſuch other wholeſome preſeruatiues, whereby they may be kept ſound from the tainture of this ſpirituall infection. And for this we haue our Sauiour Chriſt himſelfe for our preſident, who being the Phyſitian of our ſoules, frequented the companie of publicans and ſinners, who had moſt neede of his helpe. For howſoeuer it is not ſo fit for vs, as it was for him, to come into ſuch companie, becauſe he was free from ſinne, and from the tainture of al corruption, and therefore needed no preſeruatiues, but what he had in himſelfe; and alſo becauſe through the puritie of his nature he was able purely, and without any worldlines and wickednes, to propound thoſe ends of doing others good,

and

and of ſauing them from their ſinnes; whereas wee being full of the corrupt humours of ſinne, and of the ſeedes of all wickednesse, are apt to receiue the outward infection; neither can wee purely without the mixture of our corruption, propound ſuch good ends to our workes and actions; yet ſeeing it was done by our Sauiour Chriſt, it is not abſolutely vnlawfull in vs; ſo that we endeuour to do it in his manner, and to the ſame ends, vſing all good meanes to preſerue our ſelues from hurt, whileſt wee labour after others good. For ſeeing by the rule of charitie wee are bound to loue our neighbours as our ſelues, it followeth that we may lawfully hazard a ſlippe or foyle (in the meane time vſing all good meanes whereby we may be enabled to ſtand vpright) if we haue any hope that by our helpe our brother may be pulled back from the gulfe of deſtruction whereinto he is falling. Howbeit in this caſe circumſpection is to be vſed, leſt whileſt wee labour to raiſe others vp, wee our ſelues doe catch a downfall, and whileſt wee endeuour to cure their diſeaſes, we our ſelues be tainted and infected with their contagion. For ſuch is our pronenes to fall into this ſicknes of the ſoule, that vnleſſe wee vſe all good preſeruatiues, they will not bee bettered, and wee ſhall become much worſe, and bring our ſelues into grieuous, but yet vnpitied, diſeaſes. For as the ſonne of *Syrach* ſaith, *who will haue pitie of the charmer that is ſtung of the ſerpent? or of ſuch as come neere the beaſts (to tame their wildneſſe?) ſo is it with him that keepeth companie with a wicked man, and wrappeth himſelfe in his ſinnes.* Eccleſ. 12. 13.

§. *Sect.* 5. *In what caſes the companie of wicked worldlings is to be condemned.*

And thus haue I ſhewed in what caſes the companie of worldly and wicked men is lawful and warrantable; whereby alſo it is eaſie to gather in what reſpect it is vnlawfull and condemned; namely, when it is vſuall and familiar, voluntarie and not of any neceſſitie, or vrgent occaſion, raſh and deſperate, without vſing any meanes whereby we might be preſerued from being corrupted by their ſocietie. And finally, when as wee doe not in vprightnes of conſcience, propound as our maine end their ſpirituall good, and conuerſion vnto God, but our owne worldly ends; as for example, when wee aime by our familiar acquaintance with

them, at our owne priuate profit and aduantage, or at the satisfying of our owne voluptuous pleasure, as when we delight in their sharpnes of wit, merrie conceits, and in their pleasing conuersation; which oftentimes are baites to allure vs to enter into, and insnare our selues in the nets of perdition: for with this sweetnes is mixed the poyson of worldly prophanenes, ribauldrie, blasphemie, and such like wicked discourses, all which being in their companie we must needs heare, (vnlesse we will stop our eares) and hearing must of necessitie either be corrupted or offended. In which regard one admonisheth vs to *take carefull heed, lest whilest by such companie we desire to recreate our mindes, we doe not lose all harmonie and concord of good workes, because custome oftentimes doth incline nature.*

Caueamus ne dum relaxare animum volumus, solamus omnem harmoniam, quasi concentum quendã bonorum operũ. Ambros. Offic. lib. 1. cap. 20.

In all which cases and respects, the companie of worldlings is a notable tentation to draw vs vnto sinne, and to hinder vs in the course of vertue and godlinesse, and therefore is most carefully of all Christians to bee shunned and auoided. To which purpose let vs consider, first, that this societie with the wicked is often forbidden, and condemned in the word of God. So the Wise man especially chargeth vs *not to keepe companie with drunkards, or with gluttons*; and generally, *neither to be enuious against euill men, nor to desire to be in their companie, because their hearts imagine destruction, and their lips speake mischiefe.* And thus the Lord commandeth the Israelites to haue no manner of societie or friendship with the wicked nations, lest by their example and prouocation they should be moued vnto idolatrie and sin. And the Apostle *Paul* willeth vs in the name of the Lord, *to come out from among wicked men, to separate our selues from them, and to touch no vncleane thing*; for if the touching of a thing vncleane ceremonially defiled a man, how much more the familiar acquaintance of those, who are defiled with sinne? But with greater care and circumspection are we charged to auoid the companie of those who making profession of Christian religion, doe disgrace the same with their wicked and vngodly liues and conuersations, because of all other their societie is most dangerous, their sinnes being more scandalous,

§. *Sect. 6.*

That the company of the wicked is forbidde and condemned.

Prou. 23. 20.

Prou. 24. 1.

Exod. 34. 16. Deut. 7. 3. 4.

2. Cor. 6. 17. Leuit. 7. 19.

lous, and their example more forcible to allure vs vnto sinne. *If any* (saith he) *that is called a brother, be a fornicator or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one eat not.* And thus he commandeth the Thessalonians, *in the name of our Lord Iesus Christ, that they should withdraw themselues from euery brother that walketh inordinatly, and not after the instruction which he had receiued from him.* And thus the voice from heauen crieth vnto all the seruants of God, *to come out of the spirituall Babylon, that they be not partakers in her sinnes, and that they receiue not of her plagues.* 1.Cor.5.11. 2.Thess.3.6. Apoc.18.4.

And as the Lord hath forbidden this society with the wicked; so also haue the Saints carefully auoided it. Thus *Dauid* professeth, that *he had not hanted with vaine persons, neither kept company with the dissemblers; yea that he hated the assemblie of the euill, and had not companied with the wicked:* and when through his grieuous persecutions he was forced whether he would or no to haue this wicked fellowship, he grieuously complaineth hereof, crying out; *Woe is me that I remaine in Meshech, and dwell in the tents of Kedar.* Whose example let vs learne to imitate, approuing our selues to bee true Israelites by our abhorring all fellowship with these filthie swine, who take delight to wallow themselues in the loathsome puddle of sinne and wickednesse. And to this end let vs further consider, that there ought to be no communion or fellowship betweene the faithfull and these worldly infidels: for as the Apostle saith, what *fellowship hath righteousnesse with vnrighteousnesse? and what communion hath light with darknesse? and what concord hath Christ with Belial? or what part hath the beleeuer with the infidell?* With which accordeth the saying of the Sonne of *Syrach*, *All flesh* (saith he) *will resort to their like, and euery man will keepe company with such as he is himselfe: how can the Wolfe agree with the Lambe? no more can the vngodly with the righteous.* And to the same purpose another demandeth, *What* (saith he) *hast thou to doe with worldly men, or what commerce canst thou haue with them? to what purpose doest thou desire to know with them the way of perdition, which they follow? If thou seekest for chastitie, they haue it not; if for faith, who is faithfull among them,* whom. §. *Sect.7. That Gods Saints haue carefully shunned the companie of the wicked.* Psal.26.4.5. Psalm.120.5.6. 2.Cor.6.14.15. Eccl.13.16.17. Ambros. ad Virgin.deuot. lib. cap.1.

whom thou shouldest imitate? If thou seekest for Christ, hee remaineth not in them, &c.

§. *Sect.* 8. *That wicked companie is a notable inducement to draw vs into sinne.* Psal. 119. 115.

Secondly, let vs cal to mind that this societie with wicked worldlings doth bring vnto vs much hurt, as being the cause both of the euill of sinne, and the euill of punishment; for it is a speciall meanes of the transgression of all Gods law: and therefore the Prophet *Dauid* being resolued to yeeld his obedience thereunto, saith, *Away from me yee wicked, for I will keepe the commandements of my God.* Implying that there was no hope of yeelding such obedience as he desired, vntill he had freed himselfe from wicked mens company. For this wicked societie doth exceedingly corrupt and defile those that frequent it, like vnto a gangrene, which hauing tainted one member, neuer resteth till it haue runne ouer the whole bodie; or like vnto the spreading leprosie or plague, which beginning in one house proceedeth to another, vntill it haue infected the greatest part of a towne or citie. In which respect the son of *Syrach* compareth wicked company to pitch, which by touching defileth vs; and the Apostle, to leauen, a little whereof soureth the whole lumpe of dough: and by others wicked men in this regard are compared to scabbed sheepe, one of which is enow to infect the whole flocke; and to rotten apples, which taint and corrupt all the sound ones that lie about them: whereby it appeareth that it is a thing of great difficultie to conuerse with wicked men, and not to be tainted with their corruptions: for besides that they are apt to infect, we also are most apt to receiue the infection, hauing the seeds of sinne remaining in vs, which are readie to spring and sprout vp, when they are (as it were) watred with the breath of euill company: we are in our owne nature prone to go downe the hill of vice, how then shall we keepe our selues from running headlong, when we are thrust forward with these wicked associates? In our selues we are sluggish in trauelling the way of righteousnesse which leadeth to life eternall: and therefore what will become of vs when these briars and thornes catch hold of vs and hinder vs? Surely they will either cause vs to make a stand, and to proceed no further in our Christian race, or will scratch and rent vs when

Eccles. 13. 1.

1. Cor. 5. 6.

when we ſeeke to breake from them. So that it is a thing of great difficultie to continue doing well, amongſt thoſe who are euill; or not to bee hindred in our courſe of godlineſſe, when as wicked companions doe as it were hang on our neckes, and with all their power and policie labour to ſtay vs. And this that wiſe Heathen obſerued in his owne experience: *I confeſſe* (ſaith he) *mine owne weakeneſſe: I neuer bring home thoſe manners which I caried abroad; but ſomething which I had well compoſed is diſturbed and put out of order; ſome of thoſe vices which I had put to flight, againe returne: and as it befalleth them that haue been vexed with a long ſickneſſe, who remaine ſtill ſo weake, that they cannot without ſome danger come abroad into the open aire; the ſame happeneth vnto vs, whoſe minds are ſomewhat recouered out of the tedious ſickneſſe of vice and ſinne: the conuerſation of the wicked multitude is a great enemie vnto vs, euery one being readie to commend vnto vs, or to thruſt vpon vs ſome vice, or at leaſt to taint and infect vs therewith at vnawares, &c. So that I alwaies returne home either more couetous, ambitious or voluptuous, yea more cruell and inhumane, becauſe I haue been amongſt men.* As therefore it is hard to dwell with a colliar and not be ſmutted, to haue our conuerſation amongſt theeues, and not, one time or other, to be robbed of our rich treaſures: ſo and much more difficult it is to keep familiar company with wicked worldlings, and not to be followed with their corruptions; to liue amongſt theſe ſpirituall theeues, and not to be ſpoiled of the riches of Gods grace: in which reſpect they are ſo much more hurtfull and penicious vnto vs, then theeues and robbers; as much as the ſoule exceedeth the bodie, and Gods ſpirituall graces and heauenly ioyes which they ſteale from vs, exceed in worth, earthly gold and momentanie treaſures, of which time will rob vs, though theeues ſpare vs. Senec. epiſt. 7.

§. *Sect. 9.* *That in the former reſpect we are carefully to ſhun wicked company.*

And therefore ſeeing it is a thing of ſo great danger, to haue our conuerſation among wicked worldlings, leſt wee ſhould be tainted with their corruptions, let vs be exceeding warie and carefull in making choice of our company: and as one ſaith, let vs *be no more reſpectiue what we eate and drinke, then amongſt whom we eat and drinke:* for as vnwholeſome meats *Ante circumſpiciendum eſt cum quibus edas aut bibas, quam quid edas & bibas.* Senec. epiſt. 19.

meates and drinkes may poiſon the bodie, ſo vngodly company poyſon the ſoule, vnleſſe wee bee preſerued with ſome ſoueraigne antidots miniſtred vnto vs by Gods word and holy Spirit: and ſeeing this is a ſtrong temptation to draw vs vnto euill, let not vs who daily pray that wee may not bee led into tentations, wittingly and willingly runne into them. Neither let vs, vnleſſe wee haue a calling hereunto, and bee furniſhed and prepared with a great meaſure of grace and ſtrength, preſume vpon our owne abilities, and flatter our ſelues with a conceit, that we can by keeping them company draw them to vertue and goodneſſe, and in the meane time receiue no hurt, ſeeing it is much more likely, vnleſſe wee be very skilfull Phyſitians, that they ſhould infect vs, then that we ſhould cure them: *For* (as one ſaith) *this is the ordinarie courſe of humane affaires, that when the good and euill are ioyned together, the euill man is not made better by the good, but the good rather is corrupted by the euill.* And this was ſignified by the ceremoniall law, in which the holy fleſh carried in the skirt of the garment did not make it holy, but the polluted perſon touching any holy thing, with his filthines did make it vncleane, as the Prophet *Haggai* ſheweth; to note vnto vs, that it is a matter of farre greater difficultie to cleanſe and purifie, then to defile and make vncleane. The reaſon whereof is cleare and manifeſt; for they are wholly fleſh, and we but in part ſpirituall and regenerate; ſo that they pull vs with full ſwinge of will, and with all their power and might: whereas both our will and power being diuided, cannot haue ſuch force and vertue. Againe, they run ſwiftly downe the hill and ſtreame of vice; but we with great labour and difficultie creepe ſoftly forward in the way of vertue, and as it were vp the hill, and againſt the ſtreame of our corruptions, which naturally carie vs another way; and therefore if by familiar companie, we catch hold to ſtay them, and graple with them, it is a thouſand to one, if we be not aſſiſted with a power farre ſuperiour to our owne, they will rather carie vs away with their violence, or at leaſt naturall motion; then that we ſhall make them ſtay, or force them backe by true repentance.

Rerum natura ſic eſt vt quoties bonus malo coniungitur, non ex bono malus melioretur, ſed ex malo bonus contaminetur. Chryſoſtom. Hag. 2. 13. 14.

Neither

Neither are wee alone corrupted and infected with the §. *Sect.* 10.
tainture of their sinnes, and become euill by imitating their *That it is hard to keepe company with the wicked, and not to be accessary to their sinnes.*
wicked examples; but also we are made either necessarie to their sins, which they commit in our company, or else we acquit our selues with much griefe & trouble; for hearing their blasphemies, ribauldrie and prophanenes, we either beare with them, and passe al ouer with silence, or els we admonish and reproue them for their sins; by the former wee become accessaries, for whilest we beare with, & winck at our friends faults, wee make them to become our owne, by our silence *Vitia amici si feras facis tua.*
giuing a secret consent to their wickednesse; and so whilest we labour to haue our societie pleasing vnto men; wee doe much dishonour and displease God; whilest we shew a false loue to our companions, we make it manifest, that there is but little true loue of God remaining in vs: for if no louing sonne can indure to heare his father disgraced, if no good seruant can abide to heare his Lord and master dishonoured and abused; and therfore wil shew their dislike, either by rebuking the offenders, or by forsaking their company: then those that can with delight frequent the company of wicked men, who in all their words and actions, do nothing else but dishonour God, doe plainly shew, that they neither loue the Lord as their Father, nor reuerence him as their Lord and Master. But if hearing and seeing these abuses, they doe reproue them, then doe they become to their companions irkesome and tedious, mouing them, when they feele themselues gaulled with reproues, to bitternesse and anger, yea, sometime to rage and furious reuenge; and so whilest by their absence they might haue had them friendly strangers, by this neerer acquaintance, they become knowne enemies. And both these should be carefully auoided, either to displease God by pleasing of men; or willingly to displease, and to bee at enmitie with men, when as we may auoid it, without Gods displeasure.

But as wicked company defile vs with their sinnes; so also §. *Sect.* 11.
they subiect vs to their punishments; for they brand our *That keeping wicked company brandeth our names with infamie.*
names with the blacke marke of infamy and reproch, whilest keeping them company, we are reputed and censured to bee of

of the ſame diſpoſition and conuerſation. For ſeeing euery like is delighted with his like, and ſeeing ſimilitude in manners and affections, and delight in the ſame pleaſures and recreations, is the vſuall bond that lincketh men together in the ſame ſociety, they receiue no wrong (although they may haue ſome goodneſſe in them) who frequent the company of wicked men, when as they are thus cenſured; ſeeing they are either preſently euill, or will bee euill within a while; it being the nature of companie, either to find men alike, or to make them alike. To which purpoſe one ſaith; *that the good and bad are ſo ioyned together; that either they become like one another, or elſe they are quickly ſeuered and diſioyned, for friendſhip findeth or maketh this ſimilitude.* Iuſtly therefore is he reputed euill, who taketh delight in frequenting euill companie; for though he be not yet come to the height of ſinne, yet he faſt climeth therunto, and is euen at the very next degree of being himſelfe wicked, when with a quiet and contented mind, he can be a daily beholder of other mens wickedneſſe; for as the wiſe man ſaith, *A wicked man is an abomination to the iuſt, and he that is vpright in his way, is abomination to the wicked.*

Bonus ſic malo connectitur, vt aut pares reddantur, aut citò ab inuicem ſeparentur, &c. Chryſoſt. ſuper Matthęum.

Pro.29.27.

§. *Sect.* 12. *Wicked companie maketh vs liable to Gods iudgements.*

Finally, wicked company is carefully to be ſhunned and auoided, becauſe they make euen the deare ſeruants and children of God, liable and ſubiect to common iudgements. For as the wiſe man ſaith, *he that walketh with the wiſe, ſhall be wiſe; but a companion of fooles ſhall be afflicted. Affliction followeth ſinners, but to the righteous, God will recompenſe good.* And thus was righteous *Lot* led away in that common captiuitie with the Sodomits; and dearely bought the pleaſures of the Countrie, by partaking in the puniſhments of the people. Thus whoſoeuer adhered to *Dathan* and *Abiram*, were alſo with them ſwallowed of the earth aliue, and as they conſorted with them in their rebellion, ſo they bore them companie into the gulph of deſtruction. And thus was *Iehoſaphat* diſcomfited, and hardly eſcaped with his life being in the company of wicked *Ahab*, and afterwards had his ſhips broken, and his works and enterpriſes fruſtrated and deſtroied, becauſe he ioyned himſelfe with *Ahaziah*. From which

Pro.13.20. 21.

Gen.14.12.

Numb.16.26.

1.King.22.32.

2.Chro.20.37.

which iudgements and punishments, when God would haue his seruants priuiledged and preserued, he calleth vnto them with a voice from heauen, saying, *Goe out of her my people, that ye be not partakers in her sinnes, and that ye receiue not of her plagues.* Implying their danger of being tainted with the sinnes of the whore of Babylon, and the impossibilitie of escaping her punishments, if they did not forsake her wicked fellowship. Apoc.18.4.

But as all societie with wicked worldlings, is a very dangerous tentation to draw vs vnto sinne, and to subiect vs vnto punishment, so especially when we enter into the neereſt bonds of affinitie and marriage with them; for they who are thus vnequally yoked with vnbeleeuing worldlings, are sure either to goe quietly with them in the way of sinne, or to be shrewdly gaulled, whileſt they make resistance, and draw another way. And for this fault, good *Iehosaphat* had his reputation blemished, of whom it is said, that *he had riches and honour in abundance, but he was ioyned in affinitie with Ahab.* The which bond of alliance made him professe to the enemie of God, desiring his assistance, *I am as thou art, and my people as thy people, and we will ioyne with thee in the warre.* And this is the reason which the holy Ghost rendreth of *Iehorams* idolatrie, because the daughter of *Ahab* was his wife; and also why *Ahaziah did euill in the sight of the Lord, like the house of Ahab, because he was the sonne in law of the house of Ahab.* Yea, with this snare was wise *Salomon* catched, being drawne by his idolatrous wiues to leaue the Lord (who had in extraordinarie maner blessed him aboue all the Kings of Israel) and to serue the idols of the Heathens.

§. *Sect.* 13. *That affinitie with the wicked is most dangerous.*

2.Chron.18.1.

verſ.3.

2.King.8.18.

verſ.27.

1.King.11.4.5.

CHAP.

Chap. XVIII.

That the companie of the wicked is verie dangerous, by reason of euill examples, and corrupt communication.

§. *Sect.* 1. *Wicked examples allure and perswade vs vnto sinne.*

AND thus haue I shewed the manifold euils, which come of frequenting wicked company. In the next place let vs consider of some speciall meanes, whereby principally this societie becommeth vnto vs thus hurtfull and pernicious; and these are either by their examples, or by their allurements and perswasions. For the first, the societie of wicked worldlings is exceeding hurtfull vnto vs, because thereby there are daily set before vs examples of euill, whereby wee are either allured to imitate and follow their wicked and vngodly practise, or at least, are much vexed and grieued, to see God so dishonoured by their sinnes. In the former respect, looke how many euill examples are before our eies, and so many stumbling blockes are laid before our feete, to hinder vs in our spirituall race, and to stop vs in our way, as we are trauelling to our heauenly countrie; and such is the corruption of our nature, that we need no other perswasions to draw vs vnto sinne, for euen the sight thereof is a baite sufficient to allure vs to imitation. And hereof it is, that euen the Heathen man reckoneth *this as a chiefe cause of all our euils, because we line after the example of the multitude, and are not composed and ruled by reason, but are carried away with custome; and whereas if few should doe it, we would not imitate them, when as many begin to doe it, we follow for company, as though it were more honest, because it is more common; and so error, when as it is made publicke and customable, is esteemed of vs in the place of truth.* Whereby it appeareth, that seeing examples are admitted of vs in place of rules and precepts, therefore the examples of wicked worldlings must needs be very powerfull, both in weaning vs from that which is good, and in alluring vs vnto euill. In the former

Inter Causas malorum nostrorum est quod viuimus ad exempla: nec ratione componimur, sed consuetudine abducimur, &c. Senec. Epist. 123.

met reſpect one ſaith, *that men oftentimes deſire to heare Gods word, but whileſt they behold others contemptuouſlie turning away their eares, they alſo neglect the ſauing hearing of the truth. And many alſo deſire to reſt contented, and to ceaſe turmoiling in worldly buſineſſe, and reſolue not to ſubiect themſelues to earthly deſires; but whileſt they behold others by vnquiet labouring to come forward in the world, and to bee aduanced vnto riches and honours; being not as yet firme and well ſetled in the way of truth, by the euill example of others, they ſlide backe into the way of wickedneſſe.* And as they eneruate and weaken our good reſolutions, ſo alſo they corrupt vs with ſinne; in regard whereof one ſaith, *that the tender mind which is vnſetled in that which is right, is to be withdrawne from beholding the multitude; becauſe we are prone to goe with companie; and euen* Socrates, Cato *and* Lælius, *might change their mind, and bee brought to alter their good reſolution by the diſſenting multitude; ſo vnable is any of vs, when as our diſpoſition is beſt compoſed, to beare the aſſault of vices, when as they come againſt vs ſtrengthened with ſo great a troope. And if one example of luxurious ſneſſe or coueteouſneſſe doth much hurt; if one delicate, nice and wanton companion doth by little and little weaken and effeminate vs; if one rich neighbour doth kindle our concupiſcence; and if a malicious companion doth rub off his ruſt, euen vpon him that is innocent and ingennous, what thinke you will befall them, againſt whom combined wickedneſſe doth make a common aſſault?* As therefore thoſe who haue ſound eies, doe carefully refraine looking vpon theirs which are ſore and bleared, becauſe euen by ſeeing them, a ſecret poiſon and infection is tranſmitted, whereby they alſo are tainted; and as men in time of the plague, do carefully make choice of their aire and company, and auoid them who are infected, and haue running ſores vpon them; ſo with no leſſe care are we to auoid the ſight of wicked examples, and the fellowſhip of ſuch as are infected with the plague of wilfull and preſumptuous ſinne, becauſe a poiſon and infection ſecretly commeth from them (as from the crampfiſh to the hand of the angler) by the contagion whereof we alſo are tainted and infected. For ſinne like the plague or leproſie, is of a ſpreading nature, going from one

Greg. Sup. Ezech. lib. Hom. 13.

Subducendus populo eſt tener animus, & parũ tenax recti: facile tranſitur ad plures, &c. Senec. epiſt. 7.

Dum ſpectant læſos oculi læduntur et ipſi. Ouid.

to another, vntill it haue infected a whole countrie; and as a ſtone caſt into a great water, troubleth not only that part into which it fell, but ſtirreth vp certaine circled wrinckles in the face or ſuperficies of the water neere about it, and theſe being moued, doe alſo after the ſame manner moue thoſe parts which are contiguous the one to the other, till it extend to the very bankes; ſo wicked ſuggeſtions being caſt into the mindes of worldlings, are thence produced into act, and ſo being made examplarie to thoſe that are about them, doe not reſt there, but by contagion ſpread themſelues ouer all the countrie. To which purpoſe one ſaith, *that no man erreth to himſelfe alone, but doth diſperſe and communicate his follie to his neighbours, and interchangeably receiueth the like from them. And therefore the vices of the people are in euery particular man, becauſe the people communicates them, and is made worſe it ſelfe whileſt it maketh others worſe. It learneth ill things, and then teacheth them, and ſo wickednes groweth to a monſtrous greatnes, that being all caſt into one heape, which euery one knoweth to be worſt.*

Nemo errat vni ſibi, ſed dementiam ſpargit in proximos, accipitque inuicem. &c. Senec. epiſt. 94.

§. *Sect.* 3. *Euill examples of ſuperiors are moſt pernicious.*

Now as theſe euill examples are in all very hurtfull; ſo they are moſt pernicious when they are obſerued in ſuperiours: for ſeldome doe theſe tall cedars fall, but they beate downe alſo all the low ſhrubs that ſtand about them. And thus doe maſters by their euill examples corrupt and poyſon their ſeruants, parents children, Magiſtrates the people, Miniſters their flocks, and moſt of all Princes their ſubiects, ſeeing all the countrie is readie, either for feare, or flatterie, to conforme it ſelfe to the example of their King; in regard whereof (one ſaith) *that Princes actions ſtand for precepts*, and their examples haue the power of a law to draw their ſubiects to imitation.

Ea conditio eſt principis, vt quicquid faciat præcipere videatur. Quint.

§. *Sect.* 4. *Euill examples nouriſh pride, and hinder repentance.*

But as theſe euill examples are very hurtfull, as they corrupt vs with ſinne, ſo alſo in nouriſhing pride and ſecuritie, and in hindring of repentance; whileſt comparing our ſelues with others, which haue burſt out into greater wickednes, wee are readie through ſelfeloue to conceit our owne excellencies; and ſo whileſt we are wholly taken vp in thinking how farre wee exceed them in vertue and goodneſſe, we

neuer

neuer thinke how farre ſhort we come of that which God requireth of vs. To ſay nothing of that incouragement which men take vnto themſelues, of committing wickednes, when they ſee others doe the like, and yet ſcape vnpuniſhed and floriſh in the world. For as the Wiſe man ſaith, *becauſe ſentence against an euill worke is not executed ſpeedily, therefore the heart of the children of men is fullie ſet in them to doe euill.* Eccleſ.8.11. And therefore ſeeing wee are ſo greatly endangered with wicked ſocietie, by beholding their euill examples, let vs carefully auoide them; or if at vnawares wee happen to come into ſuch companie, *let vs* (as one exhorteth) *be very watchfull ouer our ſelues, that wee doe not ſuck in theſe inticing baits of ſinne, neither by our eyes, nor by our eares, leſt by little and little we be inured to it, and leſt certaine figures and characters of thoſe euils, which wee haue ſeene and heard, doe remaine ſtill in our mindes to our ruine and deſtruction.* Baſil. Aſcetica. And becauſe we cannot ſufficiently with our owne watchfulneſſe, preſerue our ſelues from being ouertaken with this deceitfulnes of ſinne, let vs with *Dauid* (hauing ſet a watch before our eyes and eares) deſire the Lord that he will not ſuffer *our hearts to be inclined vnto euill, that wee ſhould commit wicked workes with the men that worke iniquitie.* Pſal.141.3.4.

Euill examples of the wicked vex and grieue Gods ſeruants.

§. *Sect.* 5. And thus it appeareth that euill examples of wicked worldlings are very hurtfull and pernicious as they corrupt and infect vs with ſin: but though we were ſo preſerued by Gods ſpirit ỳ there were no danger of taking hurt by this contagion, yet many other euils are incident vnto vs, if wee be daily beholders of theſe wicked examples. For being the children of God it muſt needes bee grieuous vnto vs to ſee our heauenly Father thus diſhonoured; being faithfull ſeruants of the great King of heauen and earth, it cannot chuſe but much vex and trouble vs, when wee ſee the glorie of our Lord and maſter impeached by wicked miſcreants; yea and ſeeing we are of the ſame fleſh and blood with theſe worldly men, the workmanſhip of the ſame Creator, yea people of the ſame countrie, and as it were children borne by the ſame mother; it muſt needs afflict our ſoules with griefe and bitter ſorrow, when wee behold them daily running on in a

course, which will bring them to eternall destruction, both in their soules and bodies. And thus was righteous *Lots soule grieued, when he saw the filthie conuersation of the wicked Sodomites. For he being righteous and dwelling among them, in seeing and in hearing, vexed his righteous soule, from day to day, with their vnlawfull deeds.* And holy *Dauid* professeth that *his eyes gushed out with riuers of waters, and that his zeale euen consumed him, because his enemies kept not Gods law, but forgot his words.* Yea thus our Sauiour Christ himselfe being conuersant among the wicked Iewes, *mourned when he saw the hardnes of their hearts.*

2.Pet.2.7.8.

Pſal.119.136. 139.

Mat.3.5.

§. *Sect.6.*

If we doe not follow the euill examples of the wicked, we procure their hatred.

Finally, by being with wicked men, and not doing as they doe, nor following their examples, wee doe thereby exceedingly prouoke their malice and hatred: for it is a sufficient quarrell for a wicked man against those ỳ feare God, if they be innocent, and seeme to make conscience of those sinnes which they see them commit, because their abstinence from euill seemeth to proclaime their wickednesse who do commit it, and awaketh their sleeping consciences when as they are galled with their refusall. Whereby oftentimes it commeth to passe that the godly being spectators of these euill examples, and denying to ioyne with them in their enormities, doe not onely thereby endanger their names to be branded with their obloquies, reproches, and disgraces, but also their persons to their violence and furie; as we may see in the example of *Lot*, who though he did in most louing and humble manner refuse to communicate with the Sodomites in their sinnes, yet so incensed them to rage hereby, that they would haue laid violent hands vpon him, had not God miraculously deliuered him from their furie. And as it moueth them to hate vs, so through our naturall corruption wee are readie to extend our hatred beyond it due limits, abhorring not only their sinne, but their persons also. All which euils as they ought, so they may easily be auoyded, if wee will shunne the societie of wicked men, and frequent the companie of the vertuous; for so shall we neither be allured nor grieued by their examples, nor yet nourish this open hostilitie betweene vs, but may liue like strangers one

Gen.19.

one to another, seeing we cannot liue as friends. To this purpose one saith, that if we be spectators of the euill conuersation of wicked men, we must of necessitie, *either imitate or hate them; both which are to be auoided, lest thou shouldest either be like to wicked men, because they are many, or an enemie to many, because they are vnlike:* and therefore it is best for a man either to be conuersant with himselfe, or to keepe companie with those who may better him, or that he may better.

Necesse est aut imiteris aut oderis: vtrumq; autẽ deuitandũ est: ne vel similis malis fias, quia multi sunt: neue inimicus multis, quia dissimiles sunt. Senec. epist. 7.

And thus haue I shewed the manifold euils which come of wicked company, through their bad examples: vnto which we may adde the hurt which we are apt to receiue by their speeches and communication. In which respect the societie of wicked worldlings is dangerous and hurtfull: first, in regard that by their speeches they corrupt vs; for being either worldly or prophane, and spent either about earthly things, as profits and preferments, or in vaine mirth, ribauldry, filthines, fooliſh iesting, and such like wicked discourses, it commeth to passe that by frequenting their company we become as worldly as they, hauing not only our hearts fast nailed to the earth, but our tongues tuned to the same key, watering nothing but that which sauoureth of the world and worldly vanities; or which is worse, being corrupted with their filthie communication, we in the end grow, if not to imitate, yet at least to like, or not so much to dislike them as we ought: for there is a secret poison in worldly and wicked speeches, which when they are admitted into our eares, infuseth it selfe into our minds, whereby they being corrupted, do taint also all our speeches and actions; of which the Apostle *Paul* warneth vs to take heed, *Be not* (saith he) *deceiued, euill words corrupt good manners:* or if they doe not thus corrupt vs, then of necessitie they do much vex and grieue vs, when as we heare our heauenly Father thus dishonored, and see those, whose company we frequent, running swiftly the way to destruction and condemnation.

§. *Sect.* 7. *That the euill speeches of wicked men doe much corrupt vs.*

1 Cor 15. 33.

Secondly, the speeches and familiar communication of wicked worldlings, are hurtfull and pernicious; as they are the diuels spokesmen to woo our hearts from God, perswading, alluring and inticing vs to withdraw from him all true

§. *Sect.* 8. *That wicked men with their allurements and persuasions withdraw our hearts from God.*

obedience, by neglecting the duties which he requireth, or committing the vices which he hath forbidden: for we are to know that in this regard worldly men are very impudent, not sticking in plaine tearmes to blow the trumpet of rebellion against God; and when they cannot catch vs with their wicked company, nor allure vs by their euill examples, they stay not heere, but in direct speeches solicite the diuels suite, either discouraging vs from vertuous actions, by telling vs that they are needlesse, or too troublesome, either that they will not stand with our credit, but traduce our names, and impeach our reputations, or that they are against our profit and preferment in the world, or else prouoking and perswading, yea alluring and incouraging vs to commit with them sin and wickednesse by all manner of perswasions, inticing speeches, faire promises and kind vsage: by which baits they labour to draw all who frequent their company into the snares of destruction and perdition. An example whereof we
Gen.39.12. haue in *Putiphars* wife, who laying aside all modestie, inticed *Ioseph* vnto sinne; in the harlot alluring the yong man to
Pro.7.13. folly; and in wicked *Ahab*, who gaue vnto *Iehosaphat* and his followers bountifull entertainment, that he might here-
2.Chron.18.2. by intice him to goe vp against Ramoth Gilead. Against which perswasions and inueigling baites, the Wise man armeth vs, saying, *My sonne, if sinners doe intice thee, consent thou not: If they say, come with vs, we will lay waite for blood, and lie priuily for the innocent without a cause, &c. we will find all precious riches, and fill our houses with spoile. Cast in thy lot among vs, we will haue one purse: my sonne walke not thou in the way with them, refraine thy foot from their path, &c.*
Pro.1.10.11. 13.14.

§. *Sect.* 9. *That these wicked allurements are very dangerous.*

The which counsell that we may follow with the greater care, let vs consider that these tentations are exceeding dangerous, being vsed by men in our owne kenesse vnder colour of loue, with pretence of our owne profit and aduantage; seeing the Orator which perswadeth, and the theame whereon he discourseth, are so pleasing and well accepted of our corrupt nature. But that we may resist such wicked allurements, let vs know that they are but Syrens songs which intice to leape into the sea of destruction, and but the worlds inchant-

inchantments, whereby conſpiring with Satan, it laboureth to carry vs ſwiftly vnto hell; like vnto that pleaſing diſcourſe vſed by the old ſerpent to our firſt parents, which promiſed to equall their eſtate with Gods, but in truth made them in as bad caſe as the diuell, had not the Lord in mercie deliuered and reſtored them. And therefore let vs ſtop our eares againſt theſe worldly allurements, whereby wicked men intice vs vnto ſinne, and like the diuels aduocats perſwade vs to by the hazarding of our ſoules, to obtaine worldly vanities; or rather let vs, becauſe we wil not heare their bewitching tunes, abandon their company: for as one ſaith, *We are in good forwardneſſe towards the obtaining of our ſoules welfare, when as we leaue the companie of thoſe who perſuade vnto wickednesſe, and go farre off out of this hurtfull societie.* And though they would ſtill tie vs vnto them in the bonds of loue; yet let vs abhorre their company and breake off from them, eſteeming them of all others our moſt dangerous enemies; ſeeing vnder colour of good will, they expoſe our ſoules to vtter deſtruction; and our moſt pernicious perſecutors, who by inticing vs vnto euill, do not kill the bodie alone, but plunge both bodie and ſould into euerlaſting death.

Magna pars ſanitatis eſt, hortatores inſaniæ reliquiſſe, &c. Senec. Epiſt. 94.

Greg. Moral. lib. 3. cap. 11.

CHAP. XIX.

That the friendſhip of wicked worldlings is to be contemned, and carefully auoided.

AND thus haue I ſhewed the dangerouſneſſe of the worlds temptations, which haue their ſtrength from wicked companie. In the next place we are to ſpeake of thoſe which are grounded on worldly friendſhip, and to propound ſome reaſons which may moue vs to contemne and auoid it. Where firſt we are to know that the following diſcourſe tēdeth not to the diſgrace of true friendſhip, or to take way this neere loue and kindneſſe betweene man and man; for this is not only one of the chiefe comforts which ſweetens worldly miſeries, but a notable helpe and

§. *Sect.* 1. *That true friendſhip is much to be eſteemed.*

furtherance in the courſe of godlineſſe. And as the Sonne of *Syrach* ſaith, *A faithfull friend is a ſtrong defence, and he that findeth ſuch an one findeth a treaſure. A faithfull friend ought not to be changed for any thing, and the waight of gold and ſilver is not to be compared to the goodnes of his faith. A faithful friend is the medicine of life and immortalitie, and they that feare the Lord ſhal find him: who ſo feareth the Lord ſhal direct his friendſhip aright & as his owne ſelfe, ſo ſhall his friend be.* Which who ſo take away from amongſt men, *they take away* (as it were) *the Sun out of the firmament*, and ſpoile them of their chiefe comfort: for as one ſaith, *without friends all our cogitations are tedious, our workes toyleſome, every countrie is an exile or pilgrimage, all life a torment, and without their ſolace life were no better then death.*

Eccl.6.14. 15.&c.

Solem è mundo tollunt, qui tollunt amicitiam. Ambroſ. de amicit. cap.7. *Sine amicis omnis cogitatio eſſet tedium, omnis operatio labor, omnis terra peregrinatio.* &c. Caſſian. in epiſt. §. *Sect.* 2.

In what reſpects friendſhip with the wicked is to be auoided.

Amicus verus diu quæritur, vix invenitur, difficile ſervatur. Hieron. epiſt. ad Ruff. tom. 1.

Of this true friendſhip which is only among thoſe that are good, in good, & to good ends and purpoſes we do not here ſpeake; yea rather we ought earneſtly to wiſh, that this vertue no leſſe excellent then rare and hard to be found, might againe returne to the ſons of men from heauen, vnto which it ſeemeth fled, that their comfort in this ſweet fruition of their mutuall good might be inlarged and increaſed. But the following diſcourſe tendeth to the contempt of that worldly, wicked, falſe and counterfeit friendſhip intertained among men, which is betweene the euill alone, or the good and bad together in euill things, and for the accompliſhment of euill ends: in which reſpects whē this friendſhip is admitted, it quite excludeth the true loue of God. Neither would I haue Gods ſeruants to withdraw themſelues from worldlings in reſpect of ciuill kindneſſe, and to profeſſe open enmity againſt their perſons, but only from hauing neere friendſhip and familiaritie with them, or any communion and fellowſhip in that which is euill. For howſoeuer we are to hate their ſins, yet wee muſt loue their perſons, and though wee may not in reſpect of the former euils intertaine them as friends, *yet if it be poſſible, and as much as in vs lieth, we are to haue peace with all men:* and to further with our beſt indeuours their conuerſion vnto God, that ſo being of one familie, we may loue them as our brethren and fellow ſeruants:

Rom.12.18.

and

and for the present seeing we cannot haue them our friends, let vs not willingly haue them (if we can by lawfull meanes auoid it) our foes and enemies.

Paucis sis charus, multis ignotus, neminí otiosus, &c.

But to come to our purpose: wee are carefully to take heed of worldly friendship, when it is an occasion to breake off our friendship with God (as it is, when as it prouoketh or allureth vs to the committing of sinne, or to the neglect of any good duety) and labour to please God rather then men, when wee cannot please both together: esteeming such kind of friendship the most hatefull emnitie, and such carnall friends, to bee no better then trecherous enemies, who doe vs much more mischiefe then those who openly discouer their malice, and shew their hatred by offering all outward violence. Whereof it is that one thus exclaimeth against this wicked friendship: *O friendship* (saith hee) *too much our enemie, as being a seducer not easilie to bee discerned; from which proceedeth an appetite and greedie desire of doing hurt, and endamaging others, as it were by way of sport and play, without any desire of gaine or reuenge; but whilest companions say, let vs goe together, let vs doe it, and they are ashamed not to be as impudent as their fetters on.* With which wicked friendship that we may not be abused and inueagled, let vs consider, first, that wee cannot hold this friendship with worldlings, but wee must breake our league and couenant with God, and as it were proclaime warres against him; for as the Apostle *Iohn* telleth vs, *he that loueth the world, the loue of the father cannot abide in him:* and *Iames* plainely affirmeth, *that the amitie of the world is emnitie with God; and therefore whosoeuer will bee a friend of the world, maketh himselfe the enemie of God:* into which sinne when *Iehoshaphat* fell, hee is sharpely reproued by the Prophet, *Wouldest thou* (saith he) *helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath of the Lord is vpon thee.*

Hos omnes amicos habere operosum est: satis est inimicos non habere. Senec. epist. 14.

§. *Sect.* 3. *That we cannot hold friendship with worldlings, and peace with God.*

Aug. Confes. lib. 2. cap. 9.

1. Ioh. 2. 15.

Iam. 4. 4.

Secondly, let vs consider that this friendship with wicked worldlings is not true, but false and counterfeite. For there is no true friendship, but that which is betweene the vertuous and faithfull, and grounded vpon the true loue and feare of God; for whose sake they also loue their brethren,

§. *Sect.* 4. *That friendship with worldlings is false and counterfeit.*

whereby

whereby they helpe one another forward in vertuous actions, and further their good ends and indeauors. To which purpoſe one ſaith; *that all true friendſhip ariſeth and beginneth betweene thoſe that are good, encreaſeth among the good, and is moſt perfect among thoſe who are beſt and moſt vertuous*; and another affirmeth, *that we cannot be true friends vnto men vnles we be firſt friends vnto the truth.* With whom alſo a third agreeth, ſaying, *that all loue of the fleſh is corrupt, and that all worldly friendſhip is falſe and counterfaite, which is not knit together with the bond of Gods feare; there being no true fidelitie in the ſeruants of the diuell.* Neither is it the fruit of true friendſhip, that our faith towards God ſhould through it bee violated; for he cannot bee a true friend vnto man, who hath ſhewed himſelfe vnfaithfull vnto God: nor yet can it bee in euill, ſeeing (as one ſaith) *friendſhip is the keeper and preſeruer of pietie*; and therefore that friendſhip which is with wicked worldlings, is to be contemned and abhorred, as being falſe and counterfeite, ſeeing it is with the euill, in euill, and for euill ends, and not grounded vpon the loue of God, but vpon worldly reſpects to ſerue their owne turnes; and vpon ſelfe loue that they may haue profit or pleaſure by them; in eating, drinking, diſcourſing, gaming, ſporting, and ſuch other carnall delights. Whereupon it followeth that it is deceitfull and inconſtant: for whereas true friendſhip is immutable and perpetuall, becauſe it is grounded on vertue, and on the loue of God, which is vnchangeable; this worldly friendſhip is flickering and vnconſtant, laſting no longer then theſe worldly reſpects and ends of pleaſure and profit laſt, whereupon it wholly reſteth and relieth. And therefore (as one ſaith) *hee foully erreth, who ſeeketh for a friend in the court, and trieth him at a banquet; neither can a worſe thing befall a man much imployed in the world, and flouriſhing in proſperitie, then that he imagineth them to be friends vnto him, vnto whom he is not; thinking that his benefits are powerfull enough to procure friends: whereas ſome men the more they are obliged, the more they maligne their benefactors: for ſmall moneyes lent make debters; but great ſummes, enemies*; becauſe all hope is taken away of requitall, and pride maketh them

Vera amicitia tantum inter bonos oritur, inter bonos proficit, inter optimos conſummatur. Caſſian. ſuper. Pſal.

Aug. epiſt. ad Macedon. 52. tom. 2.

Chryſoſt. in Mat. 10. Homil. 24. tom. 2. cap. 908.

Pietatis cuſtos amicitia eſt. Baſil. Homil. 9. de ira.

Amicitia in malo eſſe non poteſt. Aug. ad Conſent.

Errat autē qui amicum in atrio quærit, in conuiuio probat, &c. Senec. epiſt. 19.

to hate thoſe, vnto whom their neceſſitie enforceth them whether they will or no, to ſtand indebted and beholding.

§. *Sect.* 5.

Theſe worldly friends forſake vs in time of triall, when we moſt need their helpe.

Such friends therefore as are tied vnto vs in theſe worldly bonds, are not to be eſteemed, for when the bonds are broken the friends are ſcattered; like chaffe or ſome ſuch light matter, which lieth with the good wheate in the ſunſhine and calme, but ſeparateth it ſelfe and fleeth away when the leaſt blaſt of wind bloweth: or like vnto the reed which ſtandeth vpright, and ſeemeth ſtiffe and ſtrong in faire weather, but boweth and bendeth any way when the ſtorme commeth: ſo theſe worldly friends whileſt the ſun of proſperitie ſhineth, do adhere vnto vs and ſeeme firme and conſtant, as though they would neuer leaue vs; but when the leaſt tempeſt of trouble commeth, and when the world ſeemeth to frowne, they either hang downe the head and will not ſee vs, or frame idle excuſes why they cannot helpe vs; or like *Iobs* miſerable comforters they make pouerty a crime, and argue and inferre our guiltineſſe and faultines, becauſe we are fallen into this miſerie and affliction. And therefore let vs not make choice of ſuch friends if wee haue them not, nor truſt vnto them if wee haue them; for like the reed they will bow and flee from vs, when being almoſt drowned in miſerie, we labour to catch hold of them, or elſe breaking in our hands will wound vs, when as wee reſt and relie vpon them; or finally like the brier they will fleece vs of our wool when we flee vnto them for ſuccour: or like an old ruinous houſe, when we come vnto them for ſhelter and protection againſt the ſtorme, they will fall vpon vs and beate vs to the ground with their oppreſſions. Let vs therefore follow the aduice of the ſonne of *Syrach*: *If* (ſaith hee) *thou getteſt a friend, proue him firſt, and be not haſtie to credit him. For ſome man is a friend for his owne occaſion, and will not abide in the day of thy trouble, &c. Againe, ſome friend is but a companion at thy table, and in the day of thine affliction hee continueth not, but in thy proſperity he will be as thou thy ſelfe, & will vſe liberty ouer thy ſeruants; if thou be brought low he will be againſt thee, and will hide himſelfe from thy face. Depart from thine enemies, and beware of thy friends.* Eccleſ. 6. 7. 8. 9. &c.

Yea

§. *Sect.* 6.

Worldly friends in time of aduerſitie oftentimes become enemies.

Yea, theſe worldly friends do not only become in time of aduerſitie, as vnprofitable as ſtrangers, but alſo as hurtfull as enemies, their kindneſſe and loue degenerating into malice and hatred: and this the former author alſo obſerued. *There is ſome friend,* ſaith he, *that turneth to enmitie, and taketh part againſt thee, and in contention he will declare thy ſhame.* And in another place: *There is ſome companion, which in proſperitie reioyceth with his friend, but in the time of trouble he is againſt him.* Of which the Prophet *Dauid* hauing experience, complaineth, *My familiar friend* (ſaith he) *whom I truſted, which did eate of my bread, hath lift vp his heele againſt me.* So that in this worldly friendſhip the prouerb truelie taketh place; Too much friendſhip maketh way for hatred; yea, in truth there is no emnity ſo dangerous, as that which hath it foundation vpon the ruines of loue; and as in nature, the pureſt ſubſtance is turned into the moſt loathſome corruption; ſo the hotteſt loue, which hath no other ground but carnall reſpects, degenerates oftentimes into the moſt deadly hatred, and hurtfull emnitie. For being priuie to all their friends ſecrets and counſels, and well acquainted with their ſtate and condition, they are the more enabled thereby to doe them the greater miſchiefe when their loue is turned to ſpite and malice. Euen as a traitor is much more dangerous then a profeſſed enemie, and a fugitiue ſouldier more pernicious in time of warre, then he that aſſaulteth with open violence. To which purpoſe one ſaith: *that an enemy may be ſhunned, but a friend cannot, if he meaneth to be treacherous; and we may eaſilie take heed of him, vnto whom wee haue not committed our counſels, but it is ſcarce poſſible to preuent his miſchiefes, to whom we haue entruſted them.*

Cap. 37. 4.

Pſal. 41. 9.

Amicitia nimia facit odij locum.

Inimicus vitari poteſt, amicus non poteſt ſi inſidiare velit, &c. Amb. offic. lib. 3. cap. 13.

§. *Sect.* 7.

Worldly friendſhip pernicious to our ſoules.

But as this worldly friendſhip is very dangerous and hurtfull to our outward eſtate when it breaketh off; ſo it is much more pernicious to our ſoules, and ſpirituall eſtate whileſt it laſteth and continueth; as being one of the moſt forcible meanes, which either Satan or the world hath to poiſon and corrupt vs with ſinne; and one of the moſt pearcing arrowes in al their quiuer of tentations, wherewith they inflict deepe and incurable wounds into our conſciences: whileſt

examples,

on the one ſide we frequent their company, ſee their euill examples, heare their wicked ſpeeches and diſcourſes, and giue them audience, when as they allure and intice vs vnto ſinne; and on the other ſide are readie to yeeld vnto them in all their deſires, for feare of diſpleaſing them; and to like of all they doe, becauſe wee affect their perſons. In regard whereof one ſaith, that that *friendſhip is very harmefull, which is contracted with malicioufneſſe. For it is the law and condition of this friendſhip, by a ſimilitude and likeneſſe of nature to infuſe wickedneſſe into thoſe who are in amitie with them. For as in peſtilent places, the aire ſtealingly and by little and little attracted, doth infect the bodie with an hidden diſeaſe; ſo through wicked acquaintance, we ſucke in manifold euils, although wee doe not preſently perceiue the diſcommoditie of it.* In which reſpect wee are to contemne, yea, to hate this friendſhip of wicked worldlings, as being but like ſugar, which inticeth vs to drinke the poiſon of ſinne; and the diuels moſt preuailing orator, in perſwading vs to neglect all dutie, and to ſet our hearts open for the entertaining of ſinne.

Noxiæ ſunt amicitiæ quæ cum malitia contrahuntur, &c. Baſil. Hom. 9. de ira.

And thus haue I ſhewed the manifold euils which come vnto vs, through the familiar ſociety & friendſhip of wicked worldlings. Againſt which, if any ſhal obiect their owne experience, namely, that they haue frequented ſuch company, and intertained ſuch loue and amitie, and yet feele themſelues neuer the worſe: to ſuch I anſwere, that either they are ſo bad alreadie, that they cannot be made much worſe; or haue but a while bin lincked in this ſellowſhip, and ſo the poiſon hath not as yet his operation; or if longer time they haue conſorted with them, and yet feele no ill, it is becauſe wickedneſſe hath growne on them by degrees, and hath therefore through their negligence bin inſenſible, they hauing rather declined by little and little, then ſuddenly fallen into theſe miſchiefes. But let not this incourage them in their courſe, their caſe herein being common with thoſe who are deepely plunged into ſinne; *For there is not any man that is ſuddenly outragiouſlie wicked, but commeth to the height of this diuelliſh habit, by degrees, and through a continuall euill cuſtome.* Great floods doe not ſuddenly riſe, but after much dropping;

§. *Sect.* 8. *Their obiection anſwered, who ſay they haue had no hurt by the friendſhip of the wicked.*

Sanè nemo repente fit turpiſſimus, et vix aliquis in hunc affectum nequitiæ niſi prava conſuetudine pertranſiit. Bernard. declamat. in Mat. 19.

dropping; mettals are not presently melted, as soone as they are put into the furnace; greene wood doth not forthwith flame out, as soone as it is laid on the fire: but yet within a while with much and often raining the waters arise, with great and continuall heate the mettals melt, and the greene wood after some weake resistance is burned and consumed. And so although the fire of Gods grace burning in vs is not quenched at first (as it were) with this water of worldly wickednesse; yea rather perhaps it may through opposition, make it to gather his strength, and burne more hotly; but yet if it be much and often cast vpon it, it will in the end put it cleane out. *Although* (saith one) *thou were made of iron, yet standing continually before a great fire, thou wouldest at last be dissolued and softned; and he that still dwelleth at the next dore to danger, cannot long be safe. By assiduitie a man is often deliuered ouer as captiue to sin, and oftentimes familiaritie hath intangled men, and ministred vnto them occasion of sinning; and what the euill at the first could not, that lingring assiduitie and custome hath atchieued.* At the first, it may be a Christian mans heart riseth, and his soule abhorreth the wickednesse which he seeth committed euen by his deerest friends, but at the second time he is not so much mooued, and when he is a little inured thereunto, the loue of his friend weakening the hatred which he beareth the sinne, he is content to winke at it, and then to tolerate it, and after to like it, and by and by to imitate it, and within a while after to approoue, defend, and boast of it. At the first hearing of blasphemie, ribauldrie and corrupt communication, it may bee for the present wee feele not our soules hurt and infected, but yet (as one saith) *it leaueth seeds in the mind, and euen after we are departed from them, euill sprouteth vp. And as those who heare pleasing musick, haue, when the melodie is ceased, the tunes still sounding in their eares; so the talke of wicked men doth longer continue with vs, then it is in hearing*: and it is not easie to forget a sound which is so sweet to our corrupt flesh. Neither doth the lingring growth of our corruptions, which by degrees creep vpon vs lessen our hurt and danger, but rather much increaseth them, seeing it ouercommeth vs, before wee feele our

Isidor. lib. 2. soliloqu.

Senec. epist. 123.

selues

ſelues incountred, and inthralleth vs in the deepe dungeon of ſinne, before we perceiue our ſelues taken priſoners. As therefore thoſe diſeaſes which grow vpon vs by degrees vpon ſmall and not apparant cauſes, are of all others moſt dangerous and incurable: ſo theſe ſpiritual diſeaſes of the ſoule, which ſteale vpon vs by little and little, are not eaſily cured, and moſt endanger vs, becauſe they are not diſcerned, vntill cuſtome hath giuen them full poſſeſſion, and as it were, turned them into nature. And as men are no leſſe fearefull of a lingring conſumption, then of a hot burning ague, becauſe it doth more certainly deſtroy vs, though it doth not aſſault vs with like violence; ſo that corruption, which ſtealingly infecteth vs through the familiaritie and neere friendſhip which we haue with a ciuil worldling, doth oftentimes more endanger vs, then all the violent prouocations of men notoriouſly wicked, whereby they labour ſuddenly, and all at once to plunge vs headlong into wickednes.

The end of the firſt Booke.

THE SECOND BOOKE:
WHEREIN THE CHRISTIAN IS armed againſt thoſe tentations of the world, which are grounded, on the alluring baits, of Honors, Riches, and Pleaſures.

CHAP. I.

Of thoſe tentations generally which are grounded vpon worldly things.

§. *Sect.* 1. *That theſe worldly things are Satans chiefe baits to draw our harts from God.*

AND thus much concerning thoſe worldlie tentations, which ariſe from the perſons of wicked worldlings, both in regard of their ſocietie and friendſhip. Now wee are to proceede vnto thoſe which are grounded vpon worldly things; al which by the Apoſtle *Iohn* are referred to three heads, to wit, voluptuouſnes, whoſe obiect are vnlawfull and immoderate pleaſures; couetouſnes, whoſe obiect are riches; and ambition, whoſe obiect are honours and preferments. *All* (ſaith he) *that is in the world, as the luſt of the fleſh* (that is, voluptuouſnes) *the luſt of the eyes* (that is, couetouſnes) *and the pride of life*, (that is, ambition) *is not of the Father, but is of the world.* And theſe are the chiefe things which Satan, and the world vſe, as their alluring baites and inueigling ſnares, wherewith they allure vs vnto ſinne, and withdraw our hearts from God, and the loue of ſpirituall things: theſe are thoſe bands wherewith they tie our hearts faſt vnto the earth; theſe are the Idols which they ſet vp in our harts with which worldlings (forſaking the true God) commit groſſe idolatrie, by louing and truſting in them more then vpon Gods power and

and promises. Finally, these are the rewards & wages, wherwith Satan and the world hire men to doe them seruice, and to tire themselues, spend their strength, and consume their life, in the works of darknesse.

Against which tentations it behoues vs to bend all our strength, if we would not be ouercome; and to put on all the spirituall armour prescribed in Gods word, wherby we may be inabled to make resistance. But lest in auoiding one extreame wee runne into another, reiecting the creatures of God, because of our owne corruption, and leauing the lawfull vse, because of the vnlawfull abuse; I will shew what these things are in themselues, and what vnto vs; in what respects they are to be loued, desired, and vsed as good; and in what respects to bee contemned and reiected as euill; how they are to be accounted Gods blessings, & how the worlds baits to allure vs vnto sinne. All which I will shew, first generally, & then particularly. For the former we are to know, that all these three, to wit, honours, riches, and pleasures, are in their owne nature good; for they are the good creatures and gifts of God, which were approued by his owne testimonie; where it is said, that *God saw all that he had made, and loe it was very good.* Gen. 1. 30. And lest we should thinke that together with man, they also haue lost all their goodnesse through his fall; the Apostle speaking of the creatures, as they are now in their owne nature, saith, that *euery creature of God is good, and nothing ought to bee refused, if it bee receiued with thanksgiuing.* To this purpose one saith: *These things O Lord are thine, and they are good, because thou the chiefe goodnes hast created them; there is nothing of ours in them, but that we sinne in ouermuch louing them, inordinately preferring the creatures before thee who hast created them.* 1. Tim. 4. 4. *Hæc tua sunt, bona sunt, quia tu bonus ista creasti nil nostrum est in ijs, &c.* Aug. in ciuit. dei. lib. 15. cap. 22. Yea they are not only creatures of Gods making, but also blessings which he promiseth vnto those that serue him, as temporall rewards of their loue and obedience. For so the Wise man saith, *that the reward of humilitie & the feare of God, is riches, & glorie, and life*; Pro. 22. 4. where pleasures also are inferred, without which life is no life. Neither hath any but the faithfull any true right vnto these gifts of God, but are meere vsurpers, seeing they do not per-

§. *Sect.* 2. *That these worldly things honours, riches, and pleasures are in their owne nature good, and the gifts of God.*

forme the condition of Gods donation, in louing, fearing, and seruing him; and to those only belongs the right of inheritance, vnto whom the blessing also appertaineth. Finally, the Lord hath bestowed these his gifts vpon his seruants to good vses and ends, namely, that he might be glorified in them, and they furthered and incouraged in the performance of all good duties. And therefore needs must these things be good, seeing they are good creatures, gifts and blessings, created and bestowed by our good God, on good and faithfull men, and that to good ends and purposes.

§. *Sect.* 3. *That these worldly things are mutable good, and therefore subiect to abuse and corruption.* Rom. 8. 19. 20. 21.

But yet howsoeuer these things are good, yet not absolutely and immutably, seeing they are subiect vnto corruption, and to be abused by man; in regard whereof the Apostle saith, that *the feruent desire of the creature waiteth when the sonnes of God shall be reueiled; because the creature is subiect to vanitie, not of it owne will, but by reason of him who hath subdued it vnder hope; because the creature also shall be deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God*, &c. And to the same purpose *Augustine* saith, *that these things mutably good, are therefore good, because they are made by the chiefe goodnesse, and therefore mutable, because they are not made of his owne substance, but of nothing*; in regard whereof they are subiect to corruption, and apt to degenerate, vnlesse they be continually preserued by the same powerfull goodnesse, by which they were at the first created. By reason of which mutabilitie they are not good in any high degree of excellencie, but to bee reputed among such good things as are of meanest esteeme, as being of an indifferent and low qualitie and nature, in comparison of spirituall and heauenly things. Neither doe they vnchangeably hold this degree of goodnesse which they haue, but as the Chameleon changeth her colour according to the thing vnto which it adioyneth; so they hold their vertue and goodnesse whilest they are in the possession of the good and vertuous; but become euill to the euill, and readie instruments of all manner of sinne and wickednesse, whilest they are vnder the gouernment of the wicked and vngodly. So that in respect of vs these things are neither good nor euill,

Bona mutabilia propterea bona sunt, quoniam a summo bono facta sunt, &c. Aug. in Aduersar. legis et p opher. lib. 1. cap. 5.

but

but of an indifferent nature, good to those who vse them well, and euill to those that abuse them vnto sin, and accordingly they are bestowed of God indifferently both to the good and euill. To which purpose one saith, *that God would haue these temporall things lie out in common betweene the godly and the wicked, because if he should giue them only to the good, the euill would thinke that for their sake the righteous serued God: and if he should giue them only to the euill, those who are weake in goodnes would feare to be conuerted, lest these things should be wanting vnto them, &c. Againe, if these earthly things should be taken away only from the good, the same feare would hinder the weake from turning to God; and if they should be taken away only from the wicked, it would be thought the only punishment which euill men shall suffer: whereas therefore he giueth these things to the good, he doth thereby comfort trauellers and pilgrimes; and whereas he giueth them to the euill, he admonisheth thereby the good, that they desire such things as are not common to the wicked.* Aug. in Psal. 66. enarrat. tom. 8.

§. *Sect.* 4. *That we ought not to reiect these worldly things but their abuse.*

Yet neuertheleſſe because they are in their owne nature good, and the blessings of God, we must haue no quarrell against the things themselues, but onely against their abuse and corruption, neither must we contemne and reiect them, when God hath bestowed them on vs, but rather labour to make a good and holy vse of them to the glorie of God, the good of our brethren, and the furtherance of our owne salnation, and so shall they retaine their owne nature, and become truly good vnto vs; whereas on the other side, by reiecting the gifts of God, we shall offer wrong to the giuer, in contemning his benefits, and but bewray a certaine Cynicall and Papisticall pride, as we shall afterwards more plainly shew. And therefore (as one saith) *these earthly blessings are more profitable retained with humilitie, then reiected with pride.* To which purpose another exhorteth vs to flie the world and worldly things, *with our conuersation, and not with our bodie, for they hold not on the diuels part by nature, but by corruption.* But excellently doth that wise *Seneca* write, and fitly for our vse, if we do but change his Philosophie into true Christianitie: *Auoid* (saith hee) *slouenly attire, a head vntrimmed, and*

Vtilius terrena opulentia tenetur humiliter, quam superbè relinquitur. Aug. de morib. eccles. Cath.

Fuge mundum conuersatione non corpore, &c. Chrysost. in Matth. 12. Homil. 29.

Asperum cultum, & intonsum caput, et negligentiorem barbam, et indictum argento odium, et cubile humi positum, et quicquid aliud ambitionem peruersa via sequitur, denita.

and vncombed, a rough and neglected beard, professed hatred against money, lying vpon the ground, and whatsoeuer else, whereby men labour to attaine vnto their ambitious ends, though they go a contrarie way: euen the name of Philosophy it in self is odious enough, although it be professed with all humanitie and ciuilitie; and how much more if we begin to withdraw our selues from the custome and conuersation of men? Let vs labor to haue all things vnlike worldlings within vs, but let our outward countenance and shew agree with them: let not thy clothes glitter, let them not be sluttish; let vs not affect to haue siluer plate deepely inlayed and imbossed with gold: neither let vs thinke it a signe of frugalitie to want gold and siluer: Let vs studie to lead a better life then the common sort, and not a contrarie; otherwise whilest we labour to amend them, we shall drive them away, and turne them from vs: yea it will hereby come to passe, that they will imitate nothing in vs, whilest they feare lest they should imitate all things. Philosophie doth in the very entrance promise the vse of common reason, humanitie and societie, from which this dissimilitude of profession diuideth vs. Let vs take heed lest these things, for which we desire to be admired, do become ridiculous and odious: we propound vnto our selues to liue according to nature; but this is contrarie to nature to torment a mans owne bodie, to hate easily-procured handsomenesse, to affect beastly nastinesse, and to feed on meats not only course and homely, but sluttish and lothsome. As it sauoureth of luxuriousnesse to desire delicacies, so of folly to auoid the vse of common meates, which may be prouided at easie rates. Philosophie requireth frugalitie, not punishment and torture, &c. He is a man absolute and complete that vseth earthen vessels as though they were siluer, and he also which vseth siluer as though it were earth. It is a signe of a weake mind not to be able to endure riches.

§. Sect. 5. To the right vse of worldly things is required, first, that our persons be regenerate.

Seeing therefore these earthly and worldly things are not to be contemned and reiected, because they are in their own nature good, and the blessings of God; and in respect of vs, good vnto the good who vse them well, and profitable seruants when as they are gouerned and disposed by a wise and vertuous mind; let vs in the next place consider how we may so vse them, as that they may be vnto vs truly good and estimable

mable blessings receiued from God. And first wee are to know, that if we would haue these earthly things good, we must labour that they may serue a good master, and that we who are owners of them may be truly iustified, sanctified, and the adopted sonnes of God, who in Christ haue recouered that right and dominion ouer the creatures, which we lost in *Adam*; for if we be not the children of God and heires of his promises, we haue no title to his goods, but intrude vpon them by vsurpation: if wee continue vnregenerate and defiled in our sinnes, we shall taint these blessings of God with our corruptions, and turne them into sinnes; and if we who gouerne and dispose of them be euill, we shall imploy them to euill seruices, and making them to accomplish our euill ends and purposes, we shall cause them to be vnto vs euill and pernicious. Foolish therefore is their practise, who labour to haue euery thing good about them, and neglect goodnesse in their owne persons, and seeke to excell others in all good things which they possesse, themselues remaining euill and destitute of all goodnesse, seeing through their corruption they will defile these gifts of God, and of blessings make them to become curses, and notable hinderances of their saluation.

§. *Sect. 6.* *That we must not ouervalue these earthly things, or prefer them before Gods spirituall graces.*

Secondly, although we are to esteeme these earthly benefits as being the gifts of God, yet we must take heed we do not ouervalue them, by preferring them before either Gods spirituall and sanctifying graces, or the eternall ioyes and happines of his kingdome: for looke how much more excellent the soule is then the bodie, eternall things then those that are temporall, the Creator then the creatures, and so much are we in our iudgements to preferre Gods spirituall graces and heauenly ioyes before these earthly and transitorie trifles: neither shall we receiue any hurt by this valuation, for the more lightly we account of these temporall things, and the more highly we prize those which are spirituall and heauenly, the liker wee are to receiue both from God, and to retaine them when we haue them: as we may see in the example of *Salomon*, who esteeming wisdome aboue all worldly pompe and wealth, had both bestowed vpon 1. King. 3.

on him by God: whereas if we ouervalue these earthly things, and preferre these trifles before the rich treasures of Gods graces, and our heauenly inheritance and patrimonie in his kingdome, the Lord in mercie will either withhold them from vs, if we be his children, or if we haue them, will dispossesse vs of them for our abuse, vntill we haue learned to make a right vse of them. *And therefore those who enioy this worldly prosperitie are to be admonished, that when they haue all things according to their hearts desire, they do not neglect to seeke after the diuine fountaine of all their goodnesse, nor fix their minds vpon the inioying of them, least they esteeme and loue their pilgrimage in stead of their countrey, and turne the helpes and comforts of their iourney, into hinderances of attaining vnto their iourneyes end; and least they be so delighted with the dishes of this Aegypt, as that they neglect the fruition of the Sunne of righteousnesse; but esteeming these earthly things, the comforts of their calamitie, and not the rewards of retribution. Let them lift vp their minds aboue all worldly fauours, least with all their hearts delights they wholly rest in them: for he that contenteth not worldly prosperitie, in comparison of that ioye which he beareth to be in heauen, he turneth the fauours of this transitorie life, into the occasion of eternall death. Finally, let them so esteeme and vse these outward things, as that they may not withdraw their mind from the desire of heauenly ioye; and that they do not take away the griefe of our pilgrimage, seeing they should onely serue for some small comfort in the place of our banishment, nor cause vs to rest secure in those transitorie things, as though we had arriued vnto happines, seeing as long as we possesse them, we are depriued of those ioyes that are eternall.*

Admonendi sunt, qui in hoc, quod temporaliter appetunt, prosperantur, ne cum cuncta ad votum suppetunt, dantem quærere negligant, &c. Greg. pastor. par. 3. admon. 27.

§. Sect. 7. *That we ought not to set our hearts and affections vpon these earthly things.*

Thirdly, as we are not in our iudgements to ouervalue the, so we ought not to set our hearts and affections vpon them; inordinately louing, and ouer eagerly desiring them; but vsing them as though we vsed them not, let vs giue God our hearts, and let our affections and desires vpon spirituall and heauenly things; let vs afford vnto them some reliques of our loue, and so much only as better things leaue; for that which is lukewarme and too cold for God, and those heauenly excellencies is hot enough for these earthly trifles, and

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as one saith, *Let vs rather tolerate what we loue them, because the worlds aduersitie is manifestly pernicious, whose prosperitie is but false flatterie*: and in another place, *Loue not* (saith he) *temporall things, which if they might bee well loued, that man would haue loued them, which the Seruice of God assumeth neither yet feareth sorrowfulnes, crosses and death, because if they would hurt a man, he would not haue suffered them.* But this is to be vnderstood comparatiuely in respect of spirituall things, as he expoundeth himselfe elsewhere: *God doth hate* (saith he) *forbid thee to loue these things, if thou doest not loue them as thy chiefe happines, but so to allow and entertaine them, as that thou mayest much more loue thy Creator: for if the husband of a mariage couple his spouse a ring, she should more loue it, then the bridegroome himselfe, should she not euen in the very gift of her husband see an adulterous mind, although she should receiue her husbands gift?* And in another place, *The Apostle willeth vs, not to loue the world: he doth not* (saith he) *forbid vs to haue, buy, barter, or otherwise to possesse it, possessiō it, and transfer it vnto vs for the vse of our daily liues: he commands vs the loue that intangleth thy spirituall wings.* Howsoeuer therefore we may affect these worldly things with some small loue, yet it ought to be as farre short of that intire loue which we beare to God, and his spirituall and heauenly gifts, as these vaine trifles come short of them in worth and excellencie: yea in truth the loue of Gods temporarie gifts, should serue but as little sparkes to inflame our hearts with the loue of the giuer; and but as steps whereby we may ascend and mount aloft vnto that diuine and heauenly loue. For why *do we loue these worldly things, but because they are beautifull, and can they be so beautifull as he that made them? Thou admirest these things, because thou seest not his excellencies, but learne by those things thou admirest, to loue him whom thou doest not see. Question and inquire of the creature, and if it haue it being of it selfe, thou rest in it; but if it haue it being from him, it is in no other respect hurtfull to him that louеth it, but as he preferrith it before him that created it. And therefore purge thy loue, and turne the streame thereof from the filthie sinke and channell of the world, into the garden and Paradise of God; and what heate and feruencie it hath to the world, let*

Toleremus potius præsentia quam diligamus: aduersorum manifesta est pernicies, prosperorum falsa est blandities. Aug. in Luc. 18. Serm. 29. tom. 10.

Nolite amare temporalia quæ si benè amarentur, &c. Aug. de Agon. Christ. lib. cap. 11.

Non te prohibet Deus ista amare, sed non deligere ad beatitudinem, &c. Aug. in 1. Ioh. Tract. 2.

Non dicitur, Habere, sed nolite habere. Ser. 33. tom. 10.

Quare amatur ista mutabilia nisi quia pulchra sunt? possunt esse tam pulchra quam illa a quo facta sunt? Aug. in Psal. 79. tom. 8.

Purga amorem tuum, aquam fluentem in cloacam conuerte ad hortum. In Psal. 31. enar.

let it be all bestowed on the Creator of the world. Finally, howsoeuer wee may vse these earthly blessings when God bestoweth them, yet we are to be carefull that we doe not take our chiefe ioy and comfort in them, but rather in the Lord who gaue them, in the fruition of his spirituall graces, and in the assurance of our heauenly kingdome. For God did not giue vs these worldly cottages that wee should ioy in them, and neglect our stately palace; he did not bestow on vs these toyes and trifles that we should rest in them, and contemne our heauenly patrimony; but only he giueth vs these courser meates, to stay our stomacks for a time, till we come to the great supper of the Lambe; and casteth vnto vs, as vnto little children, these pleasing vanities, to keepe vs from crying and complaining, till we come to age, and are capable of his heauenly excellencies, and of those glorious gifts of incomprasable value. And therefore as wee are not alwaies to be children in knowledge, so neither let vs be children in affection, doting vpon these earthly trifles which were only giuen vs for a time to vse, and neglecting in respect of them Gods spirituall graces, and that heauenly happinesse, which is prouided for vs to enioy. For as one saith: *There are some things wherein we are to haue the fruition, some things wherein we are to vse, and some things wherein we are both to enioy and vse. Those things wherein wee are to enioy, doe make vs blessed; with these things wherein we are to vse we are helped and relieued, whilest we are trauelling towards this blessednesse, that so we may attaine vnto it, and set our hearts vpon it. Now if wee who possesse and vse them, hauing them set before vs, will enioy those things, which wee should onely vse; our course and iourney is thereby staied, and sometimes also wee are put out of our way, or at least hindred in our course, or turned back againe, from the obtaining of those things which wee should enioy, being intangled with the loue of these terrestriall vanities. For to enioy a thing, is with all our loue to adhere vnto it, for it owne sake; to vse it, is to referre that which wee vse, to the obtaining of that which wee loue, if at least it be worthie to be beloued: for vnlawfull vse is rather to be termed abuse. As therefore if being pilgrimes, which cannot liue happily but in our owne country; and being distressed in this*

Res alie sunt quibus fruendum est, alie quibus vtendum, alie que fruuntur & vtuntur, &c. Aug. de doct. Christ. lib. 1. cap. 3. 4.

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our pilgrimage, and deſiring to haue an end of our miſeries, wee ſhould reſolue to returne into our owne countrie; for which purpoſe wee ſhould haue need to vſe either ſhips or waggons, that ſo wee might come to our countrie, which wee were to enioy: but if now the ſweetnes and pleaſantnes of the iourney, and our riding in the chariot ſhould ſo delight vs, that wee ſhould begin to enioy theſe things, which we ought only to vſe, we would not make any haſte to end our iourney; and being intangled with this outward ſweetnes, our mindes would be alienated from our countrie, whoſe true and ſolid delights would make vs happie: ſo being pilgrimes and exiles from God in this mortall life, if wee will returne into our countrie where wee may bee bleſſed, wee muſt only vſe this world and not enioy it, that wee may behold the inuiſible things of God in our vnderſtandings, by thoſe creatures which are viſible, that ſo after the vſe of corporall and temporall things, wee may attaine vnto the fruition of thoſe which are ſpirituall and eternall. To which purpoſe alſo he ſaith elſewhere: *I am not ignorant that fruite is of fruition, vſe of vſing; and that this difference is betweene them, that we are ſaid to enioy that thing, which is not referred to another, but delighteth vs for it owne ſake; and to vſe that thing, which is deſired for another: and therefore we are rather to vſe temporall things then to enioy them; that ſo we may obtaine thoſe things which are eternall: and not to be like thoſe peruerſe men, who will enioy their gold, and vſe their god; becauſe they doe not beſtow their money for Gods ſake, but only worſhip God for their monies ſake.*

Nec ignoro quod propriè fruſtus fruenda, vſus verò vtentis ſit, &c. Aug. de ciuit. dei. lib. 11. cap. 25.

§. *Sect.* 8. *That we muſt firſt ſeeke ſpirituall and heauenly things, and theſe earthly things in the laſt place.*

And thus are we to vſe theſe earthly things both in reſpect of our eſtimation in iudgement, and affection, in louing and deſiring them, and accordingly muſt our practiſe alſo be in ſeeking them: for ſeeing they are to be baſely valued, and coldly loued, in compariſon of ſpirituall & heauenly things, thereof it alſo followeth, that in reſpect of theſe, they are to be ſlackly followed and ſought after in our practiſe, and thoſe things chiefly, and in the firſt place to be laboured for, that are of a much more excellent nature, which being inioyed will make vs truly bleſſed. For as in worldly things, ſuch as are eſteemed of great value are ſought after in the firſt place, and thoſe which are of meane worth, are put off

to better leisure; so answerably (these heauenly and spirituall treasures, much more excelling all worldly things, then the richest diamond in the world, the vilest peeble stone) it were no better then sottish madnesse, if we should not giue vnto them the first place, as in our desires, so in all our labours and endeuours, especially considering, that it will be no hindrance at all to the attaining of worldly benefits, if we giue the prioritie to those which are heauenly; both because it is as impossible by our owne care and industrie to adde any thing to our stint, in our earthly estate, as to adde therby one cubit vnto our bodily stature; and also because wee haue a promise from God, whose blessing only maketh our estate prosperous, that if wee will seeke those better things first, these which are worse shall be cast vpon vs, as it were aduantages into the maine bargaine. For so our Sauiour exhorteth vs, *first to seeke the kingdome of God, and his righteousnes, and all these things shall be ministred vnto vs.*

Mat.6.27.

Mat.6.33.

§. *Sect.9.* *That we must not seeke these earthly things for their owne sake.*

And as wee are not to seeke these earthly benefits in the first place, so neither must we at all seeke them for their own sake, propounding them as the maine end of our labour: for this were to make them our *summum bonum*, and of inferiour and meane goods, to esteeme them chiefe and principall; but wee must in labouring after them, aime chiefly at the glorifying of God by the vse of them, at the good of the Church, common-wealth, and of our neighbours; and finally at the furthering of our owne saluation. Neither must we euer be at rest, though by our industrie wee haue attained vnto abundance of these things, vnlesse in the vse of them wee further these ends: nor at all regard these creatures, vnlesse we imploy them so, as that their vse doth giue vnto vs some assurance of the loue of the Creator. For whatsoeuer wee haue without our God, it is not sweete; neither are we to esteeme any thing which he giueth, vnlesse also he giue vs himselfe who giueth all. And as the infant being richly adorned with precious iewels, and costly clothing, doth not at all esteeme them when he is hungrie, but taketh all his delight in sucking the mothers breast: so a Christian man, euen when he aboundeth in all worldly things, taketh little

Quicquid nobis adest praeter deum nostrũ, non est dulce: Nolumus omnia quæ dedit, si non dat seipsum qui omnia dedit. August. in Psal. 85. *Velut infans circundatus*

little pleasure in them, in comparison of that wonderfull delight, which his hungrie foule taketh in God his heauenly Father. *margaritis et indumentis pretiosis, &c.* Macarius Homil. 45.

And if wee thus esteeme, affect and seeke these worldly things in our iudgement, heart and practise, then will it also necessarily follow, that wee will only vse lawfull meanes in the attaining vnto them; contemning and despising them, when as they are offered vnto vs vpon euill & vnlawful conditions, as being the diuels alluring baits, wherwith he inticeth vs to offend God, and to hazard the losse of those spirituall, heauenly and eternall excellencies for the obtaining of these base, earthly, and momentanie vanities. And then also will we not be much troubled, though we faile of them when we seeke them, or haue them taken from vs when we possesse them: so that in stead of them, the Lord giueth vs his spirituall graces, and assureth vs of his heauenly ioyes; as not thinking it much to want these trifles, when wee are inriched with those incomparable treasures, and gifts of farre better value. Neither will we then enuie the flourishing estate of wicked worldlings, no more then the heire apparant of a kingdome, enuieth the present possessions of a poore cotager. §. *Sect.* 10. *That we must vse those meanes onely which are lawfull for the compassing of these earthly things.*

And thus haue I shewed the lawfull vse of these worldly blessings, in regard of our esteeming, louing, and seeking after them. Now we are also to adde something of their lawfull vse, in regard of our possessing and disposing them; leauing the more full handling hereof, till I come to speake of the particulars. And to say nothing of those former points of esteeming and louing them, which are common both to the seeking and possessing of these things, because it is easie for the discreet Reader to apply it also to this purpose; wee are further to know, that if we would haue a lawfull vse of these things, so as they may indeed be blessings of God vnto vs, then must we in the first place sanctifie them vnto our vse by the word of God and prayer; according to the Apostles rule, *euery creature of God is good, being sanctified by the word of God and prayer*; by the word, as it doth shew and warrant the right vse of it, so as it may be done in faith, and by prayer, §. *Sect.* 11. *Of the lawfull vse of these earthly things, in regard of our possessing and disposing them.* 1. Tim. 4.

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as it is a meanes to deriue Gods blessing vpon it, and to obtaine the assistance of his holy spirit, wherby we are inabled to vse it aright, and according to Gods will reuealed vnto vs. Secondly, we must not when we haue these things, *sacrifice to our owne nets*, as the Prophet speaketh; nor ascribe the praise either to our owne merits, or to our industry and labour; for this were to rob God of his roiall prerogatiue, and to take occasion by his gifts to dishonour the giuer; but acknowledging with al humility, that whatsoeuer we haue, we haue receiued it from the Lord of his meere bountie and goodnesse, we must returne vnto him all praise and thanksgiuing, the which is that tribute & homage which our heauenly King requireth of them, who hold their possessions, by the tenure of his free mercie. And this is one of the conditions which the Apostle requireth to the making of the creature good to our vse; *Euery creature of God* (saith he) *is good, if it be receiued with thanksgiuing.* Finally, possessing these earthly blessings we are carefully to imploy and vse them, so as that they may serue for furtherances and helpes vnto vs, for the better performing of al Christian duties, that so therby God may be glorified, our neighbours edified, and our owne saluation furthered, and more and more assured vnto vs: and that we vsing our masters talents to the best aduantage, may, being found faithfull in little, be made rulers ouer much, and enter into our masters ioy.

Habac. 1. 16.

1. Tim. 4. 4.

Mat. 25. 21.

Chap. II.

Of honours, and what cautions and conditions are required vnto them, that they may be vnto vs good and lawfull.

§. *Sect.* 1. *Of the diuers kinds of honors.*

And thus much in generall of the lawfull vse of worldly things. In the next place we are to speake particularly of the right vse of honours, riches and pleasures. Where first we are to know, that honours are of two sorts, the one lawfull and laudable, the other worldly and wicked.

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The former consisteth not onely in the approbation, which God and our owne consciences giue to our vertuous actions and good parts; but also in the good opinion, and estimation of the, vertuous and religious, ioyned with their free applause and commendation of those gifts, which God hath bestowed on vs; and of those good workes, and honest honest and religious actions, which through his grace are performed by vs. The which may be either in priuat Christians of meane place and calling, or in publicke and eminent persons, ioyned with authoritie and rule, or other worldly dignities and preferments. The other is the applause and praise of the rude, ignorant, and vnconstant multitude, ioyned with worldly aduancement and preferment, either procured by subtill diuices and wicked arts, making shadowes and appearances of vertues and good actions, to stand for those which are true and substantian, or immoderately and ambitiously affected for those things in them, or done by them, which in their owne nature are good and commendable. The former kind of honour is lawfull, and to be desired moderately of all Christians, the other is to bee contemned and despised.

§. *Sect.* 2. *That honour in it selfe is good and lawfull.*

The lawfulnesse of that honour, and of the moderate desire thereof may appeare, first, because it is the gift of God; for it is he *that raiseth vp the poore out of the dust, and lifteth vp the beggar out of the dunghill, to set them among princes, and to make them inherit the seate of glory, as* Hannah *speaketh.* And *Dauid* acknowledgeth, that *riches and honours come from God, and that it is his hand that maketh great, & giueth strength to all.* And therefore these streames must needs in themselues be pure and good, seeing they flow from God, the fountaine of all goodnesse, vnlesse they be polluted through the diuels malice, and mans corruption. Secondly, these honours are promised bestowed by God vpon his children and seruants, as his blessings, and rewards of their faithfull seruice. So when *Isaac* blessed *Iacob*, this was one part thereof, *that people should be his seruants, and nations bow vnto him; that hee should be Lord ouer his brethren, and his mothers children should honour him.* To shew vnto vs, that honour and blessednesse

1. Sam. 2. 8.

1. Chron. 29. 11.

Gen. 27. 29.

may

may well goe together, and that we may rule ouer men, and at the same time be the faithfull seruants of our great Lord and Master. Thus the Lord promiseth the people of Israel, that *because they had set vp the Lord to be their God, to walke in his waies, and to keepe his ordinances, therefore he also would set vp them, and make them high aboue all nations which he hath made in praise, and in name, and in glorie*; so the Lord saith, *that he will honour those that honour him*; *and that the righteous shall be had in euerlasting remembrance, and that the memoriall of the iust shall be blessed.* And the Apostle *Paul* allotteth vnto elders that gouerne well, a double portion of this honour, as a reward of their faithfull seruice. Neither is it to be esteemed a reward of small value, being compared with other temporarie and worldly benefits, but of great worth and esteeme; for, as one saith, a good name is a second patrimonie; yea, it is to be preferred before lands and worldly wealth: For, as the wise man saith; *A good name is to bee chosen aboue great riches, and louing fauour is aboue siluer and gold.* With which accordeth the saying of the sonne of *Syrach, Haue regard to thy name, for that shall continue with thee, aboue a thousand treasures of gold.* And so also it is more to be esteemed then all worldly pleasures, in which respect, the Preacher preferreth a good name before a precious ointment, both because it is much more sweete and comfortable to him that hath it, and those which are about him, and also because this sweet sent and sauour spreadeth it selfe much further, doing them good which are farre distant, and is of much longer continuance, for the smell of the ointment endureth but a while, wheras the odour of a good name lasteth for euer: for as the Psalmist saith, *The righteous shall be had in euerlasting remembrance.* Finally, it is said of a good ointment, that it doth make the face shine, and the countenance chearefull, but of a good name, that it euen filleth the bones with marrow and fatnesse. Yea, in truth a mans fame and good report is to be preferred before life it selfe; seeing the life of an ingenuous and honest man is as bitter as wormewood, when as he hath outliued his reputation: as also because the best life is but short and momentanie; whereas the

Deut.26. 17.19.

1.Sam.2.30.

Psal.112.6. Pro.10.7.

1.Tim.5.17.

Fama honesta alterum patrimonium est.

Pro.22.1. Eccles.41.12.

Eccles.7.3.

Psal.112.6. & 104.15. Pro.15.30.

the fame of the righteous is perpetuall and euerlasting. And this reason the sonne of *Syrach* rendreth. *A good life* (saith he) *hath the daies numbred; but a good name indureth for euer.* Eccles.41.13.

Moreouer, as these honours, fame and good report, are in themselues good, so they serue for good vses, as being notable means instituted and ordained of God, both to restrain vs from the committing of sinne, because it impaireth our good name and reputation, and to stirre vs vp to all honest, good and vertuous actions, because they are not onely commanded by God, but commended also amongst men. And howsoeuer we may not chiefly aime at our owne honour in our obedience, but at Gods glory, yet subordinately and in an inferiour place, we may somewhat respect it. Seeing the Lord hath naturally ingrafted in vs a loue of our credit, and a desire to haue a good name among the vertuous, that it might, as a bridle, curbe vs in from running on in sinne, and as a spur pricke vs forward in all vertuous actions. So the Apostle saith; *Wilt thou be without feare of the power? doe well; so shalt thou haue praise of the same.* And the Apostle *Peter* affirmeth, that *gouernours are sent of God, for the punishment of euill doers, and for the praise of them that doe well.* And *Paul* exhorteth vs, *that if there be any thing of good report, if there be any vertue, or if there be any praise, we should thinke of these things.* Neither is there in truth a greater incouragement on the earth to vertuous and good actions, then the approbation and commendation of those who are godly, wise and iudicious; both because it cheareth the heart, and putteth strength to the bones; as also because being often deceiued through our own selfe-loue, which maketh vs to ouerweene our good parts and actions, and to thinke them excellent which are scarce indifferent, we dare not rest in our owne iudgement when we doe well, because it doth so vsually abuse vs, and consequently through our timorousnesse and doubting, we are weakened, and made more faint in doing well; but when generally those who are vertuous and iudicious doe approoue and commend our actions and good parts, then these feares and doubts being remooued, we receiue

§. *Sect.* 3. *That honours serue for diuers good vses.* *Excitat audi-tor studium, laudataque virtus crescit, & immensum gloria calcar habet.* Ouid. de Pont. 4. eleg. 2. *Honos alit artes, omnesque incendimur ad studia gloriâ, iacentque ea semper, quæ apud quosque improbantur.* Cic. 1. Tuscul. Rom. 13.3. 1. Pet. 2.14. Pro. 15.30.

ceiue notable incouragement hereby to proceed in our good courſes, and vertuous actions.

§. *Sect.* 4. *The lawfulneſſe of honours proued from the examples of thoſe who haue beene truely honourable.*

Laſtly, from the examples of thoſe who fearing God, haue bin highly in his fauour, wee may conclude that fame and vertue, honour and religion may well ſtand together. As of *Abraham*, the father of the faithfull, who was greatly reuerenced and reſpected, euen among the Heathen nations; *Ioſeph*, not onely among the Iſraelits, but alſo among the Ægyptians, and ſo likewiſe of *Moſes*, *Dauid*, *Ioſias*, *Iehoſhaphat*, *Ezechias*, and the reſt of the godly Kings, with many others. And in the new Teſtament, we haue the examples of *Ioſeph* of Arimathea and *Nicodemus*, Rulers of the Iewes, the Queene *Candaces* Eunuch; vnto which if need were, more might be added; as the Prophet *Samuel*, of whom it is ſaid, that he was *in fauour both with the Lord, and alſo with men*. Yea our Sauiour Chriſt himſelfe, vnto whom the holy Ghoſt giueth the ſame teſtimony: from all which wee may conclude, that honour and eſtimation amongſt men, are in themſelues lawfull and good, for otherwiſe the Lord would neuer haue beſtowed them vpon his owne deere ſeruants, neither would they haue retained them. As alſo that they are not onely good in their own nature, and as they are the gifts and bleſſings of God, but euen in the vſe of the faithfull, ſeeing we haue hereof ſo many preſidents.

Gen. 23. 6.
2. Chron. 18. 1.
Mark. 15. 43.
Act. 8. 27.
1. Sam. 2. 26.
Luk. 2. 52.

§. *Sect.* 5. *That we muſt firſt and principally ſeeke honour from God.*

But howſoeuer honours are good, yet not abſolutely and immutably, ſeeing they are ſubiect to be abuſed by mans corruption; and therfore whoſoeuer would haue honors truly good vnto them, ſo as they may haue comfort in inioying them, they muſt carefully labour to haue a holy vſe of them, and to this purpoſe to obſerue many cautions. As firſt, they muſt ſeeke to haue theſe honours from thoſe that are trulie honourable, and to be praiſed of thoſe who are praiſe worthie; and principally becauſe the Lord is the beſtower of all true honours, they muſt ſeeke in the firſt place to be approoued and praiſed by him. And to this end they muſt labour to approoue, not onely their outward actions, but alſo their hearts and ſecret affections vnto God, ſetting themſelues alwaies in his preſence, and performing all their actions as in

his

his ſight: and ſo walking before God in integritie and vprightneſſe of heart, they ſhall ſhew themſelues to bee ſuch true Iſraelites as the Apoſtle deſcribeth: *He is a Iew which is one within, and the circumciſion is of the heart, in the Spirit, and not in the letter, whoſe praiſe is not of men but of God.* And not like thoſe ambitious Iewes, who (as our Sauiour ſaith of them) *loued the praiſe of men, more then the praiſe of God:* and receiued honor one of another, and did not ſeeke the honor which commeth of God alone. Now we cannot thus approue our ſelues vnto God, vnleſſe we approue our thoughts, words and workes vnto our owne conſciences: for as the Apoſtle *Iohn* telleth vs, *If our heart condemne vs, God is greater then our heart and knoweth all things.* And therefore in the next place we muſt with the Apoſtle *endeauor to haue alwaies a cleare conſcience towards God and towards men:* that ſo it may approue and giue a good teſtimonie vnto vs. For what will it auaile vs to be commended of men, who are our fellow malefactors, when as God, who is our Iudge, condemneth vs? What will it profit vs to haue them not onely excuſing, but commending and extolling vs, when as our own conſcience, which is as good as a thouſand witneſſes, accuſeth and giueth teſtimonie againſt vs? whereas on the other ſide, though mē ſhould defame vs, yet we might with the Apoſtle *reioyce in this, the teſtimonie of our conſcience, that in ſimplicitie and godly pureneſſe, and not in fleſhly wiſedome, but by the grace of God, we haue had our converſation in the world.*

Rom.2.29. Ioh.12.43. Ioh.5.44. 1.Ioh.3.20. Act.24.16. *Nil conſcire ſibi, nulla palleſcere culpa: Hic murus aheneus eſto.* Horat. 2.Cor.1.12.

§. *Sect.6.* *That in the next place we muſt ſeeke to be honoured of the good and vertuous.*

And thus hauing approued our ſelues vnto God and our owne conſciences; we muſt in the next place labour to be approued vnto men: for this was alſo a part of *Pauls* exerciſe, to haue a cleare conſcience euen before men. Howbeit wee are not thus to labour that we may commend our ſelues vnto all, ſeeing this is often impoſſible, in reſpect of the contrarietie of mens iudgements; but next vnto God and our owne conſciences, we are to endeauour that we may be approued and commended of the godly, vertuous, wiſe and iudicious: for theſe being indued with the Spirit of God, are beſt able to diſcerne the things of God, and moſt fit and competent Iudges of vertue and goodneſſe, themſelues being

Act.24.16. 1.Cor.2.13.

ing good and vertuous, and their teſtimonie alſo and approbation will bring vnto thoſe that haue it moſt ioy and comfort, becauſe it is ſubſtantiall and well grounded. As for the teſtimonie of the wicked and vngodly, it is not to be deſired if we haue it not, nor to be valued and eſteemed if we haue it. So *Auguſtine* ſaith, *I deſire not to be praiſed of euill liuers, I abhorre and deteſt it, it is rather a griefe then a pleaſure vnto me; but if I ſhould ſay that I deſire not to be praiſed of thoſe that liue well, I ſhould but diſſemble: if I ſhould ſay I do deſire it, I feare leſt I ſhould be more greedie of vanitie then of ſoliditie: what therefore ſhould I ſay? I neither fully will it, nor fully nill it: I doe not fully will it, leſt I ſhould be indangered by humane praiſes; neither do I fully nill it, leſt they ſhould be vngratefull to whō I preach.* As therefore it is the nature of all men to deſire praiſe, ſo it is the propertie of thoſe who are truly wiſe and vertuous, to deſire this praiſe of thoſe that are praiſe-worthie; becauſe wicked worldlings are readie to applaud and commend men when they doe euill, and keepe them company in their vngodly courſes: in reſpect whereof a man hath iuſt cauſe to ſuſpect himſelfe, and to examine his actions, when impious men commend them. So the Heathen man hearing that hee was praiſed by ſuch as he reputed euill, was iealous of himſelfe; Haue I (ſaid he) done any euill at vnawares, that ſuch commend me? And the Lacedemonian when as his King was by lewd perſons highly commended, was readie to aske; Can any (ſaith he) be happie, and not be bitter and diſtaſtefull to wicked men? yea our Sauiour Chriſt himſelfe denounceth a woe againſt thoſe of whom all men ſpeake well, becauſe euill men wil not long be in loue and liking with the actions of the good: *For as the wicked man is an abomination to the iuſt, ſo he that is vpright in his way, is an abomination to the wicked:* and our Sauiour hath told vs, *that the diſciple is not aboue his maſter, nor the ſeruant aboue his Lord, &c. If therefore they haue called the maſter of the houſe Beel-zebub, how much more them of his houſhold?*

Laudari à malè viuentibus nolo, abhorreo, deteſtor; dolori mihi eſt, non voluptati, &c. Aug. Hom. 25. tom. 10.

Antiſthenes apud Laertium. de vit. Phil. lib. 6. cap. 1.

Plutarch. in Apothegm.

Luk. 6. 26.

Pro. 29. 27.

Mat. 10. 24. 25.

§. *Sect.* 7. *Whether it be lawfull to deſire praiſe of wicked men.*

But is it then vnlawfull to be praiſed of worldlings? and are their commendations alwaies to be contemned and reiected? No aſſuredly, their good word rather then their euill

uil is to be defired, and we are as much as in vs lieth, to walke vnblameably before all men, and to be without reproofe. For euen the Apoſtle himſelfe laboured in the declaration of the truth to approue himſelfe, *to euery mans conſcience in the ſight of God.* And leſt any man ſhould limit this indefinit ſpeech to the Church only; he requireth alſo, that he who is to be choſen to the office *of a Biſhop, ſhould be well reported of, euen of them which are without, leſt he ſhould fall into rebuke, and into the ſnare of the diuell:* becauſe as by our good liues we ſhould edifie our brethren, ſo alſo as much as in vs lieth, we ſhould helpe forward the conuerſion of them that are not yet called: whereas then we are required to neglect and contemne the good report of worldlings, it is to be vnderſtood reſpectiuely, in compariſon of the approbation of God, our owne conſciences, or the godly, when both cannot ſtand together: neither muſt we in our actions mainly aime at their praiſes; but rather our care muſt be, to giue vnto them no iuſt cauſe of euill report; and then neither to be much troubled if they defame vs, ſeeing our caſe is common with our maſter, nor yet too much affected with their praiſes, when they do commend vs; but yet if continuing in well-doing and in an vpright courſe, pleaſing both to God and good men, we may haue their good word, in reſpect that they through ſome common grace receiued, do begin to like ſome morall vertues in vs, or doe loue our perſon by reaſon of ſome naturall parts which they affect, or in reſpect of common humanitie, kindred, alliance or ſome benefit receiued, we are to nouriſh rather then neglect it, not only for our owne ſakes, who naturally deſire to be well ſpoken of by all, but for theirs eſpecially, in that hereby wee may helpe forward their conuerſion, and bring them by degrees from the louing of our perſons, to the liking and embracing of our religion and conuerſation.

2. Cor. 4. 2.

1. Tim. 3. 7.

§. *Sect.* 8. *That honour is onely to be deſired for vertues and good actions.*

And ſo much for the perſons from whom honor and good eſtimation is to be ſought: the next thing to be obſerued, is, that as we are to ſeeke it from the good, ſo alſo for true vertues and good actions; for honor is the reward wherewith God crowneth vertue, & his good gifts and graces in his ſeruants,

uants, and therefore thoſe that take it vpon them, being deſtitute of theſe, are but vſurpers who intrude vpon other mens right. As for example, thoſe who deſire to be honored for their ſinnes and vices, for bowſing and drinking, for rioting and waſtefull ſpending, for quarrelling, fighting, reuenging wrongs and ſuch like: which howſoeuer they may make men eſteemed and well ſpoken of among wicked men, like vnto themſelues, yet nothing maketh them more baſe and contemptible in the ſight of God, and of all that are good and vertuous. Secondly, men vniuſtly arrogat this honor vnto themſelues for vanities and things of no worth, neither doth ſo rich a reward as true honor belong vnto men for euery friuolous trifle: and thus did they who built the tower of Babel to get them a name. And *Abſolon* hauing no vertues to eternize his memorie, erected a pillar and called it after his owne name, that hereby his fame might continue to poſteritie: and ſo the Pſalmiſt obſerueth, that the wicked imagining that their houſes and habitations ſhall continue for euer, call their lands by their owne names, that ſo when their liues end their fame may continue. And thus many among our ſelues erect goodly houſes which they neuer inhabit, and ſtately tombes to lay in their rotten bodies, that by theſe meanes their honor may be preſerued, and their fame remaine in after ages. Laſtly, they vniuſtly challenge honors who being deſtitute of all true good, do put on a vizard of vertue, and make ſhew of that goodneſſe which they neuer ſo much as loued or deſired, not caring at all to be vertuous and religious, but only counterfeit them hypocritically, that by ſeeming that they are not, they may obtaine that honor and praiſe which they haue no hope of hauing, if they appeared in their owne likeneſſe: wherein what do they elſe but play the impoſters and deceiuers, challenging the precious and true coine of honor and glorie, for their falſe and counterfeit wares, worthie in this reſpect rather to ſtand vpon the pillery, that al men may take notice of their coſenage, and learne by their example to ſcorne their baſe ſhifts, then to be aduanced into the ſeate of honor. If therfore we would haue true honor, let vs labour to be that wee ſeeme, and in-

Luk. 16. 15.

Gen. 11.

2. Sam. 18. 18.

Pſal. 49. 11.

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deuour more to approue our hearts vnto God, then our outward actions vnto men: otherwise our honor being but a shadow of a shadow, vaine in it selfe, and grounded vpon a vaine and false cause, is like but to haue a short raigne; for God abhorring hypocrisie, will in the end pull off the hypocrites vizard, and shewing him in his owne naturall deformitie, will expose him to the scorne and contempt of all men. And following the Apostles example, let vs desire to haue praise attend vpon vertue and goodnesse, and not go before it, and build it not on the sandie foundation of false shewes and deceitfull colours, if we meane to haue it of any continuance, but on truth, honestie, iustice, puritie and the works of loue: *Whatsoeuer things* (saith hee) *are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there be any vertue, or if there be any praise, thinke on these things.* Phil. 4. 8.

§. *Sect.* 9. *That we ought to affect such honours as are moderate and proportionable to our deserts.*

Finally, as we are to desire honor and praise for that which is honest and praise-worthie, so in respect of the measure they should be moderate, and in some proportion fitted to our vertues and good parts; for as it is impious to desire praise, for that which is euill; so is it vnequall and vniust, to affect great honors for small deserts, and proud ambition, to desire to be preferred before those who farre exceed vs in vertue and goodnes. In which respect we are carefully to take heed of selfe-loue, which makes vs to amplifie our owne good parts, and in comparison of them to extenuate other mens, and causeth vs to looke (as it were) thorow a truncke of a far vnequall bore, turning the small end to our neighbours vertues, which scanteth them to our sight, and maketh them appeare lesse and fewer then they are; and the great end to our owne, whereby our sight is so inlarged that wee see all and more too. But aboue all things let vs take heed, though we be neuer so excellent, that we suffer and admit those praises only which belong vnto men, not daring or presuming to encroach vpon Gods titles and royalties. In which respect *Herod* offended, when he assumed vnto him the praise due to his Creator; and the Heathen Emperours, whose pride made Act. 12.

them forget their mortalitie, and to aſpire vnto diuine worſhip. And thus (as I take it) doth this flattering age offend, which giues vnto Princes and great perſonages the higheſt and moſt tranſcendent titles of vertue and goodnes, as moſt mightie, moſt excellent, moſt high, moſt gracious, moſt diuine and ſuch like. Which howſoeuer they may be excuſed, that they are not giuen them abſolutely, but comparatiuely in reſpect of other men; or that onely thereby is ſignified, that they are very excellent in theſe things: yet herein theſe phraſes and titles thus aſcribed, admit of no excuſe, in that they leaue none that are higher for God himſelfe; and becauſe men hereby in ſhew and ſound of words match themſelues with him, which being at leaſt an apparance of euill, Chriſtians ought to auoid. For whereas it may be alleaged, that Princes are ſaid in the Scriptures to bee Gods; to this I anſwere, that this name is attributed vnto them, not in reſpect of any thing in their perſons, but onely in regard of their office and miniſterie; becauſe they ſtand in the place of God, as his Vicegerents and deputies, and therefore they haue his title, ſeeing they ſuſtaine his perſon: in which ſenſe alſo the Lord ſaith vnto *Moſes*, that he had made him *Pharaohs* God, that is, his owne deputie and ambaſſadour vnto him. Neither in this reſpect is this title giuen onely vnto great Princes, but is common with them vnto any inferiour Magiſtrates, as appeareth in other places. And therefore this title giuen vnto them in reſpect of their calling and office, excuſeth not thoſe, who giue vnto them Gods peculiar attributes, in reſpect of their perſons; in which regard if any ſhould giue the title of God vnto any mortal man, he ſhould commit horrible blaſphemie, and ſacrilegious impietie.

Pſal. 82. 1. 6.

Exod. 21. 6. & 22. 8.

§. *Sect.* 10. *That honours ought not to be immoderately deſired.*

But as honour ought not to bee ſought vnmeaſurably in reſpect of the quantitie; ſo neither immoderatly, and ouer greedily in reſpect of our affection: in regard whereof wee ſhould rather haue it preſſed vpon vs, then ſnatch it with violence; and rather ſtay till it come voluntarily to attend vpon vertue, then to ſend for it in poſt haſt; or to compell it by force to performe this dutie: for as it is not to be reiected when it proffereth it ſeruice, ſo it is not to be preſſed hereunto,

to, leſt we make it ſlauiſh and baſe, which in it owne nature is free and generous. To this purpoſe *Auguſtine* aduiſeth vs, that we ſhould not wholly accept, nor wholly reiect, all that honour which is offered vnto vs; for he that deſpiſeth all honour and fame, for his good parts, and for that which he hath well done, ſeemeth to abaſe, and not thankfully to acknowledge the gifts of God, which is not agreeable with pietie; and on the other ſide, he that embraceth all that is offered, doth not a little exceed the bounds of modeſtie. And as we are not to doe good actions purpoſely to this end, that wee may haue the praiſe of men, for then we ſhall haue the hypocrites reward; but for loue of God and goodneſſe, and to aduance his glorie: rather affecting to do thoſe things which deſerue fame, then the obtaining of fame it ſelfe; becauſe honour muſt be the fruite and effect of well-doing, and not the motiue or finall cauſe; and (as one ſaith) *It is good to be praiſed, but better to be praiſe-worthie:* So on the other ſide when we haue done vertuouſly and to good ends, and haue due commendation attributed vnto vs, wee are not to neglect or deſpiſe it; for this were to ſhew no true humilitie, but contemptuous pride, and diſdainfull arrogancie, whereby men attribute ſo much to themſelues, that they care not what others think of them. Yea ſeeing honour is the reward wherewith God euen in this life crowneth vertue, it is altogether as vnlawfull to reiect his gift when hee proffereth it vnto vs, as ambitiouſly to deſire it before it is offered. Which moderation if wee would obſerue in our affection, it behoueth vs firſt, to obſerue this golde meane in our iudgements: for as on the one ſide we are not baſely to eſteeme of honor and a good name, leſt we reiect it, whē it is lawfully offered; ſo on the other ſide wee are not to ouerualue it, eſteeming it of greater worth and excellencie then Gods ſpirituall graces, or the glorie of his kingdome, leſt the gaining of this which is but imperfect and of momentanie continuance, weane our hearts from that which is moſt abſolute and eternall.

Non magnanimitatis eſt magnos petere honores, ſed contemnere. Aug. de ciuit. dei. lib. 5. Phil. 4. 8. *Laus humana non appeti a recte faciente, ſed ſequi debet recte facientem.* Aug. de Serm. Domini. *Bonum eſt laudari, ſed præſtantius eſt laudabilem eſſe.* Senec.

And if we neither ouerualue it in our iudgements, nor too eagerly purſue it with our affections, then will it alſo follow, §. *Sect.* 11. *That good meanes onely*

must be vsed for the obtaining honors.

that we will vse only good meanes for the obtaining of it: for euen common reason will teach vs, not to hazard things which we esteeme of such infinite value, for the obtaining of those which in comparison wee doe but meanely respect. Whereas contrariwise when as wee ouerprise honours and preferments, and too much set our hearts vpon them; it is a strong tentation to moue vs, to the vse of wicked and vnlawfull meanes, for the compassing of them, when as those which are lawfull faile; as wee may see in the example of *Caine*, *Abimelech*, *Absalon*, *Haman* and many others. And thus ordinarily men offend who affect their owne praises by others dispraises, and grace themselues by the disgrace of their neighbours, treading vpon the necks of those, who are better then themselues, that they may serue as steps whereby they may rise into the seate of honour. And so likewise they who labour to aduance themselues by Machiauellian policies, treacherie, falsehood, hypocrisie and deceit; not caring how dishoneſt the means be, nor how foule the way, so they may at their iourneys end come to the palace of honour, and attaine vnto the glorie of the world. But among many other, I cannot omit that vsuall course of bribing, so much practised in these daies; whereby men blush not to aspire vnto all preferments, although it were so odious euen to the very Heathens, who had nothing but the light of nature to guide them, that they made lawes against this ambition, condemning him who aspired by gifts to honours and preferments, in an hundred peeces of gold, and with perpetuall infamie and disgrace. And yet among vs who professe Christianitie, no way so commonly leadeth to the palace of honour as this siluer streete. But if we would haue our honours lawfull, so as wee may haue true comfort in enioying them, we must auoid all these wicked courses, and vse onely those meanes which are lawfull and honeſt for the procuring of them.

Lex Julia.

§. *Sect.* 12

That we must not propound our owne honor as our chiefe and maine end.

Furthermore, if wee would haue our honours good and lawfull vnto vs, we must not in our courses and actions propound them as our maine and principall ends, but alwaies make them inferiour and subordinate to the glorie of God,

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setting that before vs as our chiefe and last end, in all our words and actions, and only desiring our owne fame and reputation, as it doth like an humble handmaid attend vpon it. And this end our Sauiour propoundeth, willing vs, to *let our lights shine before men, that they seeing our good workes may glorifie our Father which is in heauen*: And his holy Apostle chargeth vs, that *whether we eate or drinke, or whatsoeuer wee doe, that all be referred to the glorie of God.* Now this we doe, when as finding our actions tending to the aduancement of Gods glory, we resolutely goe forward in them, although that they tend to our discredit and disgrace among men, not caring who speake euill of vs, so that we be assured that God approueth vs; according to the example of the Apostle, who constantly went forward in his Christian course, *by honor and dishonor, euill report and good report.* And when as holding on in this way, wee are dishonoured among men, yet shall wee haue no want of honour, seeing the Lord himselfe *will be our glory, and lift vp our heads*, when as men seeke to tread vs vnderfoot, as the Prophet *Dauid* speaketh. Whereas on the other side, if we chiefly aime at our owne praise, we shall haue the hypocrites reward; if we affect popularitie, and seeke in the first place to please men, that so we may be had in honour and esteeme, wee shall haue little comfort by it, seeing wee plainely shew hereby, that wee are not the seruants of Iesus Christ; if we loue the praise of men, more then the praise of God; and thus immoderately seeke the praise one of another, wee are destitute of true faith, as our Sauiour telleth vs.

Laudari haud metuam, neque enim mihi cornea fibra est: sed rectè finemque extremumque esse recuso. Euge tuum et belle, &c. Pers. Sat. 1.

Mat. 5. 16.

1. Cor. 10. 31.

2. Cor. 6. 8.

Psal. 3. 3. & 62. 7.

Mat. 6. 2. 7.

Gal. 1. 10.

Ioh. 5. 44.

Finally, if we would haue our honours good and lawfull, we must not let them, when they are ascribed vnto vs, rest with vs; but returne them wholly vnto the Lord, from whom we haue receiued whatsoeuer is commendable, and praiseworthie in vs. And as bright shining and golden vessels, do not retaine the beames of the Sunne which they receiue, but returne them backe, and double them by reflection; so hauing from the Sunne of righteousnesse these bright beames of his grace and vertue, not onely to warme our hearts, but also to shine in our words and actions, we are to reflect them backe

§. *Sect.* 13. *We must not let honour rest with vs, but returne it wholly vnto God.*

backe againe with all praiſe due vnto them, ſeeing from him
Iam.1.17. alone we haue receiued them. *For euery good and perfect gift*
1.Cor.4.7. *commeth from him*; and what *haue we that we haue not receiued*, from this fountaine of all goodneſſe? And as the riuers receiuing their fulneſſe from the Ocean, pay their tribute by returning their ſtreames vnto it backe againe, which homage if they ſhould denie to yeeld, their ſwelling waters would beare down their own banks, and drowne the countrie: ſo we receiuing from the infinit ocean of all goodneſſe, whatſoeuer fulneſſe wee haue of grace and vertue, and the praiſes which are due vnto them, are by humble acknowledgement and thankſgiuing, to returne vnto him the whole honour of them; which tribute if we refuſe to pay, and ſhew our rebellion againſt our great Lord, by incroching vpon his right, thinking to grow rich by robbing of him, and keeping all to our owne vſe; theſe gifts thus retained, will make vs but to ſwell with pride, and breaking downe the bankes of modeſtie and humilitie, will not onely emptie vs of all grace and goodneſſe, but make all our good parts we haue, hurtfull and pernicious vnto all that are about vs. And therfore let vs, when God giueth vs his graces, and the honour due vnto them, crie out with the people of God: *Not vnto*
Pſal.115.1. *vs O Lord, not vnto vs, but vnto thy name giue the glorie, for thy louing mercie, and for thy truths ſake.* Let vs when wee are fruitfull in the workes of pietie and righteouſneſſe, confeſſe
1.Cor.15.10. with the Apoſtle, that *it is not wee, but the grace of God that dwelleth in vs*; and when we haue theſe crownes of honour beſtowed on vs for our vertues and good parts; let vs with the foure and twentie Elders, caſt them downe at Gods feet,
Apoc.4.10,11. before his throne, acknowledging him alone worthie, of all honour, glory and power, becauſe he is the author and creator of all goodneſſe; and with the bleſſed Angels and
Apoc.7.12. Saints, crie out aloud ſaying; *Praiſe and glory, and wiſdome and thanks, and honour and power, and might, be vnto our God for euermore, Amen.* For the fuller our mouthes are of Gods praiſes, and our hearts of humilitie and thankfulneſſe, the more will the Lord inrich vs with his graces, and powre into our minds and ſoules, the precious oile of vertue and all goodnes,

goodnes, when the wind of pride and vaineglory is quite expelled.

Laſtly, that our honours and good name may be vnto vs truely good and lawfull, we muſt, when we haue them, imploy them to good vſes, and make them ſerue not onely for the aduancement of Gods glory, of which I haue already ſpoken, but alſo to the good and ſaluation, both of our neighbours and our ſelues; as namely, wee ought to vſe all the loue, authoritie and credit which we haue with them, as cords to pull them backe in the headlong courſe of ſinne, and as allurements to intice them to follow our example, in thoſe vertues and good parts, for which we are ſo commendable. And for our ſelues, when wee conſider that God by furniſhing vs with his gifts and graces, hath made vs not onely eſteemable in his owne ſight, but alſo honourable among men; let this rich reward make vs to yeeld vnto God all thankfulneſſe and obedience: let this our credit and reputation make vs carefull in auoiding all ſinne, whereby our honour will be blemiſhed and impeached; and let this garland of earthly honour ſerue to incourage vs, more cheerefully to run on in our Chriſtian race, that ſo alſo we may obtain that precious and heauenlie crown of euerlaſting glory. §. *Sect.* 14. *We muſt employ our honours vnto good vſes.*

And thus haue I ſet downe the cautions which are required vnto lawfull honours, which being obſerued, they are good and warrantable; and therefore to be moderatelie deſired if wee haue them not, and duly eſteemed if wee haue them. Neither is it to be eſteemed true humility, but ſtupiditie and ſenſleſneſſe, not to be affected with the ſweet odour of a good name. And howſoeuer ambition, vaineglorie, and worldly and carnall honours, are to bee contemned of all Chriſtians, as we ſhall afterwards ſhew, yet theſe lawfull honours, fame and reputation, wherein the former conditions are obſerued, both in compaſſing and vſing them, may, yea ought to be deſired and eſteemed, ſeeing they tend to Gods glory, the good of our brethren, and the furthering of our owne ſaluation. For when as we ſhine glorioufly in the eies of men, in the light of a godly life, then is our heauenly Father glorified, as our Sauiour telleth vs; both becauſe hee is the Mat. 5. 16. §. *Sect.* 15. *That lawfull honours are to be deſired for Gods glory.*

the author and fountaine of all these graces and good gifts, and our Lord and Master, vnder whose rule and gouernment wee thus profit in vertue and goodnesse: and also because whatsoeuer praise we haue of men, we thankfully returne it vnto him. Euen as contrariwise when as we dishonour our selues by our sins, we also cause the name of the Lord to be blasphemed and euill spoken of by those who are strangers to his grace. And therefore though there were no other reason moouing vs to seeke this honour and good report, yet this were sufficient, that by it our heauenly father is also glorified, though we did not respect our fame, for our owne sakes, yet for Gods sake we must respect it, because our discredit doth also tend to his dishonour.

2.Sam.12.14.

§. *Sect.* 16. *That we are to desire lawfull honours for our neighbors good: and first because thereby he doth his dutie.*

So also wee are to desire and esteeme this lawfull honour for our neighbours good; first, because performing a dutie inioyned them by God, they are also made partakers of his promises and rewards; for the Lord requireth in the fifth Commandement, that we should honour them who are superiour vnto vs in gifts, and that wee should acknowledge and giue due respect to his graces whereseoeuer wee find them; and in the ninth Commandement, that we should be carefull in preseruing the fame and reputation of our neighbours; the Apostle also chargeth vs, that *in giuing honour, we striue to goe one before another*; and that we *should honour all men, loue brotherlie loue, feare God and honour the King*. And to his Commandement the Lord hath added the promise of long life, as a type of life euerlasting, and the earthly Canaan, as a pledge of our heauenly inheritance, of which it is a most manifest signe that we are heires, when as we loue, reuerence and respect the children of God, for those gifts and graces which wee see shining in them; as appeareth in the fifteenth Psalme, where it is made a marke of one that is to inherit Gods Kingdome, *to contemne a vile person*, or a desperate sinner, *and to honour them that feare the Lord*. And therefore when our neighbours doe thus respect and reuerence vs, for our vertues and good parts, we are exceedinglie to reioyce, not onely in respect of God, because his will is done on earth, or our selues, because wee are adorned with this

Rom.12.10.
1.Pet.2.17.

Psal.15.4.

this crowne of vertue; but also in regard of our neighbours, from whom we haue this honour, because they performe that dutie which God requireth of them, and thereby manifest that they shall be partakers of his promises, and heires of euerlasting life.

§. *Sect.* 17. *We must desire lawfull honour that our neighbour may be thereby edified.*

Secondly, we are to desire this honour and good esteeme for our neighbours sake, that hee may thereby bee edified, when as he not only seeth our good example, but also liketh and approoueth it; for it is a notable degree to the imbracing of goodnesse in a mans selfe, when he beginneth to honour and reuerence it in another. Besides, there is alwaies with this honour and respect, great authoritie ioyned in the partie who is thus honoured, ouer him who yeeldeth it vnto him, which is not forced, but willing and voluntary; and this is very effectuall and powerfull to draw men vnto all good and religious courses, because it procureth audience and respect vnto their words and perswasions; and therfore we ought carefully to maintaine our honour, that so we may also preserue our authoritie, for the good and edification of our brethren, in which respect, the Apostle chargeth *Timothie* and *Titus* to preserue their credit from contempt, that so hauing more authoritie with the people, their ministerie might be more effectuall to perswade them to imbrace the truth, and follow good and vertuous courses. Whereas contrariwise when a mans credit is impeached, and his good name blemished, hee loseth al authoritie and meanes of doing good: either by perswading to that which God requireth, or in dissuading from sinne; seeing no man is willing to receiue his phyfick, of whom the fame goeth, that he hath long had the same disease, and cannot cure himselfe.

1. Tim. 4. 12. Tit. 2. 15.

§. *Sect.* 18. *That we must preserue our honour and good name to auoide scandall.*

Lastly, as we are to preserue our good name and credit for the edification of our brethren; so also to preserue them from scandall, lest taking offence at our liues, in regard of the ill rumours they heare of vs, they also grow to dislike our profession and religion. The consideration whereof should moone all Christians, to an earnest care of preseruing their good name and reputation, not onely by auoiding sinne, but also all appearances of euill; because in this case supposed

euils,

euils, rumours and iealousies do as much offend our brethrē, casting downe the weake, grieuing the strong, and hardning those who are not called, as those which are truly and really committed. And thus it appeareth that we ought to haue great care of our fame and reputation, in regard that it is a notable meanes of our neighbours good. To which purpose one saith, that a good life is necessarie vnto vs, and a good name necessary vnto our brethren: and as we must labour to haue a good conscience before God, so also to haue a good report among men for our neighbours sake: and therefore cruell and vncharitable is their conclusion, who affirme that they will approue their actions to God and their owne consciences, and not at all care what men speake or thinke of them, seeing the wounds which they suffer in their reputation, without euer warding them off, do through their names pierce into the consciences of their neighbour, and oftentimes wound their soules to the very death, for which Christ Iesus shed his precious blood.

Nobis necessaria est vita nostra, sic fama nostra. Aug. de bon. viduit. cap. 22.

§. *Sect.* 19. *That we ought to desire honour for our owne sake, that it may reuiue and refresh vs. Hæc duo sectemur, nitorem bonæ conscientiæ et odorem bonæ famæ.*

And as we ought to seeke this lawfull honor and good report, in regard of God and our neighbours, so also in respect of our selues: neither is it enough that we haue the shining brightnesse of a good conscience, vnlesse wee haue also the sweet odour of a good name: because by this sweet perfume, not only the standers by are refreshed, but also our owne spirits reuiued, and our hearts cheared, so as we may with more comfort and courage hold on and proceed in our good courses: for as not only the sight or remembrance of the crowne or prize, but also the applause of the standers by refresheth the spirits, and giueth strength to the limmes of those who run in an earthly race; so also in the running of our spirituall race, not only the remembrance of the crowne of glorie, which they that run shall obtaine, but also the commendation of the godly and faithfull doth exceedingly reuiue and strengthen vs, to continue cōstant in our course vnto the end. And therfore considering how weake and faint we are, in so much as we are daily readie in our selues to slacken our pace, stand still, or turne backagaine; it behoueth vs to desire, and much to esteem this and all other good incouragements and comforts,

comforts, whereby we may be strengthened and helped forin running this Christian race of righteousnesse.

Againe, we are bound by the Commandements of God, to do all that we lawfully can to obtaine a good name, and to preserue our honor and reputation among men: for whereas we are commanded to honor our parents, vnder whom are vnderstood all superiours, whether it be in gouernment and authoritie, or in Gods graces, gifts and vertues; we are also inioyned to haue the like care of our own honor, when there is this superioritie in our selues, because charitie beginneth at home; and our owne loue is the rule of that loue which we owe to others: whereof it is that the Apostle chargeth *Timothie* that he should not despise Gods gifts bestowed on him. And so also, whereas in the ninth Commandement, God requireth that we should neither hurt, nor yet be wanting to the fame and good report of our neighbours: it is also commanded that we be alike carefull to keepe our fame and reputation, without blemish or impeachment; or else we transgresse the commandement of Almightie God, and wound our owne consciences with sin: for as he is guiltie of the breach of the sixth Comandement, who is wanting vnto himselfe, in the meanes of preseruing his owne life, and of the seuenth who doth not vse all good means to preserue his owne chastitie; so likewise of the fift and ninth Commandements, who hath not a lawfull & laudable care of preseruing his own honor and reputation. And hereof it is, that because neglect of our fame is a sinne, and sin is Satans snare, wherewith he catcheth & intangleth vs; therfore the Apostle saith, that a Bishop *must be well reported of, euen of them which are without, lest he fall into rebuke, and into the snare of the diuell.* And thus haue I shewed both what is required to lawful honour, and the reasons which should moue all to desire and esteeme it, to the end that those reasons which shall hereafter be brought to perswade to the contempt, and shew the vanitie of worldly and carnal honors, may not make vs neglect the good with the bad, or despise that which God would haue vs to value and desire, for want of due distinction.

§. *Sect.* 20. *That we are bound by Gods Commandement to preserue our honour and good name.*

1. Tim. 4. 14

1. Tim. 3. 7.

CHAP.

CHAP. III.

Of riches, and that they are good in themselues, and indifferent in respect of their vse.

§. *Sect.* 1. *That riches are good in their owne nature.*

HAuing spoken of honours and of their lawfull vse: in the next place we are to speak of riches, which also are in their owne nature good, as being the creatures of God, whose goodnesse was approued by his owne [a] testimonie: neither were they only good in the state of innocencie, but euen after the fall, seeing in the Scriptures they are said to be the [b] gifts of God: for so it is said, that God gaue *Iob* his wealth; and the Lord professeth, that he gaue vnto the Israelites their [c] corne, and wine and oyle, and multiplied their siluer and gold: yea they are not only said to be gifts, but benefits and [d] rewards, which God promiseth to bestow vpon them that serue him, as we may see at large in the booke of Deuteronomie; and threatneth it as a punishment of sinne to depriue them of these benefits: and so the Psalmist saith, that *riches and treasures shall be in his house that feareth the Lord.* And that which is yet more, they are called the [e] blessings of God: so the Wise man saith, that *the blessing of the Lord maketh rich, and he doth adde no sorrowes with it*: and thus it is said in the Scriptures by a vsuall phrase, that God [f] blessed those who were inriched, and so they waxed rich. And as the Lord bestowed riches as his gifts, benefits and blessings, so he required that they should be offered vnto him againe in sacrifices and oblations, and vouchsafed vnto them this honor, to haue his [g] Tabernacle and Temple made and adorned with them. Finally, the Lord hath bestowed them vpon many of his good seruants, and made them to be vnto them true benefits and blessings, as [h] *Abraham* the father of the faithful, *Isaack*, *Iacob*, *Iob* and many others, who did not only possesse these gifts of God, but also by the holy vse of them, glorified him, and were the better inabled to all good and Christian duties.

[a] Gen. 1. 31. Gen. 2. 11. 12.

[b] 1. Tim. 6. 17. Iob 42. 10. & 1. 21.

[c] Hos. 2. 8.

[d] Deut. 28. 2. 3. 4. 16. 17. Psal. 112. 1. 3.

[e] Pro. 10. 22.

[f] Gen. 26. 12. 39. 5. 30. 27. Iob 42. 12.

[g] Exod. 35. 5. 6.

[h] Gen. 13. 2. 24. 35. 26. 13. 26. 7. Iob 1. 3.

But

§. *Sect.* 2. *That riches are mutable good, and of no great excellencie.*

But howsoeuer these riches are good in their owne nature, and as they proceed from God the fountaine of all goodnes, yet they are not absolutely and immutably good, but subiect to alter their nature according to their owners, and to bee corrupted and abused by mans sinne, who hath them in possession: and therefore howsoeuer they are good, yet in respect of the degree of their goodnes they are but of low and meane nature, and of little worth and excellencie, if they be compared with Gods spirituall graces, or the eternall ioyes of his kingdome. For howsoeuer the Apostle *Paul* accounted these creatures of God good and profitable helpes, for the performance of the workes of mercie; yet comparing them with the spirituall riches of Christ and all his benefits, he esteemed them no better then drosse and dung, yea losse in respect of the other. And this may further appeare in that the Lord doth appropriate his spirituall graces as his chiefe iewels vnto his owne children and seruants; whereas he giueth riches as common gifts both to the good and bad, and more commonly and in greater measure to wicked worldlings, then to those who truely feare him. And with this argument one concludeth, that riches are not absolutely good, or of any excellent nature: *For* (saith he) *if gold had been good absolutely, without question Christ would haue giuen it to his Disciples, vpon whom he bestowed gifts of vnspeakeable value; but he was so farre from giuing it them, that he did prohibite them to haue it: and therefore the Apostle Peter was not onely not ashamed of his pouertie, but also seemeth to glorie in it, saying, siluer and gold haue I none.* So another saith, that riches are giuen by God both to the good and euill, lest they should be thought euill, or a good of any excellent nature. *If* (saith he) *gold and siluer were giuen only to the good, they might rightly be thought to be of some eminent goodnesse: and if they were only wanting to the euill, pouertie might seeme a great punishment. And if they were only wãting to the good, pouerty would seeme blessednes. But now that we may know that gold may lawfully be possessed, the good haue it, and that it may appeare that it is not the cause of their goodnes, the wicked also enioy it, &c. & therefore God hath distributed gold & siluer vnto mẽ, as being good in their owne nature, although*

1. Tim. 4. 4. 1. Tim. 6. 18. Phil. 3. 7. 8.

Chrysost. in Matth. 28. Homil. 91.

Aug. in Agg. 2. Homil. 30. tom. 10.

Diuitiæ dantur bonis, ne putentur malæ, malis, ne putentur bonæ, multis, ne putentur magnæ.

though they be no chiefe or great good, but in their meane degree and order, set forth the praise of God the Creator of the world.

§. *Sect.* 3. *That riches are of an indifferent nature in respect of their vse.*

Yea so farre are they from any absolute, eminent and perfect degree of goodnes, that they are to vs but of an indifferent nature, good to the good, who vse them well; and euill to the euill, who abuse them vnto sinne, making no man that hath them by their owne vertue and power either the better or the worse, but are good seruants whē a good mind ruleth them, and wicked tyrants ouer an abiect and base master. To this purpose the Son of *Syrach* saith, that *the principall things for the whole vse of mans life, are water, fire, iron, salt, meale, wheat, hony, milke, the blood of the grape, oyle and clothing. And all these things are for good to the godly, but to the sinners they are turned vnto euill.* With whom *Augustine* agreeth, *Thou desirest* (saith he) *to haue gold and siluer, and they are I assure thee good, but not vnlesse they be well vsed; and thou canst not vse them well if thy selfe be euill: and hereby gold and siluer are euill to the euill, and good to the good, not because they doe make them good, but because finding them good, they communicate with them in their goodnes.* They are not therefore absolutely good (like Gods spirituall graces) for then they would make vs good, but of a meane and indifferent nature, good in their owne nature, but much corrupted through the fall of *Adam*.

Diuitiæ perinde sunt vt illius animus est qui ea possidet: qui vti scit, ei bona sunt; illi qui non vtitur recte, mala. Terent. in Heauton. Eccles. 39. 26, 27.

Aurum & argentum habere viu. Ecce & hoc dico bonum est, sed si benè vsus fueris, &c. Aug. Serm. 12. tom. 10. col. 57.

§. *Sect.* 4. *Riches are truely good to the regenerate who haue a right vse of them.*

Neuertheless, to those who are raised by Christ and are renued and regenerate by his Spirit, they are truely good, both as they are incouragements to stirre them vp to thankefulnesse and obedience, and meanes and instruments of performing that good to which they are incouragements: and finally, as they are vnto them pledges of Gods loue, and earnest penies of their saluation. For the faithful receiuing these gifts and blessings from God, and hauing nothing to returne vnto God in lieu of all his benefits, do take vp that wholsome cup of thankesgiuing, and do praise the name of the Lord, and labour to expresse their thankfulnes in al holy obedience to his will, being incouraged with these rewards, the which in our estimate iudging according to sense, and too much respecting things present, are precious and of great worth: for howsoeuer in truth these earthly things being compared

Psal. 116. 13.

with

with Christ and his spirituall and heauenly graces, are as the Apostle reputeth them no better then dung, yet in regard of our weakenesse, and too much loue of these earthly things, we are more incouraged with them to do God seruice then with better gifts, and our minds alreadie inclinable to goodnesse, being manured with this earthly dung, become more fruitfull in obedience: as the old wilie Serpent cunningly obserued; *Doth Iob* (saith he) *serue God for nought? hast thou not made an hedge about him, and about his house? and about all he hath on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land.* Phil.3.7.8. Iob 1.9.10.

§. *Sect.* 5. *Riches are the instruments and meanes of well doing.*

And as they incourage Gods seruants to doe good, so are they vnto them instruments of well doing, and helpes and meanes, whereby they are the better enabled to accomplish their godly and Christian desires. To which purpose one saith, that *riches, power and strength hauing in themselues no true felicitie, are the instruments of vertue to those that vse them well, and therefore he is a wretched man that abuseth them; like vnto him who taking into his hand a sword to fight against his enemies, doth turne the point thereof against himselfe for his owne destruction.* Basil.de Inuid. Homil.11. But especially we are hereby inabled to performe the workes of mercie and of Christian liberalitie, in helping the distressed and relieuing the poore: in which bountie and beneficence wee more resemble our Creator, then in almost any other vertue. And howsoeuer vertue and true godlinesse doth not consist chiefely in the outward fact, neither are any excluded from it through the want of externall things; for a man is to be esteemed bountifull who hath a bountifull heart, and is esteemed of God a liberall benefactor to the poore, who hath a large mind and a readie hand to giue, though it be out of small abilitie, as appeareth by the example of the poore widow casting in her two mites, and in Christs promise of reward to him that should giue but a cup of cold water to any of his disciples: yet herein rich men haue a priuiledge aboue others, in that they haue meanes to expresse and shew their bountie, and to giue a visible testimonie of their inuisible vertue, in actuall relieuing of the poore, whereby they outwardly receiue much good, and the giuers

2.Tim.6.17.18. inwardly much comfort. And thus the Apostle would haue rich men charged aboue others, *to doe good, and to be rich in good workes, and readie to distribute and communicate, laying vp store for themselues, a good foundation against the time to come,* Luk.16.9. *that they may obtaine eternall life.* And our Sauiour Christ willeth them, *to make vnto them friends with the riches of iniquity, that when they should want, they might be receiued into euerlasting habitations.* To this purpose one saith, that *gold is reputed good, not because it maketh vs good, but because it enableth vs to do good.* Neither is it to be doubted (saith another) but that a wise man hath more matter and larger scope of shewing and laying open his mind in riches then in pouertie: for whereas the chiefe vertue to be shewed in this, is to beare it with patience and not to sinke vnder the burthen; in the rich estate he hath a large field wherin he may shew his temperance, liberalitie, diligence, disposition and magnificence. A wise man wil not despise himselfe, though he be of a dwarfish stature, but yet he would rather chuse to be of a manly and tall pitch; he will shew the power of his wisdome in a wearish body, or hauing but one eie, but yet he would rather haue a body strong and perfect, and yet so, as knowing that he hath a stronger thing within him; hee can beare with sicknes, but he wisheth health. For there are some things which although they be but smal in comparison of the chiefe parts, so that they may be taken away without the ruine of the principal good, which notwithstanding adde some thing to the continuall ioy that springeth out of vertue. And thus riches do affect him and make him cheereful, as a prosperous wind doth him that saileth, and as a faire day and a sunnie bancke in the cold of winter. Let therefore no man altogether reiect riches, because others abuse them vnto sin, seeing the fault is not in riches themselues, but in those who do not know how to vse them: for as they are hinderances to wicked men, so they are furtherances to the good, whereby they are set forward in the course of vertue. Finally, these riches are to those that vse them well, not only good in themselues, but also pledges of Gods loue, and of our eternall inheritance in his kingdome; for they who haue been faithfull in these

Aurum bonum est, non quod te faciat bonum, sed vnde faciat bonum. Aug. in Mat.7.Serm.5. tom.10.

Senec.de.vit. beat.cap.22.

Dissent non in facultatibus crimen herere, sed in ijs qui vtiuntur nescium, &c. Ambros.in Luc. 9.

theſe ſmall things, ſhall be made rulers of much; they who haue well vſed theſe earthly talents, they ſhall enter into their maſters heauenly ioyes, as our Sauiour teacheth vs; and thus were the holy Patriarchs by the poſſeſſion of earthly riches aſſured, as by types and pledges, of the eternall treaſures in Gods kingdome; by long life, of life euerlaſting; by Manna in the wilderneſſe, of that heauenly food which neuer periſheth; and by the poſſeſſion of the earthly Canaan, that they ſhould for euer remaine in the ſpirituall Sion, and heauenly Ieruſalem. And therefore *Dauid* concludeth, that becauſe God had beſtowed on him the bleſſings of this life, he would without queſtion continue vnto him his loue, and make him to dwell with him for euer in his heauenly habitation.

Mat. 25. 21.

Pſal. 23. 6.

And thus it appeareth that riches are the good bleſſings of God, to thoſe that are good, and haue alſo a good vſe of them. The which point may ſeeme to neede little proofe, or enforcing in this couetous age, wherein the moſt men eſteeme riches their chiefeſt good, and ſeeke more earneſtly after them, then the glorie of God, or the ſaluation of their owne ſoules; but yet becauſe Satan is readie to bring vs from one extreame to another; and as he doth vſe all alluring inticements, to cauſe worldlings to fix their hearts vpon them; ſo when he hath to deale with a weake Chriſtian, whoſe affections are weaned from the world, hee contrariwiſe perſwadeth him to hate theſe gifts of God, and vtterly to reiect them, as being in themſelues vnlawfull to be poſſeſſed. And finally, becauſe there haue been ſome ſo farre deluded with theſe tentations, drawing them to this extreame, that they haue not only condemned the vſe of riches, and affected voluntarie pouertie, but alſo haue perſwaded others to doe the like; as among ſt Heathens *Crates* a Philoſopher at Thebes, a man of great riches, who when he went to ſtudie Philoſophie at Athens, caſt a great treaſure of gold into the ſea, ſaying that hee would deſtroy it, leſt it ſhould deſtroy him; whoſe practiſe *Hierome* approueth, who alſo being poſſeſſed with this conceit, runneth much on this ſtring, abaſing riches, and magnifying pouertie: and in our times diuers or-

§. *Sect. 6.* *The reaſon of the following diſcourſe.*

Hieron. ad Paulinum tom. 1.

ders among the Papists, as the begging Friars, the Heremits, and Anchorists doe religiously abstaine from the vse of riches, and professe voluntary pouertie: It shal not therfore be amisse to adde some thing more concerning this point, that those who maintaine this errour may be conuinced, and the weake conscience confirmed in the lawfull vse of these gifts of God.

§. *Sect.* 7. *That riches are not to be reiected, because they are the blessings of God.*

Let this then bee the position, that Riches are not to bee condemned and reiected, but to bee vsed of them that haue them to the glorie of the giuer, the benefit of Gods Church, and the furthering of the owners in all Christian and honest duties. And this appeareth, because they are the gifts and blessings of God, which cannot bee contemned and cast away, without contempt to his maiestie who bestowed them, vnlesse it be in some cases in which himselfe requireth it. Againe, they are (as I haue shewed) the instruments of doing good, especially of Christian beneficence, and therefore hauing those meanes granted vnto vs by God, we are not contemptuously to reiect them, but to vse these talents to the glorie of our great Lord and Master who hath intrusted them to our vse. So our Sauiour Christ doth not bid vs to cast them away, but to make vs friends of them, by liberall bestowing them to charitable vses, that so we may be receiued into euerlasting habitations. And the Apostle *Paul* doth not condemne the possession of riches, but would haue rich men disswaded from their abuse, and perswaded to a right vse of them. Yea contrariwise the holy Ghost teacheth vs to pray against pouertie, as being in it selfe so farre from a state of perfection, that it is euill, and both a cause and fruite of sinne: so the wise *Agur* prayeth, *Giue me not* (saith he) *pouertie, lest I bee poore, and steale, and take the name of my God in vaine.* And so farre is he from inioyning this wilfull pouertie, that he commandeth vs to labour and take paines in our lawfull callings that we may haue sufficient, not onely to relieue our own wants, but also that we may be able to relieue the necessities of other men.

Luk. 16. 9.

1. Tim. 6. 17. 18.

Apostolus hic in diuitijs cupiditatem reprehendit, non facultatem. Aug. de ciuit. Dei lib. 1. cap. 9.

Pro. 30. 8. 9.

Eph. 4. 28.

2. Thes. 3. 8. 12.

§. *Sect.* 8. *Why riches are called the mammon of iniquity.*

But they obiect, that our Sauiour Christ and his Apostle calleth riches the mammon of iniquitie, thornes, which choke

choke the good ſeed of the word, and ſnares to intangle and drowne vs in perdition. To which I anſwere, that our Sauiour in calling them ſo, aimeth not at riches as they are in their owne nature, the gifts and bleſſings of God, nor as they are poſſeſſed and vſed by the faithfull to good purpoſes; but as they are abuſed by wicked worldlings vnto ſinne, either by their vnlawfull getting of them, or as in their poſſeſſion they are puffed vp with pride, or truſt in them more then in God himſelfe; or finally as they commonly abuſe them, as their inſtruments, to accompliſh and bring to paſſe their wicked deſignes. And to this purpoſe one ſaith, *that there is neither holines in powertie, or fault in riches; but as luxuriouſnes infameth and diſcrediteth wealth, ſo holineſſe commendeth powertie.* And elſewhere he ſaith, *that riches are very good to them that know how to vſe them, but to him that knoweth it not, they doe indeed become euill. He hath diſtributed and giuen to the poore,* (ſaith the Pſalmiſt) *his righteouſneſſe remaineth for euer. What therefore is better then of thy riches to giue to the poore, by which God becommeth thy debter, in a certaine kinde of godly vſurie.* It is not therefore riches themſelues, but their ſinfull abuſe, which Chriſt condemneth of iniquitie & euill; neither doe they make a man better or worſe, but as they are vſed. For as one ſaith, *There are ſome rich whoſe wealth doth not lift them vp in pride, but exalt them by the workes of mercie; and there are ſome who abounding in worldly wealth, doe not ſeeke after the true riches which are of God; neither yet are in loue with their eternall countrie, becauſe they thinke it ſufficient for them to be ſupported with theſe temporall things. And therefore it is not wealth that is in fault, but the corrupt affection. For all things that God created are good; but he that abuſeth his goods, vnhaneth himſelfe like the glutton, who through greedineſſe killeth himſelfe with that foode, wherewith his life ſhould be preſerued. Poore Lazarus attained vnto euerlaſting reſt, and the rich Glutton was tormented, but yet it was rich Abraham which did hold poore Lazarus in his boſome, &c. Again, there are others who are deſtitute of earthly riches, and yet are puffed vp in pride in their owne conceit; theſe men wealth doth not lift aloft to make oſtentation of their power, and yet the wic-*

Luk. 16.9. Mat. 13.22. 1. Tim. 6.9.

Ambroſius Luc. 17.

Pſal. 112.9.

Crimen non eſt in rebus, ſed in vſu agentis. Bernard. Greg. moral. lib. 9. cap. 28.

Lazarus pauper fuit, Abraham in cuius ſinum leuatus eſt diues fuit. Aug. in Pſal. 9. Ser. 1. tom. 10.

kednesse of their disposition doth place them in the number of reprobate rich men. Whomsoeuer therefore the loue of life eternall doth not humble, the Scripture accounteth him in the number of the wicked rich; because when God shall come to iudgement there will be no difference, whether wee are puffed vp with our goods, or with our dispositions and affections. But being well vsed they
Eccles.13.25. cease to be in respect of our vse of this indifferent nature, and become truly good vnto vs. For as the sonne of *Syrach* saith, *Riches are good vnto him that hath no sinne in his conscience, and ponertie is euill in the mouth of the vngodly.* And the Heathen man could say, that howsoeuer riches are blind if they
Plato. haue not the eye of prudence to illuminate them, yet they see acutely when they follow wisedome.

§. *Sect.9.* *In what sense the Apostles are said to haue forsaken all.* Mat.19.27. Luk.18.28. Phil.3.7.8. Secondly, they obiect that a Christian man is to follow the example of Christs Disciples who forsooke all, and followed Christ. I answere, that the Apostles were said to haue left all, first in regard of their estimation, when in compatison of Christ and his benefits they lightly esteemed them, and (as the Apostle *Paul* professeth) reputed them no better then dung. Secondly, in regard of their hearts and affections, when as they did not adhere vnto them as before time, but contemned them as base in respect of Gods spirituall graces, and heauenly treasures. Thirdly, in respect of their disposition, resolution, and readinesse to leaue all, rather then they would denie Christ and the profession of the Gospell. In which respects our Sauiour likewise requireth that we should forsake, yea hate, our father, mother, wife, and
Luk.14.26. children, yea that wee should denie our selues, and hate our owne liues: not that he would haue vs to doe thus absolutely, for that were to sinne against Gods commandements, but comparatiuely rather then wee should denie Christ and the profession of his Gospell, when both the loue of these earthly things and our loue towards them, will not stand together. And in the same sense our Sauiour requireth that wee should forsake our riches: for the Apostles themselues who are said to haue forsaken all, did notwithstanding after this reraine their goods in their possession; howsoeuer in regard of their extraordinarie calling whereby they were tied to

goe

goe out of their Countrie ouer all the world to preach the Gospell, they had not the daily vse and comfort of them. For after that *Leuie* is said to haue left al, and to haue followed Christ; in the next words he is also said, to haue made Christ, and many with him, a great feast at his owne house, the which he could not haue done, if he had forsaken all, in respect of right and possession, but onely in the former respects. And *Peter* also who saith, that he had forsaken all, retained still his house at Capernaum, with other necessaries and prouision, as were fit to giue vnto Christ intertainment. And so likewise, he had his nets and boates, and other necessaries for his fishing, euen after the resurrection of Christ, as *Iohn* recordeth. And therefore of necessitie, their leauing and forsaking of all, must be vnderstood, not absolutely and actually, but comparatiuely in respect of their estimation, affection and resolution of putting it in practise, when as they should be called thereunto of God. In which regard, we also are bound to forsake all, not only in disposition but in act; first, in case of Christian apologie and profession of Gods true religion, when we are by persecutors put to our choice, either to leaue our riches, or to leaue Christ and his truth. In which respect also wee are to leaue our liues, as our Sauiour himselfe in many places requireth. Secondly, when it concerneth the generall good of the Church: for the common and publicke good is to be preferred before our owne priuate and particular. And lastly, when as in time of grieuous persecution, the necessitie of many of our brethren is great, and cannot be supplied by any other meanes, then by selling away of our possessions, that the money may bee imploied to the common vse, as was the case of the primitiue Church in the Apostles times.

Luk.5.28.29.

Mat.19.27.& 4.20. 22. & 8.14.

Ioh.21.3.

Matth.10.

Luk.14.

Mark.8.

Act.2.& cap.5.

Fourthly, they obiect the saying of our Sauiour Christ to the young man: *If thou wilt be perfect, goe sell that thou hast, and giue it to the poore, &c.* I answer, that this was but a particular triall which our Sauiour tooke of this young iusticiarie, who bragged that hee had obserued and kept the whole law of God; whereby our Sauiour shewed him how farre he was off from that perfection of righteousnes which God therein

§. *Sect.* 10. *The saying of Christ to the yong man expounded.*

Mat.19.21.

therein requireth, in that he had not profited thus farre, as to preferre God in his loue and affection before his riches, but would rather leaue Christ, then leaue them, if he must needs forsake one of both. That so being admonished of his owne imperfections and wants, he might flee out of himselfe, and abandoning his owne righteousnesse, he might rest himselfe wholly vpon Christ and his righteousnesse, for his iustification & saluation. Finally, they obiect the saying of our Sauior, that it is easier for a camel to goe through the eie of an needle, then for a rich man to be saued. But the answere is easie; for our Sauiour speaketh not of the possession of riches, but of their abuse, when as rich men trust more in them, then in God. For so he expoundeth himselfe vnto his disciples; *Children, how hard is it for them that trust in riches, to enter into the Kingdome of God?*

Mat 19.24.

Mark.10.24.

Chap. IIII.

Of the manifold cautions and conditions which are required to the right and lawfull vse of riches.

§. *Sect.* 1. *That we must not ouervalue riches in our iudgements aboue their worth.*

AND thus haue I shewed that riches in themselues are not to bee reiected and contemned, as being the gifts and blessings of God, which being well vsed, may be helpes and furtherances vnto the performance of many Christian duties. In the next place we are to consider of those manifold cautions and conditions which are required vnto this lawfull vse, whereby they are made truly good vnto vs; and these are of three sorts: for either they respect the acquisition and getting of riches, or their possession, or finally their administration, bestowing, and imploiment. And first, in respect of their acquisition and getting, it is required that it bee christian, iust and honest. In which regard wee must not who professe by our religion, that wee haue better hopes, giue our selues vp wholly to the scraping and raking of wealth together, suffering our thoughts, our words and actions

actions to be altogether spent about this subiect, as being the maine end at which we aime. But considering that they are not good absolutely, nor in any high degree of excellencie and perfection, but of a meane and indifferent nature; we must giue them their due place, and neither in our iudgement esteeme them, nor in our affection loue them, nor in our practise seeke them aboue their deserts, or before Gods spirituall graces and heauenly excellencies. But as wee are Phil.3.7.8.
in our iudgements, when they come in comparison with these, to despise and contemne them, and in our affections to loath them, esteeming them no better then drosse and dung, in respect of Christ and his benefits; so neither are we in our acquisition and seeking of them, to giue vnto them the first place, but according as our Sauiour commandeth, wee must *first seeke the Kingdome of God and his righteousnesse*, and then Mat.6.33.
without any great care of our owne, God will also minister these things vnto vs. And if this bee not obserued, riches which are in their owne nature good, doe degenerate and become euill: for as a slaue is of good vse whilest he keepeth his owne place, and imploieth himselfe about his owne businesse, but becommeth intollerable, when hee presumeth to seate himselfe aboue the King, and taketh vpon him to rule the Commonwealth: and as the seruant is to be well esteemed of his master, whilest in all humilitie he doth his dutie, but becommeth odious, when he takes vpon him, not onelie to rule him and the whole house, but as a riuall wooeth his mistresse, and withdraweth her heart and affection from her husband; so riches are good, whilest they hold the inferior places of slaues and vnderlings, and be at the owners command, to performe all good duties: but when they presume to seate themselues in the roiall throne of God, the heart of man, which hee hath appropriated to his owne vse, if they take vpon them to rule their owners, and to make them to become their drudges: if being in comparison, of a base and contemptible condition, they exalt themselues in our estimation aboue heauen and heauenly things; and begin to wooe our hearts from God, and our husband Iesus Christ; then they degenerating from their owne nature and condition,

are

are to be despised, and with iust contempt, to bee trodden and stamped vnder foot.

§. *Sect.* 2. *Riches must not be immoderately affected and desired.*

Secondly, in gathering of riches wee must vse moderation, both in regard of our affections, and also in respect of the quantity of the riches themselues. In respect of our affection in seeking, wee must first auoid that purposed resolution of worldly men, of becomming rich. For vpon this will follow a desire of vsing vnlawfull meanes, when as lawfull are wanting; and so whilest we get wealth, wee shall lose our soules, and lie open to all Satans snares of tentations, when they are couered with the alluring bait of profit. And this the Apostle plainely affirmeth: 1. Tim. 6. 9. 10. *They* (saith he) *that will be rich, fall into tentations and snares, and into many foolish and noisome lusts, which drowne men in perdition and destruction. For the desire of money, is the roote of all euill, which while some lusted after, they erred from the faith, and pearced themselues thorow with many sorrowes.* There must therfore be in our wil & desire, a Christian moderation and indifferencie, whereby we wish to attaine vnto riches, if God grant lawfull meanes, and can be content to be without them, if these honest and iust meanes be wanting. Secondly, as our desires must be moderate, so also our hast in compassing them, being content to stay our time, and to waite the Lords leisure, till hee blesseth our labours with fruitfull increase; for otherwise, if as soone as Satan hath set out a bootie, we presently goe a forraging, and runne vpon it without feare of any danger, we shal suddenly fall into his ambushments, and by our hastie pursuit of our pray, make our soules a pray to this destroying enemie. And of this the Wise man forewarneth vs, that wee may auoid these stratagems of the diuell: *He that* (saith he) *maketh hast to bee rich shall not be innocent.* Pro. 28. 20. 22. And a little after: *A man with a wicked eie hasteth to riches, and knoweth not that pouertie shall come vpon him.* Pro. 20. 21. And in another place: *An heritage hastily gotten at the beginning, the end thereof shall not be blessed.* Of this hast therefore let vs take heed, and before we sease vpon riches, let vs consider well of the meanes whereby they are to bee compassed, and seriously view them before wee swallow them, least Satan hath hid a hooke vnder this baite; and see-

ing riches are thornes let vs not ſuddenly catch hold of them, leſt they wound our hands, but take hold of them daintilie, and with great warineſſe. Thirdly, wee muſt ſeeke them with quiet and contented minds, and reſt ſatisfied with that proportion which God alotteth vnto vs; and not ſeeke after them, with an vnſatiable appetite, which the more it hath, the more it coueteth, like thoſe who are ſicke of the dropſie, who the more they drinke, the more they thirſt; or like the horſeleaches, the graue and hell, of which *Salomon* ſpeaketh, which crie, giue, giue, and are neuer ſatisfied. But of this I ſhall ſpeake more afterwards. Laſtly, we muſt affect the attaining of riches onely by ſuch meanes as are lawfull, and warranted in the booke of God; that is, we muſt ſeeke them in a lawfull calling, and by honeſt courſes, not at all coueting them, when as we cannot thus attaine vnto them. In the former reſpect it is required, that we liue in a lawfull calling, and therein that we get our riches, and not by playing, gaming, and ſuch like courſes, condemned by the lawes of God and men. Neither muſt we labour after wealth, by incroaching vpon other mens callings; for it is not lawfull for a miniſter to inrich himſelfe by following the calling of priuate men, no more then it is lawfull for them, to inrich themſelues by taking vpon them the calling of a miniſter. But euery man ought to abide in that vocation wherunto he is called of God, as the Apoſtle requireth. And for the other, we ought in this lawfull calling, to vſe onely lawfull meanes to attaine vnto wealth, expecting and waiting for Gods bleſſing vpon them, and not after the faſhion of the world, vſe thoſe which are wicked and vnlawful, when thoſe which are lawfull faile. As for example, wee muſt auoid violence, wrong, oppreſſion, extorſion, crueltie, as alſo all manner of fraude, deceit, and craftie courſes, whereby wee circumuent and endamage others, to inrich our ſelues. For as the ſonne of *Syrach* ſaith, *Riches are good to him that hath no ſinne in his conſcience, and the rich man is bleſſed which is found without blemiſh.* Whereas contrariwiſe, thoſe who ſeeke to compaſſe riches by euill courſes, what doe they els but flee from God, and ſeeke to haue their deſires ſatisfied by the diuell? What doe

Pro. 27. 20. 30. 15.

1. Cor. 7. 20.

Eccleſ. 13. 25. and 31. 8.

do they but by gaining a little earthly pelfe, hazard their own ſaluation, *& what wil it profit them to gaine the whole world and to loſe their owne ſoules?* as our Sauiour Chriſt ſpeaketh. To this purpoſe the Heathen Philoſopher ſpeaketh excellently: *A wiſe man* (ſaith he) *may haue great riches, being not wrongfully taken from any, neither defiled with ſtrange blood, gotten without iniurie, without any diſhoneſt courſes; of which there is as honeſt a paſſage and egreſſe, as they had an entrance, at which none groneth and repineth but the enuious and malicious: let them be ſifted and examined as much as you will, and they will proue honeſt. In which when as there are many things, which all could deſire to be their owne, there is nothing which any man can ſay it is his owne: ſuch an one will not reiect the benignitie of prouidence, and will neither glorie nor bluſh in his patrimonie gotten by honeſt meanes, &c. And as a wiſe man will not admit a peny ill gotten to come within his doores; ſo he will not refuſe and caſt out great riches, the gift of prouidence & the fruit of vertue. For why ſhould he enuie them a place? let them come and ſpare not, let them take vp a lodging with him: he will neither boaſt of them, nor hide them; for that were a ſigne of a mind ignorant how to vſe them, this of a mind baſe and fearefull, as though he hugged in his boſome a thing of great price. He will not (I ſay) caſt them out of doores. For then what ſhould he ſay, are you vnprofitable? or doe not I know how to vſe you? but as though he could go a iorney on foot, yet he had rather go in his coach; ſo if he can lawfully be rich, he will, and will haue wealth in his cuſtodie, but as a thing which is light and readie to flie away: neither will he ſuffer it to be troubleſome either to any other or himſelfe, but he will beſtow it, either to the good, or to thoſe whom he is in hope to make good.*

Mark.8.36.

Senec.de beata vita, cap.23.

§. Sect.3. Of the quantitie of riches which is to be deſired, that is, ſo much as is neceſſarie.

And thus much concerning the moderation of our affections in ſeeking riches: in the next place we are to conſider of the quantitie of our riches which is to be deſired and ſought after: in which regard riches are either neceſſary, ſufficient and plentifull, or abundant and ſuperfluous. The neceſſitie of riches either reſpecteth a mans nature or his ſtate: the neceſſitie of nature is, that a man haue things neceſſarie to ſuſtaine and preſerue nature, as food, apparell, lodging and ſuch like, with which a man muſt reſt contented if he haue

haue no more: according to the Apoſtles rule, *If wee haue food and rayment let vs therewith be content.* And theſe neceſ- 1.Tim.6.8.
ſaries euery man is bound to deſire and ſeeke after, both that 1.Theſ.4.12.
nothing be lacking vnto him for the preſeruation of his life, 2.Cor.12.13.
and alſo that he be not chargeable vnto others. The neceſſi-
tie of ſtate, place or calling, either reſpecteth himſelfe or o-
thers. Vnto the former is required that a man haue not only
things fit to ſuſtaine nature, but to maintaine him according
to his place and calling; in which a greater or leſſe proportio-
on is neceſſarie, according to the dignitie or meaneneſſe of a
mans qualitie or condition. And thus a noble man hath
need of a large allowance to maintaine him according to his
nobilitie, and a King more, to maintaine his royaltie: and
thus beſides neceſſaries belonging to nature, ſcholars & ſtu-
dents haue need of bookes, and artizans of tooles. In reſpect
alſo of others, riches are neceſſarie either to maintaine thoſe
which are committed to a mans charge, or others who are
not vnder his gouernement: for the former, the father is
bound to maintaine, not only himſelfe, but alſo his children,
the maſter his familie, the Magiſtrate his officers; of which
a man ought to haue as great a care to prouide them neceſſa-
ries according to their ſeuerall conditions as himſelfe; and
therefore is bound in conſcience to deſire and ſeeke after the
meanes, whereby he may be enabled hereunto. For as the A-
poſtle ſaith, *If there be any that prouideth not for his owne, and* 1.Tim.5.8.
namely for them of his houſhold, he denieth the faith, and is worſe
then an Infidell. And this care was in *Iacob*, where he ſaith to
Laban, When ſhall I trauaile for mine owne houſe alſo? and in the Gen.30.30.
good huſwife deſcribed in the Prouerbs, who was diligent
to prouide neceſſaries not only for her husband and children, Pro.31.15.21.
but alſo for all the reſt of her family: yea this care was in our
Sauiour Chriſt himſelfe, who had a purſe to keepe the mo-
ney which was fit for the common ſtore, both for himſelfe,
his diſciples, and the poore; which as one obſerueth, was
not a peny-pouch, but a bag ſo bigge that it needed a bearer.
And this prouiſion of neceſſaries ought not onely to be for Ioh.13.29. &
the time preſent, but alſo for the time to come: for the lear- 12.6.
ning of which leſſon the ſluggard is ſent to the Piſmire to
learne

do they but by gaining a little earthly pelfe, hazard their own ſaluation, *& what wil it profit them to gaine the whole world and to loſe their owne ſoules?* as our Sauiour Chriſt ſpeaketh. To this purpoſe the Heathen Philoſopher ſpeaketh excellently: *A wiſe man* (ſaith he) *may haue great riches, being not wrongfully taken from any, neither defiled with ſtrange blood, gotten without iniurie, without any diſhoneſt courſes; of which there is as honeſt a paſſage and egreſſe, as they had an entrance, at which none groneth and repineth but the enuious and malicious: let them be ſifted and examined as much as you will, and they will proue honeſt. In which when as there are many things, which all could deſire to be their owne, there is nothing which any man can ſay it is his owne: ſuch an one will not reiect the benignitie of prouidence, and will neither glorie nor bluſh in his patrimonie gotten by honeſt meanes, &c. And as a wiſe man will not admit a peny ill gotten to come within his doores; ſo he will not refuſe and caſt out great riches, the gift of prouidence & the fruit of vertue. For why ſhould he enuie them a place? let them come and ſpare not, let them take vp a lodging with him: he will neither boaſt of them, nor hide them; for that were a ſigne of a mind ignorant how to vſe them, this of a mind baſe and fearefull, as though he hugged in his boſome a thing of great price. He will not (I ſay) caſt them out of doores. For then what ſhould he ſay, are you vnprofitable? or doe not I know how to vſe you? but as though he could go a iorney on foot, yet he had rather go in his coach; ſo if he can lawfully be rich, he will, and will haue wealth in his cuſtodie, but as a thing which is light and readie to flie away: neither will he ſuffer it to be troubleſome either to any other or himſelfe, but he will beſtow it, either to the good, or to thoſe whom he is in hope to make good.*

Mark.8.36.

Senec.de beata vita, cap.23.

§. *Sect.3.*

Of the quantitie of riches which is to be deſired, that is, ſo much as is neceſſarie.

And thus much concerning the moderation of our affections in ſeeking riches: in the next place we are to conſider of the quantitie of our riches which is to be deſired and ſought after: in which regard riches are either neceſſary, ſufficient and plentifull, or abundant and ſuperfluous. The neceſſitie of riches either reſpecteth a mans nature or his ſtate: the neceſſitie of nature is, that a man haue things neceſſarie to ſuſtaine and preſerue nature, as food, apparell, lodging and ſuch like, with which a man muſt reſt contented if he haue

haue no more: according to the Apoſtles rule, *If wee haue food and rayment let vs therewith be content.* And theſe neceſ- 1.Tim.6.8.
ſaries euery man is bound to deſire and ſeeke after, both that 1.Theſ.4.12.
nothing be lacking vnto him for the preſeruation of his life, 2.Cor.12.13.
and alſo that he be not chargeable vnto others. The neceſſi-
tie of ſtate, place or calling, either reſpecteth himſelfe or o-
thers. Vnto the former is required that a man haue not only
things fit to ſuſtaine nature, but to maintaine him according
to his place and calling; in which a greater or leſſe proporti-
on is neceſſarie, according to the dignitie or meaneneſſe of a
mans qualitie or condition. And thus a noble man hath
need of a large allowance to maintaine him according to his
nobilitie, and a King more, to maintaine his royaltie: and
thus beſides neceſſaries belonging to nature, ſcholars & ſtu-
dents haue need of bookes, and artizans of tooles. In reſpect
alſo of others, riches are neceſſarie either to maintaine thoſe
which are committed to a mans charge, or others who are
not vnder his gouernement: for the former, the father is
bound to maintaine, not only himſelfe, but alſo his children,
the maſter his familie, the Magiſtrate his officers; of which
a man ought to haue as great a care to prouide them neceſſa-
ries according to their ſeuerall conditions as himſelfe; and
therefore is bound in conſcience to deſire and ſeeke after the
meanes, whereby he may be enabled hereunto. For as the A-
poſtle ſaith, *If there be any that prouideth not for his owne, and* 1.Tim.5.8.
namely for them of his houſhold, he denieth the faith, and is worſe
then an Infidell. And this care was in *Iacob*, where he ſaith to
Laban, When ſhall I trauaile for mine owne houſe alſo? and in the Gen.30.30.
good huſwife deſcribed in the Prouerbs, who was diligent
to prouide neceſſaries not only for her husband and children, Pro.31.15.21.
but alſo for all the reſt of her family: yea this care was in our
Sauiour Chriſt himſelfe, who had a purſe to keepe the mo-
ney which was fit for the common ſtore, both for himſelfe,
his diſciples, and the poore; which as one obſerueth, was
not a peny-pouch, but a bag ſo bigge that it needed a bearer.
And this prouiſion of neceſſaries ought not onely to be for Ioh.13.29. &
the time preſent, but alſo for the time to come: for the lear- 12.6.
ning of which leſſon the ſluggard is ſent to the Piſmire to
learne

Pro.6.6. and 10.5. to learne prouidence, ſeeing ſhee in the ſummer prouideth food for winter; which who taketh out and practiſeth, is called *the ſonne of wiſdome.* Neither ought a man thus to prouide for his charge, that they may haue comfortable maintenance whileſt he liueth, but alſo that they may haue a competencie for their reliefe after he is dead: and thus a good maſter prouideth for his faithfull ſeruants, who haue ſpent their chiefe ſtrength in his ſeruice, but eſpecially parents for their children: for ſo the Apoſtle ſaith, that *children are not bound to lay vp for their fathers, but the fathers for the children.* And *Salomon* ſaith, that *the good man ſhall giue inheritance to his childrens children.* In reſpect alſo of others who are not vnder our charge riches are neceſſary, and that both for publike and priuate vſes: publike, as when we contribute to all good vſes, which either reſpect the Church or the Commonwealth: to which purpoſes we are to extend our helping hand, not only out of our ſuperfluities, but out of our neceſſities, pinching both backe and belly to performe theſe publike ſeruices: priuate, as when out of that portion which God hath allotted vs, we be readie according to our abilitie to relieue the poore who ſtand in need of our helpe.

2.Cor.12.14. Pro.13.22.

§. *Sect.* 4. *That it is lawfull to deſire ſufficient plenty.*

The ſecond degree or meaſure of riches, is to haue not only things neceſſarie, but alſo to haue ſome ſufficiencie and reaſonable plentie of them; ſo as a man may haue not onely wherewith to hold life and ſoule together, and to prouide in ſome poore and ſlender manner for his charge and familie, but alſo ſuch ſtore, as that together with them that depend vpon him, he may liue comfortablie and cheerefully in his vocation. And not only ſo, but alſo may be inabled thereby, to be liberally helpefull and beneficiall vnto others, and to aduance their good, whether it be priuate or publike. Priuate, as by plentifull relieuing the poore, and doing the workes of mercie with a bountifull hand. Publike, when as we haue riches which we imploy for the good of the church, in maintaining the Miniſterie, and ſetting forward all means of Gods ſeruice; and for the good of the common wealth, when as we haue wherewith to pay tribute, ſcot and lot, and to performe ſuch publike ſeruices as tend to the common good.

2.Cor.9.6. 8.11.

good. And in this degree alſo riches may lawfully be deſired and ſought: firſt, becauſe the holy Ghoſt doth account this plentifull eſtate in it ſelfe more happie, then that of want, whereas it is ſaid by Chriſt himſelfe; that it is a bleſſed thing to giue, rather then to receiue: and whereas God promiſeth it as a bleſſing to his people, that they ſhould lend vnto many, but not borrow of any. Secondly, becauſe we are taught by the example of *Agur* to pray for this ſufficiencie and conuenient plentie. And laſtly, becauſe God requireth of vs that we be ready to performe thoſe good duties both publike and priuate vnto others: as namely, that we muſt not only drinke of the water of our owne ceſterne our ſelues, but alſo *muſt let our fountaines flow forth, and our riuers of waters muſt run into the ſtreets*; and not only labour to ſuſtaine our ſelues and familie, but alſo *that we may giue vnto him that needeth*. Vnto which we might adde all thoſe commandements inioyning, and exhortations incouraging vs to giue vnto the poore, and to do the workes of mercie to thoſe who need our helpe; as alſo to giue tribute to the Prince, and maintenance to thoſe who labour in the worke of the miniſtery: all which manifeſtly proue the lawfulnes of deſiring and ſeeking this ſufficiencie of riches and conuenient plenty, ſo it be with moderation and with obſeruance of the former cautions; for where any duty is commanded, there alſo the meanes whereby we are inabled to performe it, are inioyned ſo farre forth as we can compaſſe them by lawful meanes. Vnto which we might alſo adde, that the Lord in his infinite bounty and goodnes, hath not only created ſuch plentifull ſtore of theſe his creatures, as are ſufficient for neceſſitie, but alſo for honeſt comfort and delight, and hath in many places promiſed this ſtore and plentie to thoſe that feare and ſerue him.

Act.20.35. Deut.28.12. Pro.30.8. Pro.5.15.16. Eph.4.28. Leuit.26.5. Deut.28.2.3. 4.11. | 30.9.

The third degree of riches is abundance and ſuperfluitie, whē a man hath more thē is fit for his place & calling, or thē he can or wil imploy to any good vſes. Now the queſtiō here is, whether it be lawful for a Chriſtian man to deſire & ſeeke after this abundance and ſuperfluitie? For anſwering whereof we are to know, that this deſire and ſeeking of abundance is to be condemned as vnlawful, not ſimplie and abſolutely in it

§. *Sect.* 5. *Whether it be lawfull to deſire abundance of riches.*

2.Cor.9.6.7.9. selfe; for if we could desire and seeke abundance of riches, which are in themselues good, by good and lawfull meanes in a moderate manner, in respect of our affection, and vnto good ends, namely, that according to our proportion of riches we might abundantly glorifie God, and disperse that which we thus gather vnto the poore, and were made thereby more thankfull vnto God, according to the measure of his gifts, and more humble because we are more indebted vnto him, I do not see how this desire should be vnlawfull; for if we may lawfully vse this abundance when God bestoweth it, it cannot be that it is simplie and absolutely vnlawful to desire that which we may lawfully vse. But yet this desire of abundance by accident and by reason of our corruption, is euill and vnlawfull; because they who desire abundance doe immoderatly desire it, and oftentimes vse euill meanes in seeking to compasse it. Secondly, because in respect of our corruption wee cannot propound purely those ends of doing good, but desire and seeke it for selfe-loue, and for our owne vse. Thirdly, because we desire more then we can, or will imploy to good vses, neither is the fault in the quantitie of our riches, but in our inordinate desires, and vniust detention of them from good vses: for if we had such an euer springing fountaine of wealth that could neuer be drawne drie, there were no hurt in it, if wee would retaine thereof onely so much as might suffice vs, and serue for our owne necessarie and lawfull vse, letting all our superfluitie run abroad the countrie for the reliefe of others, and for the refreshing of such poore afflicted soules as are dried vp with griefe and pouertie. For so although we should haue alwaies abundance, yet should we neuer haue superfluitie, because we haue no more then we well vse. Fourthly, because desiring and seeking abundance, we do accordingly take paines in vsing the meanes, whereby we may attaine vnto our desires; and consequently our thoughts and labors being of no large extent, are wholly taken vp in these earthly imployments, so as in the meane time we neither desire nor seek as we ought things of far greater excellēcie, as Gods spiritual graces, and the eternall ioyes of his kingdome. And lastly, in respect of

our

our corruption this abundance of riches and wealth is the foundation and ground of many dangerous tentations; whereby Satan choketh in vs the ſeed of Gods word, weaneth vs from the loue of heauen and heauenly things, puffeth vs vp with pride, and maketh vs forgetfull of God, and of all duties which we owe vnto him. So that like as our bodies, when they exceſſiuely abound with any humour, though it be neuer ſo good in it ſelfe, they are thereby caſt into deſperate diſeaſes, if it bee not purged and abated; ſo it fareth with vs in reſpect of our ſtates, for when they abound with ſuperfluitie of theſe good things which are earthly and temporall, and are not abated by imploying them to good vſes, they make our ſoules dangerouſly ſick in ſinne, and betray them to bee ouercome by the tentations of the diuell. And therefore as the diſcreet Merchant, though his wares be neuer ſo good, fitteth his burthen to his ſhip, not ouerloading it with more then it can well carrie, for feare leſt all ſhould ſinke; and if a ſtorme happen, is readie to lighten his ſhip, by caſting out a part of this alſo, that ſo the reſidue with himſelfe may eſcape the danger; ſo wee are to vſe the like wiſedome, and not ouerburthen our mindes and ſoules, with a greater loade of theſe earthly things, then they can well beare, but allow only vnto them a fit and competent proportion; and if Satan taking aduantage of our plentie, doe indanger vs with the ſtormes of his tentations, we are to eaſe our ſelues by giuing part of that, which otherwiſe we might well vſe, to the poore, to preſerue our ſoules from ſuffering ſhipwrack, and ſo ſhall we not only ſaue the reſt for our own vſe, but caſting our wares *vpon the face of theſe waters, we ſhall after many daies finde them*, with no ſmall aduantage. Eccleſ. 11. 1.

§. *Sect.* 6. *That it is vnlawfull for vs to deſire ſuperfluitie.*

And thus haue I ſhewed that howſoeuer abundance is good in it ſelfe, yet in many reſpects the deſire thereof is hurtfull vnto vs. The which may further appeare by theſe reaſons. First, becauſe riches are not abſolutely good, but in reſpect of the end, or vſe, for which they are deſired and poſſeſſed, according to which end they are to be meaſured and proportioned; for thoſe things which are good in reſpect of their end, are to be meaſured according to this end. As for

example, the end of our desiring riches is, that by their vse, wee may glorifie God, haue sufficient maintenance for our selues, and be able to relieue others, and consequently our desires are only so farre lawfull as they are measured and fitted to these ends; for in all those things whose goodnesse consisteth in a due measure and proportion, either the increase or diminution of this measure must needes be euill. And therefore to desire more riches then wee either can or will vse to Gods glorie, for our owne maintenance, or the relieue of others, must needs be euill and vnlawfull, because our desires exceed the measure of those ends, for which only riches are good.

§. *Sect.* 7. *Desire of superfluitie a signe of diffidence and distrust in God.*

Secondly, this desire of abundance, not thus to vse it, but to hold it in our own possession, and to make our selues rich, is a notable signe of diffidence and distrust in Gods promises and prouidence, which maketh men think that they haue neuer sufficient for their maintenance, and for the preuenting of all casualties and dangers of losse, which may befall them, although they haue alreadie one foote in the graue. Thirdly, abundance immoderately affected and accordingly obtained and possessed, is a notable meanes to puffe men vp with pride, to make them to forget God, to insult ouer their brethren, as wee may see in many euen in our daies, who hauing nothing in themselues worth regard, but being miserably poore in all vertue, wisedome, and goodnesse, are yet exceeding proud of their riches, and insult ouer all who are inferiour vnto them in wealth, though they bee neuer so much superiour in all graces and good parts. And this was the cause why the Lord did forbid euen Kings themselues to gather much siluer and gold, lest their hearts being puffed vp with pride, they should be turned away from God. Now if Kings whose royaltie is so great, and whose imployments so manifold, both for maintenance of their estate, and for defence of themselues and their countrie, might not seeke excessiue riches, and superfluous abundance; how much more vnlawfull is it in subiects and inferiour persons, who haue no such vse of it?

Deut. 17. 17.

§. *Sect.* 8. *We may not*

Fourthly, that which wee may not pray for, that wee may

not

not desire and seeke, but wee may not pray for this abundance, hauing no promise of it in the Scriptures, whereupon we may ground our faith. Yea rather wee are taught to pray against it, according to the example of wise *Agur*; *Giue me not riches, lest I be full and denie thee, and say, who is the Lord:* and our Sauiour Christ hath taught vs to pray, not for abundance and superfluitie, but for our daily bread, that is, such necessaries and conuenient store, as may comfortably sustaine our liues; and also that we should not be led into tentation: now in respect of our corruption this abundance is a notable tentation and snare of the diuell, whereby he draweth vs from the loue of God, and fastneth our hearts vnto the earth, besides innumerable other euils, which thereby he worketh in vs; and therefore we who desire to be deliuered from tentations, are not wilfully and desirously to runne into them. Lastly, this desire and seeking of abundance for our owne vse is iniurious and hurtful to our brethren and neighbours; for seeing these earthly things are circumscribed, and but of a finite nature; therefore it must needs follow, that the more that some abound with them, the more others want. And nothing can be more vniust and vnequall then to deprive others of necessaries, to the end that wee may loade our selues with superfluities; but much more iniurious are they vnto themselues, in that they vnmeasurably seeke these good talents of God, and hide them in a napkin, neuer imploying them to the aduancement of Gods glorie, nor the good of their brethren; seeing they doe hereby but increase their reckoning, and (because they can yeeld no better account) their condemnation at the day of Gods appearing. As therefore the flye when she doth but touch and taste the honey receiueth no hurt, but is thereby fed and nourished; but if she doe ouer greedily runne into it, is intangled and perisheth: so if wee moderately affect a competencie and sufficiencie of earthly riches, they tend to our good and preseruation; but if with too much eagerues wee wallow in abundance and superfluitie, in stead of receiuing any good we intangle our selues, and hasten our destruction.

pray for abundance, and therefore not desire it. Pro. 30. 8. 9.

§. Sect. 9.

And thus much for the lawfull vse of riches, in respect of our

Of the right vse of riches is re-

gard of their possession. And that we must returne the praise of them vnto God.

our desiring and seeking of them. Now wee are to proceed to their lawfull vse in respect of their possession, vnto which is required, first, that hauing receiued these blessings from God, we doe attribute the praise and thanksgiuing vnto him alone, acknowledging whatsoeuer the meanes haue been, that he is the chiefe and principall cause of all those benefits which wee enioy, and that wee haue receiued them from him without any our deserts, of his free grace and vndeserued goodnesse. *For except the Lord doe build the house, they labour in vaine that build it.* Yea *in vaine it is for vs to rise early, and to lie downe late, and to eate the bread of sorrow,* for the compassing of these earthly things; seeing notwithstanding all this paines, if Gods blessing bee not added, wee may end our daies in want and beggerie. Let vs acknowledge him the soueraigne Lord of all, for *the earth is his, and all that therein is,* and hauing nothing to returne for all the benefits which we hold of him, let vs at least pay the tribute of praise and thanksgiuing, and expresse our thankfulnes in all holie obedience to his will. And this is that which God requireth of his people; *When* (saith he) *thou hast eaten and filled thy self, then shalt thou blesse the Lord thy God, for the good land which he hath giuen thee.* Whereas contrariwise if wee forget the author of our good, and as the Prophet speaketh, *sacrifice to our owne nets, and burne incense to our yarne,* ascribing the praise of that we haue, to our owne wisedome, industrie and labour, or else to any other inferiour meanes and secondarie causes, we shall robbe God of his glorie, and prouoking his wrath against vs, shall moue him in displeasure, either to strip vs of his benefits, or to leaue them vnto vs for our further iudgement and condemnation. And of this sinne the Lord forewarneth his people: *Beware* (saith he) *lest thou say in thy heart, my power and the strength of mine owne hand, hath prepared me this abundance. But remember the Lord thy God; for it is he that giueth thee power to get substance,* &c.

Psal. 127. 1, 2.

Psal. 24. 1.

Deut. 8. 10.

Habac. 1. 16.

Hos. 2. 8, 9.

§. Sect. 10. That we sanctifie them vnto our vse by the word & prayer:

Secondly, being made partakers of these blessings, let vs labour to sanctifie them to our vse by the word and prayer, as the Apostle requireth. Of which I haue already spoken, intreating generally of the vse of earthly things; and therefore

fore to auoid prolixitie, I referre the reader to that place. Thirdly, to the lawfull possession of riches, is required that we doe not set our hearts and affections vpon them; but reserue them chiefly and principally for God and heauenlie things; vsing these earthly riches as though wee vsed them not; and being contented to retaine them, (as the pilgrime doth his staffe) so long as they further vs in our heauenlie iourney, but despising and reiecting them, when they become hindrances and impediments. And this counsell the Psalmist giueth vs; *If riches* (saith hee) *increase, set not your hearts vpon them*: that is, doe not dote vpon them with fondnes of loue, affecting them aboue their worth and desert, and preferring them before Gods heauenly and spiritual treasures; nor put any trust and confidence in them, as though they were sufficient for preseruation and protection, seeing they are not onely weake and impotent, but also inconstant and momentanie. And if wee onely giue them the keeping with this careless regard and intertaine them with such cold affections, they cannot hurt vs; for not the possession but the immoderate loue of them is condemned. To this purpose *Augustine* writing on these words; *If riches increase, set not your hearts on them*, saith thus, *He who hath not the riches, let him not conterously stroke them, he that hath them, let him not be proud of them: for the Psalmist saith not, see ye haue not riches, but doe not set your hearts on them. He doth not condemne riches, but the heart affected to them, because it is not willing to forsow them, but hordeth and hideth them.* And another writing vpon the twelfth of *Luke*, saith, *Not that the rich man is euer reprehended, because he tilled his grounds, and gathered his fruites into his barnes, but because he did place the confidence of his life vpon them, and distributed them not to the poore: for so he might haue receiued into eternall habitations.* On the other side, it is possible y^t a man may offend in setting his heart vpon riches who neuer had them in his possession, euen as hee may contemne them, that hath them in keeping. To which purpose one saith; *That maist sometime finde a rich man humble, who vseth his riches, but cannot his proude conuersation in God: and contrariwise, a beggar puffed vp with pride, or therefore only not proud,*

and that we doe not set our harts vpon them.

1. Cor. 7. 31.

Psal. 62. 10.

1. Tim. 6. 17.

Ille qui non habet, non amhiat, is qui habet, non superbiat. &c.

Aug. in Psal. 61

Beda in gloss. super Luc. 12.

Aug. in Psal. 131. tom. 8.

proud, because he hath nothing to be proud of, but yet seeking that which may swell him vp. Now God doth not regard the riches, but the desire and affection, and iudgeth him according to his concupiscence, whereby hee greedily gapeth after temporall things, and not according to his riches which he cannot compasse.

§. Sect. 11. That we must be contented with our estate, and bee willing to leaue our riches when God taketh them away.

And if we doe not thus set our hearts and affections vpon our riches, then will diuers others things follow thereupon, which also are required to the lawfull possession of them. As first, that we be contented with our estate, as being that portion which God alloteth vnto vs, & not repine against Gods prouidence, because wee haue not a larger allowance; for hee that doth not too much affect them, will not too much bewaile their absence, or bee discontent because hee hath not abundance of that which he doth not much regard; but as the Apostle saith, hauing food and raiment will therewith rest contented. So also hauing abundance of riches, if we doe not set our hearts vpon them, then will we bee content to leaue them, when as God the chiefe owner calleth againe for them; if wee lightly esteeme of them whilest we haue them, then will we but slightly mourne for them when they leaue vs, neither shall they take away any thing from vs but themselues, leauing contentment, ioy, and comfort, which we haue chiefly in God, behind them. And as we will not reiect them when we haue them, seeing they are the gifts of God, so when they take them to their wings and flee away, we will looke after them with a quiet mind, and a carelesse countenance. An example whereof we haue in *Iob*; who, because *hee reioyced not when his substance was great, and when his hand had gotten much*; therefore hee did not much grieue when they were taken away, but in his greatest losse praiseth the Lord. As also in *Paul*, who, *because he vsed this world as though he vsed it not*, and esteemed all the best things thereof but as dung and losse, in comparison of Christ and his benefits, therefore with ease hee tooke out that other lesson; *in whatsoeuer he was, therewith to be content*, I can (saith he) *be abased, and I can abound; euerie where and in all things I am instructed, both to be full and to be hungrie, and to abound, and to haue want.* Which who so practise

1. Tim. 6. 8.

Iob 31. 25. & cap. 1. 21.

1. Cor. 7. 31. Phil. 3. 7. 8.

Phil. 4. 11. 12.

their

their riches are not only lawfull vnto them, but also sweete and comfortable; seeing they securely inioy them without feare of losing them. To this purpose one saith, that if worldly riches be wanting, we must not seeke them by euill meanes; if they bee present, wee must reserue them by our good workes in heauen; neither should they, though they abound, lift vp a manly and Christian mind, nor breake and cast it downe when they goe way. Finally, if we doe not too much affect them, we will not glorie in them when we haue them, nor bee much ashamed when we want them, neither will they, if we esteeme them as vncertaine and momentany trifles, make vs to bee high minded, or to put our trust and confidence in them.

Diuitiæ seculares si desint, non per mala opera quærantur in mundo: si autem adsint, per bona opera seruentur in cœlo, &c. Aug. ad Bonifac. epist. 25. tom. 2. 1. Tim. 6. 17.

§. *Sect.* 12 *That we must carefully take heede lest our riches become Satans baites and snares.*

Finally, we lawfully possesse riches, when as wee keepe a vigilant watch ouer them, that they do not by our abuse degenerate from their owne nature, and become Satans baites to allure vs, nor his snares to intangle vs; nor his thornes to choake in vs the seed of Gods word, and to hinder the growth of Gods graces in vs; nor that cold water, wherewith hee quencheth in vs our zeale of godlinesse, and the good motions of Gods spirit. If then we would haue our riches in the possession good and lawfull, we must carefullie take heed that they doe not make vs turne backe, not slacken our pace in the way of righteousnesse which leadeth to life euerlasting, and that they be not tentations, which draw vs vnto sinne and rebellion against God, by too much affecting them, trusting in them, or being proud of them. But considering that they are part of that temporall wages which God freely giueth vs for our seruice, let this bountie make vs the more to loue our benefactour, and these rewards make vs more dutifull and obedient. And lastly, wee must not hold them in our possession, as being Lords and absolute owners of them; but as tenants at will, who haue them but at the pleasure of our great Land-lord, vnto whom we must giue an account of them at the day of iudgement; and so shall we not riotously misspend them vpon our owne lusts and pleasures, nor imploy them as instrumẽts to further vs in the course of sinne: but carefully vse them as Gods

Luk. 12. 2.

stewards

ſtewards for the glorie of our maſter, and for the good of our fellow-ſeruants, for whoſe ſake alſo wee haue receiued them.

§. *Sect.* 13. *Of the lawfull vſe of riches in reſpect of their diſpoſing and beſtowing.*

And ſo much concerning the lawfull poſſeſſion of riches. The laſt thing required to their lawfull vſe reſpecteth their adminiſtration and beſtowing; and this is, that they be beſtowed vpon good, iuſt and charitable vſes, the which either reſpect our ſelues, who poſſeſſe them, or other men to whom they ought to be communicated. The vſe which reſpecteth the owners themſelues is, that they imploy their riches to the good, preſeruation, defence and comfort, of themſelues, according to their perſon, eſtate and calling; and alſo of all others, who are committed to their charge and gouernment. And vnto this two things are required, firſt, parſimonie or thriftines, wherby we honeſtly ſpare our goods, and preſerue them frō being waſtfully and riotouſly conſumed. Secondly, frugalitie, wherby we honeſtly ſpend our well gotten goods ſoberly, and moderately vpon our owne good and neceſſarie vſes, for our profit and honeſt delight. The former the Wiſe man perſwadeth vs vnto in the ſeuen and twentith of the Prouerbs: *Be diligent to know the ſtate of thy flocke, and take heed to thy heards, &c.* The other in the words following: *The lambes are for thy clothing, and the goats are the price of the field; and let the milke of thy goates be ſufficient for thy food, and for the food of thy family.* So he ſaith elſewhere, that there is nothing *better then that a man ſhould reioyce in his affaires, becauſe that is his portion: and that it is good and comely to eate and to drink, and to take pleaſure of all a mans labour, wherein he trauelleth vnder the ſunne, &c. For this is the gift of God.* Here therefore two extreames are to be auoided; the firſt is ſordidous tenacitie, the other is lauiſh profuſion and waſtfulneſſe. The former vice, as it is hurtfull to all others, ſo eſpecially to him that is corrupted with it, ſeeing like a theefe he robbeth himſelf of the vſe of his own goods, and as well wanteth that he hath, as that he hath not; but of this I ſhall haue occaſion to ſpeake hereafter. The other is the immoderate waſting of a mans goods; when as he ſpends theſe bleſſings of God lauiſhly, and aboue his ability, wher-

Pro. 27. 23. 26. 27. Pro. 31.

Eccleſ. 3. 22. and 5. 17.

by

by he bringeth himſelfe to want and miſerie, or elſe luxuriouſly vpon carnall pleaſures, and all manner of voluptuouſneſſe, whereby he is made vnfit for Gods ſeruice, and readie for the perpetrating of any wickednes. Both which are carefully to be auoided, for as the one hath not, that he hath, ſo the other will not haue it long, vnleſſe he rake from others a new ſupplie by vnlawfull meanes; in which reſpect, as the ſordidous perſon is a thiefe becauſe he robbeth himſelfe; ſo the waſtfull ſpender is a thiefe, becauſe hee robbeth other men, and one while is gripingly couetous, that he may another while be profuſely waſtfull. The vſes wherein our wealth is lawfully imploied reſpecting others, are either publicke or priuate. Publicke, when as we beſtow it for the good of the Church and Common-wealth. The vſes which concerne the good of the Church, are, that we beſtow our riches for the maintenance of the meanes of Gods publicke ſeruice, as vpon thoſe who teach and inſtruct vs in the knowledge of Gods true religion; vpon the places of Gods worſhip, and all other neceſſaries belonging thereunto. And this God requireth, and incourageth vs to the performance thereof by his gracious promiſe. *Honour the Lord with thy riches, and with the firſt fruits of thine increaſe: ſo ſhall thy barnes be filled with abundance, and thy preſſes ſhall burſt with new wine.* An example whereof wee haue in the Iſraelits, who offered ſo bountifully towards the building of the Tabernacle and Temple, that they needed to bee reſtrained from bringing any more. So alſo our riches are lawfully vſed and imploied, when as they are beſtowed for the publicke good of the Common-wealth; as in the maintaining of the roiall eſtate of the King, by tributes and cuſtomes, in defending our Countrie in time of warre, in erecting of ſchooles and hoſpitals, and ſuch other publicke ſeruices, whereby the good of the Common-wealth is aduanced and furthered. To which purpoſes we ſhould ſpare, not only out of our ſuperfluities, but euen from our backes and bellies, when need requires; ſeeing the common good is to be preferred before our owne priuate, and our Countrie before our ſtates and liues, in that from it we haue had the meanes of our maintenance, yea our

Pro.3.9.10.

Exod.36.5.6. 1.Chron.29.9.

Mat.22.21.

Rom.13.6.7.

first

first breath, withall other worldly comforts.

§. Sect. 14. *Riches are well bestowed when with them we relieue the poore.*

Lastly, our goods and riches are lawfully vsed in respect of priuate persons, when as they are bestowed in relieuing the poore members of Iesus Christ. For to this vse we haue receiued them of God, that we should not misspend them in excesse, vanitie and riot; but that as Gods steward, we should imploy them to the honour of our master, and the good of our fellow-seruants. And this was figured vnto vs in the gathering of Manna, of which the Israelites hauing gathered some more, and some lesse, did afterwards measure it with an Omer, *and he that had gathered much, had nothing ouer, and he that had gathered little, had no lacke:* As the Apostle also applieth it. And this is the cause why the Lord would haue the poore amongst vs, who could (if it had so pleased him) haue made all rich, that as hereby he might exercise them in humilitie and patience, so also the rich in liberality and mercie, and accordingly might giue vnto either a crowne of glory at the day of iudgement. Of which reward they do not only depriue themselues, who neglect to make this vse of their riches, but also for neglecting the workes of mercie, and robbing their fellow-seruants of that portion which God hath allotted vnto them, endanger their bodies and soules to the eternall torments of hell fire. For (as one saith) *Christ condemneth the rich men in the twelfth and sixteenth of Luke, not because they got their riches by wicked meanes, or bestowed them vpon harlots, or to the prepetrating of murther or other wickednesse; but because they gaue themselues wholly ouer to pride and dolicacie, neglecting the reliefe of Christs poore members.*

Exod. 16. 17. 18.

2. Cor. 8. 14. 15. Pro. 31. 20.

Basil. orat. 14. de. diuit. et pauper.

Origen. in Ezech. 16. v. 45.

CHAP.

CHAP. V.

Of pleasures, lawfull, ciuill, and carnall, which are to be desired, and which to bee contemned and shunned.

AND thus much for the lawfull vse of riches. In the last place we are to adde something of pleasures, and to consider how farre forth they are to bee desired, as lawfull and commendable, whereby also we may more easilie discerne in what respects we are to eschew and contemne them. To which purpose we are to know, that pleasures are of three kinds: the first diuine and holy; the second naturall and ciuill, the third carnall and wicked. Diuine pleasure is, when as we delight in the Lord, and reioyce in the fruition of his gifts and graces in this life, and in our assurance of those heauenly ioyes in the life to come. And vnto this pleasure as being not onely lawfull, but religious, holy, and very commendable, we are in many places of the Scriptures exhorted. So the Apostle willeth him, *that reioyceth to reioyce in the Lord*. And in another place; *Reioyce in the Lord alway; againe, I say reioyce.* So as wee ought thus to reioyce, and to reioyce againe with a double ioy; yea, and not sometime alone, but alwaies: and as he saith elsewhere, *we must reioyce continually*: not onely when we abound in wordly prosperitie, but euen in affliction: for as the Apostle saith, *being iustified by faith, and hauing peace with God, we reioyce not only vnder the hope of the glory of God, but also in tribulation.* And thus *Dauid* comforted himself in the Lord, when as the people were readie to stone him: and the Apostles reioyced, because they were counted worthy to suffer rebuke for Christ: and *Paul* and *Silas* when they were sore whipped, and put into a cruell prison.

§. *Sect.* 1. *Of diuine pleasures.*

2. Cor. 10. 18. Phil. 4. 4. 1. Thes. 5. 16. Rom. 5. 1. 2. 3. 1. Sam. 30. 6. Act. 5. 41. Act. 16.

And this is that principall ioy and pleasure which euery Christian ought chiefly to affect and desire, as being most excellent, sweet and comfortable. Which, howsoeuer carnall

§. *Sect.* 2. *Diuine pleasures are much to be desired.*

nall men cannot relliſh, but thinke it tedious and loathſome; yet to thoſe that haue euer truly taſted of it, it is much more comfortable and delightfull then all worldly and wicked pleaſures. An example whereof wee haue in our Sauiour Christ, who accounted it meat and drinke to doe the will of his heauenly Father: and in his beloued Apoſtle, who profeſſeth, that he had no greater ioy then this, that thoſe whom he had begotten vnto God did walke in his truth. And holy Dauid calleth God his ioy, affirming that *he will be glad and reioyce in him and in his ſaluation, and mercie* which he extended to him. So that the ioy and pleaſure of a Chriſtian conuerted vnto God is not taken away, but onely changed, yea bettered in the change, as much as the Creator excelleth the creature, heauen, earth, and his ſpirituall graces and eternall excellencies, the momentanie and baſe trifles of the world. And therefore if our hearts were truly ſanctified, and we but a little inured to theſe heauenly ioyes and pleaſures, wee would but a little eſteeme the ſinfull pleaſures of the fleſh, which now because we are carnally minded we ſo much dote vpon.

Iohn 4.34.

Iohn epiſt.3. verſ.4.

Pſal.9.2.&13.5

Quia ergo omni homini conuerſo ad Deum mutatur delectatio, mutantur delitiæ; non enim ſubtrahuntur, ſed mutantur. Aug.in Pſalm. 74. enarrat.

§. Sect. 2.

Of naturall and ciuill pleaſures, and that they are in their own nature good, but in reſpect of vs of an indifferent nature, vntill they are vſed.

The ſecond kind of pleaſures are thoſe which are naturall and ciuill, when as we ioy and reioyce in the fruition of Gods temporall and earthly bleſſings and benefits: the which pleaſure is in it owne nature good, but yet not abſolutely and immutable; and in reſpect of the vſe of an indifferent nature, good to the good, who haue a right vſe of it, and euill to thoſe who abuſe it vnto ſinne. Concerning the former; Naturall pleaſures which conſiſt in meats, drinkes, apparel, houſes, muſicke, recreations, and in the fruition of other Gods comfortable bleſſings & benefits, are to thoſe that vſe them well lawfull, good and commendable. Firſt, becauſe they are the gifts of God which he hath purpoſely prouided for vs in the creation, and beſtoweth them vpon his ſeruants, as incouragements to moue them vnto more chearefull obedience. For as the Pſalmiſt ſaith, he hath not only *made bread to ſtrengthen mans heart, but alſo wine which maketh glad the heart of man, and oyle to make his face ſhine.* He hath prouided for his children not only things neceſſarie and profitable, but

Pſal.104.15.

also pleasant and comfortable, seruing for their honest delight; as appeareth in the varietie of colours, smelles, tastes, metals, stones, fruits, beasts and birds: the lawfull and delightfull vse whereof Gods children cannot refuse without contempt, or carelesse neglect of the Creators bounty. Againe, the Lord hath mixed those pleasures with all our naturall actions, as eating, drinking, sleeping, and the rest, that we might be moued to do those things which are necessarie, because they are also pleasant and delightfull. And therefore we are not to reiect and contemne pleasures, seeing they are the bountifull gifts of God, but to employ them so as that they may tend to the glorie of him who gaue them, and to the furthering of our owne spirituall good; neither is their vse, but their abuse only to be taken away. To this purpose one saith, *that the nurture of our pleasures which we enioy are the gifts of God, as meates and drinkes, housing and apparell, &c. and therefore let vs be ashamed to turne Gods graces and free gifts into weapons of vice; for we shall grieuously inflame the wrath of the supreame Iudge against vs, if with his owne liberall gifts we fight against his bountie.* Eccles.3.12. Eccles.5.17. Gregor.moral. lib.18. cap.17.

Secondly, these pleasures well vsed are warranted and approued in the Scriptures: for so the Wise man saith, that *there is a time to weepe, and a time to laugh, a time to mourne, and a time to dance*; and that it is *good and comely to eat and to drinke, and to take pleasure in all a mans labours, &c. for this is his portion*: yea we are commanded to communicate with one another in our ioy, and *reioice with them that reioice*: the which was accordingly practised by the Christians in the Primitiue Church, who met together at their loue-feasts, *and did eate their meat together with gladnesse, and singlenesse of heart*; and greatly desired by the Psalmist, namely, that he might reioyce in the ioy of Gods people, and glorie with his inheritance. And in truth this is not only sauce for our meat which maketh it sweet & comfortable, but the seasoning of all other Gods temporall benefits, without which we haue little comfort of them. For what would it auaile vs to be exalted to the seate of honor, or to abound with earthly riches, if we should take no delight or pleasure in them? And this is the Wise-

Honest pleasures warranted by the Scriptures. Eccles.3.4. Cap.5.17. Rom.12.15. Acts 2.46.

mans

Eccles.3.12. mans conclusion; *I know*, saith he, *that there is nothing good in them, but to reioyce and do good in his life.*

§.*Sect.*5. *Naturall and ciuill pleasures serue to good ends and purposes.*

Thirdly, these naturall and ciuill pleasures which we take in the fruition of Gods temporall blessings, do serue to good ends and purposes; for they are the matter of Gods praises, and speciall motiues to stir vs vp with cheerefull hearts, to laud and magnifie his great and glorious name, when as he not only bestoweth vpon vs things necessarie and profitable for the preseruation of our liues, but also in his infinit bountie giueth vs to inioy things pleasant and delightfull, whereby our liues are made sweet and comfortable. Againe, this ioy and pleasure is that precious oyle, wherewith being annointed, the countenance is made louely and pleasant: for so the Wise man saith, that *a ioyfull heart maketh a chearefull countenance.* Prou.15.13. and 17.22. It is a soueraigne balsome for a wounded soule, and a precious preseruatiue to continue our health: for as the Wise man saith, *A ioyfull heart causeth good health, but a sorrowfull mind drieth the bones.* Yea it is the life of our life, and a chiefe meanes of prolonging our daies. In which respect the Sonne of *Syrach* exhorteth vs to defire and affect it: Eccles.30.21. & 22.23. *Giue not ouer* (saith he) *thy mind to heauinesse, and vex not thy selfe in thine owne counsell: the ioy of the heart is the life of man, and a mans gladnesse is the prolonging of his daies. Loue thine owne soule and comfort thine heart, driue sorrow farre from thee, for sorrow hath slaine many, and there is no profit therein.* To which purpose another compareth a mans life which hath no pleasures or delights, to a long iorney without Innes; in which there is much trauaile, and no comfort or refreshing. Lastly, these pleasures fit and inable vs the better to serue God, both in the duties of religion, and in the workes of our special callings; and that first as they are incouragements, which make vs performe these duties with alacritie and chearefulnes, not only in respect of the present fruition of these earthly pleasures, as being the sweetest reward of our labours which this world affordeth, but as they serue to put vs in mind of those eternall and vnconceiuable pleasures and ioyes, which are reserued for those that serue and feare the Lord in his heauenly kingdome. And therefore hath the Lord giuen vnto

Democritus apud Stobæum.

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vs as it were these first fruits, and small taste of his euerlasting ioyes in these temporall delights, to make vs long after those fully-satisfying and neuer glutting pleasures, and to thinke no labour too much for the obtaining of those pure ioyes which are at his right hand for euermore: seeing euen these earthly pleasures though momentany, and mixed with many miseries and much bitternesse by reason of sin, doe leaue neuertheless such a pleasant relish behind them. Secondly, they inable vs to those duties of Gods seruice, and of our callings, as they do recreate and refresh vs after our painfull labours. In which respect they are exceeding necessarie, seeing in regard of our frailtie and weaknes, it were impossible to trauaile in our Christian course, vnlesse we were strengthned and cheared with these earthly baits: for our bodies would be tyred, and our minds made dull and sluggish, if they stood alwaies bent; neither could we long labour if our hearts were not cheared and our spirits refreshed with this sweete oyntment of pleasure and delight.

§ *Sect. 6.* *That vnto vs pleasures are of an indifferent nature, holding their goodnesse only when they are well vsed, vnto which is required that our persons be iustified.*

And thus haue I shewed that these naturall and ciuill pleasures are in themselues good and lawfull; yet, as I said, they are not good absolutely, immutablie, or in any high degree of perfection. But in respect of vs and of their vse of an indifferent nature, holding their naturall goodnesse when they are well vsed, and degenerating into euill, when as they are abused, as causes, meanes, or instruments of sin. And therfore in the next place we are to consider, how these gifts of God which are good in themselues, may also be good vnto vs: vnto which is required, first that our persons be iustified and reconciled vnto God by a true faith in Iesus Christ: for as we may obserue in the Apostles order, true ioy and reioycing are the effects and fruits of our iustification and peace with God: without which as we haue no right or interest in these pleasures, so are they altogether false and full of vanitie, like vnto the delights of a malefactor which he hath betweene the time of his condemnation and execution, or vnto a faire way which bringeth him to the gallowes. As therefore *Iehu* said to *Ioboram*, what peace can there be so long as the whoredomes of thy mother *Iesabel* remaine? So may I say to the

Rom. 5. 1. 3.

wicked man affecting pleasures; what pleasures can there be so long as thy sinnes which oblige thee to eternall punish-
2.King 9.22. ments remaine vnpardoned? But after we haue the remission of sin, peace with God, and peace of conscience, and in lieu of thankfulnes spend our strength in his seruice, then is the time of desiring these pleasures, that we may the better thereby be inabled to these duties. Whereby it may appeare, that these pleasures and delights are not only lawfull to the godly and faithfull, but so appropriated and peculiar vnto them, as what they belong to none besides them: and therefore the Psalmist exhorting men to this ioy, doth direct his
Psal.32.11. and 33.1. speech only to the faithfull: *Be glad* (saith he) *yee righteous, and reioyce in the Lord, and be ioyfull all ye that are vpright in heart:* and in the next Psalme; *Reioyce in the Lord, O ye righteous, for it becommeth vpright men to be thankefull.*

§. *Sect.* 7. *We must not ouervalue them, or immoderately affect them.*

Secondly, our pleasures must be moderately esteemed and affected according to their owne nature and worth, and not preferred either in our iudgements or desires, either before our spirituall ioy in God, or the eternall ioyes of his kingdome; with which ioyes when they come in comparison they are to be contemned, and to be loathed and reiected when as they will not stand together. So that if we would haue these pleasures lawfull, wee must neither ouervalue them in our iudgements, nor set our hearts and affections vpon them, which ought to be reserued for those other ioies of farre greater excellencie; but only esteeming and louing them, as the traueller doth the pleasures of his Inne, and the pilgrime those delights which he passeth by in his way: and
1. Cor.7.30. as the Apostle expresseth it, *reioycing as though we reioyced not*; let vs place our chiefe ioy in the Lord, and principally esteeme and affect that fulnesse of ioy which we shall haue in
Psalm.16.11. Gods presence, and those vnspeakeable pleasures, which are at his right hand for euermore.

§. *Sect.* 8. *Our pleasures themselues must be moderate, and referred to their lawful ends. i. to Gods glorie.*

Thirdly, as we must moderate our affections, so our pleasures themselues must be moderate: for being not absolutely good, but as they are referred vnto and limitted by their ends: therefore when they exceed these iust bounds, they degenerate and become euill and vnlawfull. Now the chiefe

and

and principall end of our pleaſures ought to be the glorie of God; when as we therefore vſe them not only that we may with all thankefulneſſe acknowledge his great bountie and goodnes towards vs, but alſo may be the better inabled to ſerue him with all cheerefulnes in the duties of religion and Chriſtianitie; and therefore we muſt take heed if we would haue our pleaſures lawful, that they further this end; and that they doe not take vp that time which is allotted vnto the ſeruice of God, nor yet be vſed in ſuch exceſſe and ſo immoderately, as ſhall make vs more vnfit for the performance of theſe holy duties. In which reſpect thoſe offend who prophane the Lords day which he hath ſet apart for his ſeruice, by ſpending it about their owne pleaſures and recreations: as alſo they who ſo immoderately vſe thoſe pleaſures of eating, drinking, exerciſe and the reſt, that they are more fit to ſleep, then to ſerue God in any dutie which he requireth. Eſay 58.13.

§. *Sect.* 9. *Our pleaſures muſt be referred to the good both of our ſouls and bodies.*

The other end of pleaſures is our own good, when as they tend to the preſeruation of our health, and to the better fitting of vs for all good duties of our callings: wherein this rule is to be obſerued, that we doe not ſo much addict our ſelues vnto them, as that by their immoderate vſe we impaire the health of our ſoules, nor ſo much abſtaine from them, as that by vtter neglecting them, we ouerthrow the health of our bodies. In which reſpect it is hard to determine of a iuſt proportion, ſeeing the quantity differeth according to the perſons, and the callings alſo wherin they are imployed: for ſome bodies require more pleaſure for the preſeruation of their health, and ſome leſſe: ſome callings are more painfull, ſpending the ſpirits and conſuming the ſtrength, and ſome more eaſie and better indured. And therefore Chriſtian diſcretion is heere required, that thereby pleaſures may be proportioned and fitted to the perſon and ſtate of him that vſeth them: and ſtill obſerning theſe ends, we are to take heed that we do not vnder pretence of vſing pleaſures for our health, abuſe them in exceſſe and ſurfet of theſe ſweet delights; ſeeing nothing more doth weaken our ſtrength, impaire our health, nor more ſpeedily bring deſperate diſeaſes and vntimely death, then the immoderate vſe of theſe pleaſures. As

alſo we muſt vſe the like care that we do not by them make our ſelues more vnfit for the duties of our callings, by making our recreations our trades and occupations, ſpending both our time and ſtrength in them, whereas they ſhould only refreſh and fit vs for our lawfull labours, and neceſſarie buſineſſe.

§. *Sect.* 10. *We muſt carefully take heed that Satan doth not intangle vs in theſe pleaſures.*

Laſtly, if we would haue our pleaſures lawfull vnto vs, let vs carefully watch ouer our ſelues in the vſe of them, that they be not vnto vs Satans nets of perdition through our corruption, whereby he catcheth and intangleth vs in ſinne: neither is there any more vſuall or yet more dangerous baite wherewith he allureth vs vnto ſinne, then by offering vnto vs theſe pleaſing delicates of pleaſure and delight. And therfore we muſt not with vnbridled affections ruſh vpon them; but before we giue them entertainment we muſt againe & again conſider, firſt, whether they be lawfull, and then how they may be lawfully vſed, carefully referring them to thoſe good ends for which they were ordained, and vſing them with moderation both in reſpect of our affections, and alſo of the things themſelues. But eſpecially we muſt take heed that we do not fully reſt in theſe temporall and naturall pleaſures, as being our laſt end and chiefe happineſſe; affecting to haue our Paradiſe in this world; for ſo they will become the diuels birdlime, in which when we haue wallowed, we ſhall not be able to mount aloft in heauenly meditations; and notable impediments to hinder vs from the fruition of thoſe euerlaſting ioyes in Gods kingdome: but we muſt only vſe them as helpes and meanes to further and haſten our ſpeed in our ſpiritual race, and as reaſons & motiues to make vs affect that heauenly ioy and pleaſure with more ardent loue: concluding with our ſelues, that if theſe earthly delights bee ſo ſweet and comfortable, then how many, yea infinit degrees more excellent and admirable ioyes ſhall we haue in heauen, when we ſhall haue the fruition of God himſelfe, and of all thoſe pleaſures which he hath prepared for his Saints, and that without the mixture of any miſerie or affliction! And thus much concerning the ſecond kind of pleaſures which are naturall and ciuill. The third and laſt kind are carnall and worldly

worldly pleaſures, as ſurfetting and drunkenneſſe, chambering and wantonneſſe, luſt and vncleanneſſe, vnlawfull ſports and recreations: all which being in themſelues euill and wicked, are not onely to be contemned, but euen hated and abhorred of all Chriſtians.

CHAP. VI.

That we are exceeding prone to abuſe theſe earthly bleſſings, whereby they become the deuels ſnares to intangle vs in ſinne.

AND thus haue I ſhewed the goodnes of theſe earthly things in their own nature; and alſo how they may bee lawfully vſed of vs, ſo as they may be truely good and comfortable: from whence alſo we may vnderſtand how they degenerate from their owne nature, and become euill; namely, when as they are abuſed by vs, the former cautions and conditions, concerning their getting, keeping, imploying and vſing, being neglected and not obſerued. Now we are to know, ỹ through the corruption of our nature, we are exceedingly prone to this abuſe; and whereas by theſe bleſſings of God, we ſhould be made more thankfull, and more obedient, contrariwiſe, wee abuſing Gods gifts, are vſually made by them more forgetfull of God, more cold and negligent in performing of all good duties, and more prone to fall into any manner of ſinne, as both the Scriptures themſelues, and the experience of all ages doe plainely manifeſt. All which commeth to paſſe for want of due care in obſerning the former cautions which are required to their lawful vſe, and eſpecially becauſe in our iudgements we ouerualue them, and in our harts too much loue and affect them, preferring them before Gods ſpirituall graces, and heauenly excellencies, yea, louing and eſteeming the creature better then the Creator; in regard whereof, men are ready to hazard the loſſe of theſe things, which are of infinit more valew, by taking any wicked and vnconſcionable courſes, either for the

§. *Sect.* 1. *That through our corruption, we abuſe Gods earthly bleſſings.*

getting or keeping of these earthly trifles, which they so much admire and affect.

§. *Sect. 2.* *That these earthly things through our abuse, become the matter of many grieuous tentations.* Mal. 2. 2.

By which meanes it commeth to passe, that these earthly *blessings are turned into curses*; and through the malice of the diuell, and our owne corruption, they become the matter and occasion of many dangerous tentations, as being the ordinarie wages which Satan giueth worldlings for seruing him in sinne, and his common baite and allurement, whereby he inticeth vs to offend God, wound our owne consciences, and hazard the eternall saluation of our soules. For when he seeth, that the sinne whereto he tempteth vs, is in it selfe vgly and odious vnto vs, either by the light of nature, or of the Scriptures, whereby our vnderstanding and iudgements are illuminated in the knowledge of good and euill, then doth hee cast ouer it one of these worldly vailes, and couering this deadly hooke of sinne with one of these alluring baites, hee inticeth vs to swallow it, to our ruine and destruction. The which tentations are therefore the more dangerous, because these things being in their owne nature good, are lesse suspected when they are vpon such euill conditions thrust vpon vs; and also because they are of necessarie vse vnto vs, which spurre of necessitie pricketh vs forward to vse any meanes lawfull or vnlawful for the compassing of them, and doth serue as a pretence to excuse our greedinesse; and as a cloake and couer, vnder which by degrees immoderate excesse, and neuer satisfied voluptuousnesse doth creepe vpon vs. For whilest we pretend, and perhaps intend to satisfie onely our necessities, and to pay, as it were, our debt to nature, pride, couetousnesse and voluptuousnesse doe incroach vpon vs, drawing vs on to affect and desire superfluitie and excesse. As when we thinke to satisfie nature by meates and drinkes, being allured with pleasure, we offend through immoderation, and fall into those odious sinnes of gluttonie and drunkennesse: when we goe about to prouide apparell to couer our nakednesse, and to preserue vs from the iniuries of the weather, pride creepeth in, and mooueth vs to sinne either in some wanton fashion, or in the excessiue costlinesse of the stuffe. When according to our dutie we thinke of v-

Crebrò occasione seductionis inuenta dum necessitati debita reddimus, voluptatis vitio deseruimus. Gregor. Mor. lib. 20. cap. 15.

sing

ſing the meanes of attaining vnto a competencie of riches, for the maintenance of our ſelues, and thoſe who are committed to our charge, couetouſneſſe incroacheth vpon vs, and fixing our hearts to this earthly Mammon, maketh vs to deſire ſuperfluities, and ready to vſe any meanes for the compaſſing of them. And thus whileſt we open the doore of our hearts to giue entertainement vnto our friends, dangerous enemies attending on them, doe thruſt in vpon vs at vnawares, and before we haue any leiſure to thinke of keeping them out, and oppoſing againſt them. Which being entred doe keepe open the dore for the reſt of their companie, and ſo ſtrengthen and backe one another with all their forces, that it is hard, yea altogether impoſſible to diſpoſſeſſe and caſt them out, vnleſſe we be mightily aſſiſted by the ſpirit of God. For deſire of honours bringeth in deſire of riches; and riches being entred, doe make way for voluptuouſneſſe. To which purpoſe one ſaith, that *deſire of glory inflameth our hearts with the loue of riches; and for glories ſake doe men prouide troopes of ſeruants, ſtately horſes adorned with golden trappings and rich furniture and the like, not to ſatisfie neceſſitie, nor becauſe themſelues take any great delight in it, but that they may ſet out their pompe to the publicke view.* Howſoeuer, it cannot bee denied, but that when any of theſe vices haue taken ſtrong poſſeſſion, there is often oppoſition betweene them, by which garboile we haue as much trouble and moleſtation, as at firſt we had danger when they entred into vs.

Chryſoſt. in Matth. 6. Hom. 21. tom. 2. cap. 202.

§. *Sect.* 3. *That Satan vſually maketh theſe earthly things to ſerue as baits to allure vs vnto ſinne.*

In regard of which their power and potencie in preuailing with vs, Satan doth moſt vſually imploy their ſtrength to make a way & entrance for his tentations, ſetting before vs the bootie either of honours, riches and pleaſures, when he intendeth to draw vs into his ſecret ambuſhments and ſnares of ſinne. And thus he began with our firſt parents, alluring them to breake the commandement of God in eating of the forbidden fruite; becauſe it was pleaſant to the eie, profitable for the gaining of knowledge, and would aduance them vnto ſuch a glorious eſtate, that they ſhould be equall with God himſelfe; and with the ſame alluring baits hath he intangled and inſnared all their poſteritie, as the experience

Gen. 3. *Concupiſcentia carnis in ijs inpleta eſt, quod de ligno vetito guſtauerunt; & concupiſcentia*

oculorum, quod sibi aperiri oculos cupierit; & ambitio seculi, quod se fieri posse quod deus est crediderunt. Auguſt de ſalutar. documentis. lib. cap. 13. Matth. 4.

perience of all times hath ſhewed; in ſo much, as when hee was to encounter our Sauiour Chriſt himſelfe, hee maketh choice of theſe, as of his moſt forcible and preuailing weapons; inticing him to vſe vnlawfull meanes to pleaſe his taſte, and ſatisfie his appetite, to get a name, and obtaine the riches and glory of the world. The which, howſoeuer they could not pearce, or wound him; in regard that hee was defended with the armour of prooſe, his perfect puritie, and abſolute righteouſneſſe; yet he hath much preuailed with them againſt all others, ſo as not any hath eſcaped vnwounded, and without ſoile out of the conflict, but whileſt they haue laboured to defend themſelues from the force and violence of one, they haue runne vpon the point of another, and haue expoſed themſelues vnto danger, euen whileſt they thought of auoiding and eſcaping it. But as Satan hath alwaies herewith much preuailed, ſo neuer more then in theſe daies; in which almoſt all men are ſo bewitched with the loue of theſe earthly things, that they are readie to yeeld vnto any tentation, to neglect any dutie to God or man, and to commit any ſinne, ſo as they may attaine vnto their worldly ends; and compaſſe theſe earthly vanities which they ſo much dote vpon. Neither hath this poiſon only infected profeſſed worldlings, who greedily drinke it vp with loue and admiration; but euen the profeſſours of Gods true religion, who haue proclaimed their defiance againſt worldlie vanities, are ſo tainted and corrupted with their contagion, that they grow ſtiffe and benummed in performance of Chriſtian duties; and readie to wound their conſciences with ſinne, when as theſe pleaſing orators perſwade them hereunto.

§. Sect. 4. Honours plunge men into many dangerous tentations.

But how dangerous and pernicious theſe triple forces are, when they are vnited and conioyned, it may eaſily appeare if we conſider, of their perillous ſtrength being ſingled the one from the other. For firſt, how manifold and dangerous are the tentations into which honours plunge men, when as they ouerualew, and immoderately affect them; making them to forget all duties which belong vnto God, and to neglect all good offices naturall, ciuill, and religious which they

they owe vnto men, without all respect of acquaintance, friendship and kindred, yea of fidelitie and common honestie, so they may aspire to their proud hopes, and compasse their ambitious ends; not caring whom they tread vnder foote, so they make their falles steps, whereby themselues may rise. Neither doe these tentations onely take hold of worldlings and wicked men, but euen of the deare seruants of God, as wee may see in the example of the disciples striuing for superioritie, and contending one with another, who should be greatest, and haue the highest place in Gods kingdome. In a word, so great is the force of this tentation; that (as one saith) *no man can sufficiently discerne the strength of this enemie, but hee who hath proclaimed warre against it: for howsoeuer it may seeme more easie vnto any to want this honour and praise when it is denied, yet it is most hard, not to bee too much delighted with it, when it is offered him.* Luk. 9. 46. *Non huius hostis vires sentit nisi qui ei bellum indixerit: quia etsi cuiquam facile est laudis carere dum denegatur, difficile est eâ non delectari cum offertur.* Augustin. ad Aurelium. epist. 64. tom. 2.

The like also may bee said of riches, which through our corruption, are the ground of many dangerous tentations, both in respect of their getting, keeping and bestowing: for, as the Apostle saith, *they that will be rich, fall into a tentation and snare, and into many foolish and noysome lusts, which drowne men in perdition and destruction: for the desire of money is the roote of all euill.* And most hard it is to abound with them, and not to abuse them vnto sinne, for want of obseruing the former cautions which are required to their lawfull vse; to which purpose one saith, *it is a matter of no great difficultie to abound with riches, and not at any time abuse them, as to swim vpon the waters and not to be ducked*; in respect whereof they are likened vnto thornes, which vnlesse a man hold very warily, he is sure to bee pricked: and to a serpent, which vnlesse so holden vnskilfully, it will wind about his hand, and bite him. In regard of which danger through our corruption, the scripture speaking of them doth commonly adde some epithete which may weane our harts and affections frō them, in respect of immoderate loue; as, the deceitfulnes of riches, [a] vncertaine riches, [b] riches of this world, the mammon of iniquitie and such like; and giueth vs many admonitions, that we should neither ouergreedily desire them, nor when

That riches are the occasion of many dangerous tentations. 1. Tim. 6. 9. 10. Thrueri. in Apothegm. 57. Clem. Alexan. pædagog. lib. 3. cap. 6.

[a] Matth. 13. 22. [b] 1. Tim. 6. 17. Luk. 16. 9.

we

we haue them set our hearts vpon them. All which notwithstanding the most men, both worldlings, and professors of religion, are choked with these thornes, and intangled with these snares, being moued with these baites to doe many things against their knowledge and conscience, either for the getting or keeping of them. In which respect *Augustine* describeth riches thus: *That they are a costly danger, to those who possesse them; an euill master, and a treacherous seruant; birdlime vnto our spirituall wings, fathers of flatterie, sonnes of griefe and care; a cause of feare to those that haue them, and of griefe to those that want them.*

§. *Sect. 6.*
That tentations grounded vpon pleasures, are very dangerous.

Neither are those tentations which are grounded vpon pleasures lesse dangerous, they being commonly made through our abuse, sweete poysons which kill with delight, and pleasant songs which lull vs asleepe in the cradle of securitie to our perdition and destruction. For when a man is glutted with them, how exceedingly doth hee forget himselfe and all good duties? and how prone and headlong is he vnto all vice and wickednesse? there being nothing so bad which he doth not thinke well beseemes him, when his vnderstanding is distraughted with this merrie madnesse, nothing so foolish and ridiculous at which he blusheth and is ashamed. But if we would take a liuely view of those who abound in worldly pleasures, and see vnto what lewd licentiousnesse they bring all those who are glutted with them; let vs consider of that notable description of the house of pleasure, which by one no lesse wittily then truly is thus deciphered: *The hall* (saith he) *of pleasure gloriously glistered with kingly superfluitie, or sumptuous furniture, and with curious ingrauen walles, and the floores did swimme with wine; the ground smelled sweetely of odoriferous vnguents, couered with the bones of dainty fishes, and slipperie with flowers, now readie to wither. There was a concurse of boone companions, a clamorous noise of wranglers, the slaughter of needlesse contenders and brablers. Musicall mirth and harmonie of those that supped together, the noise of dancers, loud laughter of those whiles were madly merrie, flouting and clapping hands of licentious wantons, all things confused and nothing in naturall order. There was to bee*

Eccles. 2. 2.

Ambros. de Cain & Abel, lib. 1. cap. 3.

seene

seene women dancers shorne and polled, youthes with their long locks curiously curled; spruditia of feasters, vnsauoury belching of gluttons, insatiable thirst of drunkards, yesterdaies surfet, to daies drunkennes, the pots emptied of their drinke and againe filled with the filthie vomiting of the drinkers, their drunkennesse casting forth a greater sent, then did their wines, when they were newly pressed. Pleasure her self standing in the middle of the rout, cried out saying; Drinke ye your fill, euen till you be drunke; and let euery one of you fall downe, and neuer arise. He is chiefe with me, who is most desperately wicked; he is mine, who is not his own; he is most gracious to me, who is most wicked and pernicious to himselfe. The golden cup of the whore of Babylon is in mine hand, Ieremi. 51. *which maketh drunke the whole earth, with my wine haue all the nations surfetted. He that is vnwise, let him turne vnto me, and him that lacketh wisedome doe I commaund, saying; Eate sauourly your hidden bread, and drinke your waters, which are sweeter because they are stollen; let vs eate and drinke, for to morrow we* Esa. 22. *shall die. Our life passeth and vanisheth like a cloude. Come let vs enioy our knowne good, and vse the creatures quickly as in the* Wisd. 2. *time of youth. Let vs glut our selues with precious wines and eyntment, and let not the flower of our daies vnpleasantly passe away. Let vs crowne our selues with roses before they withar; let there bee no pleasant meade which our luxuriousnes doth not passe ouer, and let vs leaue euery where signes of ioy and mirth. For all these are left behind vs, and no man shall carrie any thing with him, but that which he hath imparted vnto himself, in these pleasures of the flesh. Finally, I am the Mistresse of true Philosophie, neither is there any to this, which teacheth that to be good, which is sweet and pleasant.*

§. *Sect.* 7. *In what respects these earthly things are to be desired, and in what respects to be contemned.*

And thus haue I briefly shewed how dangerous these earthly things are vnto vs, seeing they are the grounds and occasions of Satans tentations whereby he allureth and perswadeth vs vnto sinne: not (as I haue proued) in their owne nature, but as they are abused through the diuels malice and our corruption, whereby it commeth to passe that wee neglect those cautions required to their lawfull vse, of which I haue before spoken. So that in a word, if wee would know how these things are to be desired, and in what respects they

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are to bee contemned and despised; wee are to affect them, when in their lawfull vse they tend to the setting foorth of Gods glorie, the good of his Church, and the furthering and assuring of our owne saluation. And contrariwise we are to contemne them, when as being abused by Satan and our corruption they become tentations, prouocations, and instruments of sinne, and consequently notable impediments to hinder our saluation. To which purposes when they serue, and offer themselues vnto vs vpon these wicked and vnequall conditions; wee are not only to despise and reiect them, but also to hate and abhorre them, as being the diuels sollicitors, who by perswading vs vnto sin, cosen and deceiue vs, first of Gods loue and fauour, and then of the eternall saluation of our soules.

§. *Sect.* 8. *These earthly things are chiefly abused when we make idols of them.*

Now as they are thus abused when the former conditions are neglected; so especially when as we make idols of them and impart vnto them diuine worship; more esteeming them in our mindes, and affecting them in our hearts, and more speedily and earnestly seeking them in our practise and all our endeuours, then the fauour of God, his spirituall graces, or the eternall ioyes of his kingdome. Which idolatrie worldly men vsually commit, and in this respect these earthly things, honours, riches, and pleasures, are said to bee the worldlings trinitie, which they serue and worship in the place of God. And hence also it is that the Apostle *Paul* calleth couetous men idolaters, and couetousnes idolatrie: and the Apostle *Iames* tearmeth worldlings adulterers and adulteresses, because they erect these idols in their hearts, and leauing our true husband Iesus Christ, commit spiritual whoredome with these earthly vanities. And thus the ambitious worldling offendeth, who preferreth his owne honour before the glorie of God; and more greedily seeketh the praise of the creature then of the Creator, and the vaine glorie of the world, before the eternall glorie of Gods kingdome. An example whereof we haue in the Iewes, who *receiued honour one of another, and did not seeke the honour which commeth of God alone.* And in the rulers, who would not professe their faith in Christ, because *they loued the praise of men more then*

Ephes. 5. 5. Col. 3. 5. Iam. 4. 4. Ioh. 5. 44. Ioh. 12. 43.

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the praise of God. With which corruption old *Elie* was some-
what tainted, who honoured his sonnes more then God, and 1.Sam.2.29.
chose rather to please them, then to please his Creator. And
thus doe couetous worldlings offend, who more esteeme
their gold then their God, and more affect earthly riches,
then the spirituall treasures of Gods graces, and glorie in his
kingdome; spending more time, and taking more paines to
attaine vnto worldly abundance, then for the assurance of
their owne saluation. And such an one was *Iudas*, who sold
Christ himselfe for money, and made more account of his
idoll then of our Sauiour; and *Demas*, who when the profes- 2.Tim.4.10.
sion of religion, and possession of his earthly wealth would
not be reconciled, forsooke that, and embraced the world.
Contrarie vnto which examples, was the affection and pra-
ctise of the Prophet *Dauid*, who loued Gods word and com- Psal.19.10, and
mandements aboue gold, yea much fine gold, and esteemed 119.127.
them sweeter then the honey and the honey combe. Finally,
in the same kinde voluptuous worldlings doe commit
this grosse idolatrie, which as the Apostle saith, *are louers of*
their pleasures more then louers of God, and as he affirmeth in φιλήδονοι μᾶλλον ἢ φιλόθεοι.
another place, make a god of their owne bellies; taking 2.Tim.3.4.
more care and paines to please their appetite, then to please Phil.3.19.
their maker, and preferring a daintie dish or some vaine
sport, before a good conscience, and the euerlasting ioyes of
Gods kingdome. Wherein what doe these worldlings else
but like foolish *Esau* sell their birthright for a messe of pot-
tage, like the seruile Israelites preferre the thraldome of E-
gypt before the libertie of the sonnes of God, and the o-
nyons & flesh-pots before their assured hopes of free plen-
tie in the land that flowed with milke and honey? What do
they else but like foolish children esteeme shining brasse
before pure gold, and their toying trifles wherewith they
make themselues sport, before their patrimonie and inheri-
tance? the which their follie and vanitie though they can-
not now see, yet hereafter they shall both know it, and with
griefe confesse it; when as these earthly vanities being rea-
die to leaue them, they shall also bee abandoned of better
hopes; and being neither able to retaine these, which their

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owne doting fondnesse onely maketh esteemable; nor to obtaine the ioies of Gods heauenly Kingdome, which alone are truly excellent, hauing by sinne, neglect and contempt, often made forfeiture of them for the obtaining of the other, they shal end their daies in griefe & misery. To this purpose one demandeth; What (saith he) seemeth delightfull vnto thee, of the things appertaining to this present life? is it not a table daintily furnished, health of bodie, glorie & riches? but if thou compareſt these worldly sweets, with the pleasure of a good conscience, they will seeme bitter. And if you will learne this, let vs inquire of one ready to depart this life, or decrepit with old age, and putting him in mind of his worldly vanities, with which in time past he was delighted, and on the other side, of all those good workes, and fruits of pietie, which he hath euer brought foorth in his whole life; and then aske him in which now he doth most reioyce; we shall find that he will be confounded with shame to thinke of those, and exceedingly reioyce, when he calleth these to his remembrance. So *Ezechias* being sicke, doth not comfort himselfe by calling to mind his former glory, kingly soueraignitie, pleasures and delights, but his seruing of God in integritie and vprightnesse of heart, *&c.* for as for those things, wee leaue them behind vs, whereas we carrie these with vs into our owne Countrie; they increase our account which we must giue, when we are called to a reckoning, but these augment our glory, and as it were, adde waight to our crowne of happinesse.

Chryſoſt. Homil. ad pop. 62. tom. 4.

Eſa. 38. 3.

§. *Sect.* 9. *That it becommeth Christians to contemne these earthlie vanities, and to affect heauenly excellencies.* Matth. 6. 33. Col. 3. 1. 2.

Let vs therefore, who haue giuen our names to Christ, and haue in the Sacrament of Baptisme, sworne our selues his souldiers, and professed, that we will withstand and fight against these worldly vanities; make good this our oath and promise, not adhering with our hearts and affections vnto these earthly things, but let vs, as our Sauiour exhorteth vs, *first seeke the Kingdome of God and his righteousnesse*; and as the Apostle perswadeth vs; let vs, *being risen with Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God. Setting our affections on things which are aboue, and not on things which are on the earth.* Let our *conuersation*

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be in heauen, which is our owne countrie, and there let vs lay vp our chiefe treasures, where they are exempted from all danger. Let vs vse this world and worldly things, as though we vsed them not, neither in our iudgements esteeming, nor in our hearts affecting, nor in our practise seeking them before Gods spirituall graces, and the eternall ioies of his kingdome; but let vs loath and contemne them, when they come in this comparison with them. Let not this earthly burthen of the flesh keepe downe our soule and spirituall part, from hauing their chiefe residence in those heauenly habitations: for (as one saith) *God gaue vnto vs an earthly bodie, that wee should carrie it into heauen, and not that by it, the soule should be drawne and fixed to the earth. It is now earthly, but if we will, we may make it heauenly.* Let vs not be like those vncleane fishes without finnes forbidden in the Law, which continually lie tumbling and wallowing in the mud; but vnto those which hauing finnes do swimme aloft vpon the waters and as they, though they be not able to flie towards heauen, yet often indeuour themselues to leape aboue the waters; so although we are pressed downe with these bodies of flesh, yet let vs mount aloft in our soules by heauenly meditations, and not suffer them continually to lie groueling vpon the earth, without any desire or indeauour of inioying that freer aire of spirituall contemplation. And this (as one saith) is the reason why the Lord hath giuen vnto vs a straight and vpright bodie; whereas contrariwise the beasts haue a bodie grouling towards the earth, that he might thereby teach vs to haue no commerce or community with the earth, and the fading vanities thereof, but might with our eies also lift vp our hearts toward heauen, in diuine and spirituall meditations. In the time of our infancie, and spirituall nonage, wee haue for want of knowledge foolishly affected these transitorie trifles; but now being better instructed, and hauing better knowledge of them, let vs learne to contemne them. For (as one saith) *this sweetnesse is deceitfull, this labour vnfruitfull, the feare continuall, and our exaltation dangerous. The beginning without wisdome, and the end with repentance. And this is the condition of all things in this wofull state of mortalitie,*

Phil. 3. 20, Matth. 6. 19. 20 1. Cor. 7. 31.

Corpus de terra nobis deus contulit vt ipsum & in cælum reuehamus, non vt animam per ipsum ad terram detrahamus, &c. Chrysost. Homil. ad pop. 55. tom. 4. Leuit. 11.

Chrysost. de prouiden. orat. 1.

August. ad Largum. epist. 82. tom. 2.

talitie, which are more greedily, then wisely affected and desired.

It well becommeth children to dote vpon trifles, their want of wit seruing for their excuse; but if when they are come to age, and haue knowledge of better things, they are still fond of these fooleries, and ride vpon stickes, or sit playing in the dust, they seeme to all absurd and ridiculous: and so although our infancie in knowledge might excuse vs, and make our former fondnesse in affecting childish vanities seeme more tollerable; yet if now hauing attained to riper yeeres, and more knowledge, both of their vilitie and baseness, and of the excellencie of Gods spirituall graces, and eternall ioies, we will still dote vpon them, and preferre them either in our iudgement, affection, or practise before the other, our folly is so much greater then theirs, as the things which we neglect to obtaine these trifles, doe excell those things in worth and excellencie, which worldly men doe thinke estimable. Whilest we looke vpon these things alone, and vncompared, wee may thinke them of some worth, and such as may deserue our loue in affecting them, and our labour in seeking them; but if euer wee had tasted of these spirituall and heauenlie dainties, we would in comparison of them, loath the other, esteeming them with the Apostle no better then dung and losse, in respect of Christ, and the rich treasures of his benefits: and as those who hauing walked in the bright sunshine, can see nothing when they come into darke places; so if with the Apostle, wee had euer seene the glorious brightnesse of the heauenly ioyes, wee should neuer bee so cleere-sighted in beholding these earthly vanities; but hauing the eies of our minds dazeled with the former beautie, we would looke ouer these contemptible trifles without respect. If we could share our hart and affections betweene God and the world, haue one foot in heauen, and the other fixed vpon the earth, lift one eie vp to these heauenly excellencies, and cast the other downe vpon these earthly vanities; finallie, if we could haue both the honour of the world, and the glory of Gods Kingdome, these temporary riches, and those eternall treasures, the pleasures of the flesh, and the ioyes of heauen, there were some reason why wee should esteeme, af-

Phil. 3. 7.

2. Cor. 12.

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fect, and seeke both, although with no equalitie, seeing there is such disproportion betweene the things desired. But the Lord hath plainely told vs, that wee cannot serue him and Mammon too, that we cannot be in amitie with the world, but wee must bee at enmitie with him; and that those who will be partakers of those heauenly excellencies, must at least in their hart and affection, forsake and renounce these earthly vanities, being alwaies readie to leaue all, and follow Christ. And therefore if we would be partakers of that eternall blessednesse, let vs not thinke that we may pursue both with equall affection; much lesse preferre these transitorie trifles before those heauenly ioies, and euerlasting treasures; but counting this one thing necessarie, euen the glorifying of God, in the saluation of our soules, and the fruition of those pleasures, which are at his right hand for euermore; let vs not only basely esteeme these earthly vanities, when they come in comparison with the other; but also hate, reiect and contemne them, when they become the diuels tentations to intice vs vnto sinne, and consequentlie impediments to hinder vs, in seeking and obtaining this heauenlie happinesse.

Matth. 6. 24. Iames 4. 4.

CHAP. VII.

Of the signes whereby we may know whether we bee infected with the loue of the world.

AND to this purpose shall the following discourse chiefly tend, namely, to perswade all Christians to contemne these worldly vanities, when as eithey are baites to allure vs vnto sinne; or doe weane our hearts from the loue of God, heauen and heauenlie things, by inueigling our affection, and enticing vs to loue and set our hearts more vpon them, then vpon those inualuable iewels, and most rich treasures. In which argument that I may proceed with more profit and perspicuitie; and may more effectuallie cure this running canker, and contagious plague of worldly loue, which hath most perniciously spread it selfe abroad, and infected

§. *Sect.* 1. *The first signe is to think on these earthly vanities with greatest pleasure and vnwearied delight.*

feeled almost all men, not onely prophane worldlings, but euen those who would be esteemed sincere professours, and sound Christians; I will follow the Physitians methode, and first set downe the symptomes and signes of this disease, and then afterwards the remedies, that so we may know whether we be tainted with this contagion, and if we be, then how to cure it. The signes whereby we may know whether wee be infected with the loue of the world and worldly vanities, preferring them before spirituall and heauenly excellencies are diuers. First, those things which we most esteeme and loue, on those we most often thinke, and that with vnwearied delight and chiefest comfort: for as our Sauiour Christ
Matth.6.21. saith, *there as the treasure is, there will the heart be also.* And thus doth the exile take his chiefe delight and comfort, in thinking of his owne Countrie; the louer of his beloued; the ambitious man of honours and preferments; the couetous man of his riches; the voluptuous man of his pleasures and delights; reuoluing in their minds, either how they may obtaine, retaine, or augment and increase them. And contrariwise, those who most esteeme and affect heauen, and heauenly things, they take their chiefe delight in meditating of those vnspeakeable ioyes reserued for them in their Countrie, or of the meanes whereby they may be assured to attaine vnto them. Let therfore euery man examine himself before the tribunall seate of God, and call his owne conscience to witnesse, whether he thinke more, and with greater ioy and comfort vpon God, or vpon the world, heauen or earth, those eternall ioies, or these momentanie vanities. For if God and heauenly things, be the chiefe obiect of our meditations, then do we esteeme the our chief treasures, seeing our harts, and affections are set vpon them. But contrariwise, if it be our chiefe comfort and delight, to think on the world and worldly vanities, and if our meditations doe continually runne on them with vntired wearinesse, taking no pleasure at all to call to mind those spirituall treasures, and heauenly excellencies; or if we chance to thinke of them, this thought be as suddenly vanished, as a flash of lightning; it is a most manifest signe, that our treasures are not in heauen, but vpon

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the earth, that we loue the world better then God, and more esteeme of these transitorie trifles, then of that eternall happinesse in Gods Kingdome.

Secondly, that which a man best loueth, of that he most talketh and speaketh, with greatest comfort, and vnwearied delight; either commending, or admiring it, or finally conferring of the meanes whereby he may compasse and inioy it; for as our Sauiour teacheth vs, *out of the abundance of the heart, the mouth speaketh.* And the tongue is the *interpreter* of the mind; and consequently by the tongues language, wee may easilie gesse at the hearts meaning. As therefore the doore-keeper said vnto *Peter*, thou art surely of Galilee, for thy speech bewraieth thee: so when a man taketh his whole delight in worldly and carnall communication, wee may conclude, that he is a citizen of the world, because his speech bewraieth him: for as when the clocke within is disordered, and the wheeles out of frame, the hammer and bell must needs giue a false sound: so when our hearts are inwardly disordered and corrupted with worldlinesse and prophanenes, our speech outwardly accordeth with them. So the Apostle *Iohn* saith, that because they are worldlings, *therefore speake they of the world, and the world heareth them.* Thus as the Prophet *Esay* telleth vs, *the niggard will talke of niggardnesse*; and thus the ambitious man taketh his chiefe delight to speake of his honours and preferments; the couetous man of riches, the voluptuous man of his pleasures and delights: In a word, whosoeuer hath his mind chiefly delighted with the worlds musicke, he hath his tongue also tuned to the same key; and taketh his ioy and comfort in speaking of nothing, but of the world, and worldly vanities. But on the other side, when once our minds are weaned from the world, and when we haue laid vp our chiefe treasures in heauen; when we esteeme God our soules sole and chiefe delight, and with the Prophet *Dauid* account the Lord our glory and reioycing, when our chiefe comfort is in that assurance which we haue of our heauenly inheritance, and of the eternall ioies of Gods Kingdome; then doe wee take our chiefe ioy and comfort, in talking and conferring of such

§. *Sect.* 2. *The second signe is to speake of them with greatest delight and comfort.* Mat. 12. 34 35. *Lingua est animi Mercurius.*

1. Iohn 4. 5.

Esa 32. 6.

Psalm. 3. 3. and 62. 7.

matters as concerne the saving knowledge of God, then do heauenly discourses repleniſh our heart with delight, and then is it our chiefe comfort and contentment, to ſpeake of the excellencie and riches of our bleſſed patrimonie reſerued for vs, or of the meanes how wee may further be aſſured that we ſhall inherit and enioy it. Let therefore our tongues be the touchſtone of our hearts, whereby wee may eaſily diſcerne whether they be of heauenly mettall or of earthly droſſe. And let vs examine our owne conſciences, whether we take our chiefe delight and comfort in ſpeaking of theſe heauenly things, and deſire to frequent their company moſt, who vſually intertaine vs with ſuch diuine diſcourſes; and whether in hearing and talking of them, wee be not glutted with ſatietie, but rather affected with cheereful alacritie, and tickled with inward ioy. And if we finde that wee can abide this triall, wee may be aſſured to our comfort, that the Lord is our chiefe loue and delight, and that our treaſures are not on earth, but in our heauenly countrie the kingdome of God. But if wee find our ſelues vnacquainted with this language of Canaan, and take no more delight to heare it, then ſome vnknowne ſpeech: If after a word or two ſpoken of theſe ſpirituall and heauenly excellencies, wee are ſtraight glutted with loathing ſatietie, and offer occaſion of ſome other talke; it plainly diſcouereth our inward corruption, and euidently ſheweth, that our hearts and affections are not ſet vpon God, and the riches of his kingdome, but doe chiefly eſteeme, and moſt feruently loue, the things of this life, the world, and worldly vanities.

Sermo eſt imago animi, qualis eſt vir, talis oratio.

§. *Sect.* 3. *In what ſenſe our much thinking and ſpeaking of vvorldlie things are ſignes of the loue of the world.*

But heere ſome may obiect, that if much thinking and ſpeaking of the things of this world, be infallible ſignes, that wee loue them more then God, and the ioyes of his kingdome, then who can be acquitted of this corruption, ſeeing the vſuall matter of meditation, and the moſt ordinarie theame whereon all men diſcourſe, are their earthly affaires, and the things of this life. To which I anſwere, that whileſt we remaine here, we are more fleſh then ſpirit; and therefore it is no maruell if our diſcourſes be for the moſt part worldly and carnall: but yet wee muſt take heed that wee doe not

pleaſe

pleaſe our ſelues in our corruptions, but labour to mortifie and ſubdue thē, and to accuſtome and inure our hearts and tongues, to meditate and talke of ſpirituall and heauenly matters, as being of chiefeſt worth and excellencie. And if we thus doe, then can we not be ſaid to loue the world more then God, although wee talke more of it: for not ſimplie to thinke and ſpeake more of theſe things, doth ſhew that we loue and affect them more, but to thinke and ſpeake of them with greateſt delight and chiefeſt comfort. For ſeeing the obiects both of our meditations and ſpeeches, are offered vnto them by the miniſterie of the ſenſes, it is no maruell though we think and ſpeake more of ſenſible things, though we leſſe eſteeme them, then of thoſe heauenly excellencies, which are onely intellectuall, and not ſubiect to the ſenſes, although we muſt value them in our iudgements, and affect them with our loue. Againe, our ordinarie callings and neceſſarie affaires of this life, do inforce vs ordinarily and commonly to thinke and ſpeake of them, more then of ſpirituall and heauenly things; but hereof it followeth not, that wee loue them more then they, for there is great difference betweene doing a thing often vpon neceſſitie, and doing it with chiefe comfort and delight. The workman thinketh more of his worke and tooles, the husbandman of his husbandrie, the painter of his picture and colours, then of their beloued wiues and moſt deare children; but yet it followeth not, that they affect them with more loue, ſeeing the reaſon hereof is, becauſe theſe things are continually ſubiect to their ſenſes, and the obiect of their labors and imployments; and not becauſe they moſt eſteeme them in their iudgements.

Thirdly, we loue thoſe things moſt, which we moſt deſire to enioy, and beſtow greateſt paines and ſtudie to obtaine our deſire; for according to the meaſure of our loue in affecting, is our zeale in deſiring, and our care and labour in ſeeking that which we ſo much affect and deſire. And this alſo is ioyned with an earneſt endeuour, to vſe all meanes which may further vs, and to auoid all impediments which might hinder vs in attaining vnto that, which with ſuch great zeale

§. *Sect.* 4. *The third ſigne is when we moſt deſire theſe earthly things, take moſt care and paines in compaſſing the.*

we desire and seeke. Vnto which we may adde an inuincible patience, in suffering and induring all things, for the enioying of that which wee esteeme and loue. *For* (as one saith) *euery wicked worldling is so much more patient and strong, to indure any euils, by how much the loue of the world doth more abound in him; and euery righteous man is so much more constant and courageous to endure any miseries, by how much hee is more inflamed with the loue of God. But the loue of the world hath his beginning from our free choice, his progresse from the delight of pleasure, his strength from the bond of custome: but the loue of God is shed abroad in our hearts by the holy Ghost.* And thus worldly men aboue all things desire worldly vanities, thinking no care and studie too much, nor paines too great, for the atchieuing of their desire; tyring their wits, spending their sweate, and strength, yea consuming their bodies, and exposing themselues to all dangers, that they may attaine vnto their worldly hopes; in the meane time neuer thinking of the saluation of their soules, much lesse endeuouring to vse those meanes whereby they may bee assured of it. And thus the ambitious man aboue all things desireth honors and preferments, and consumeth his state, relinquisheth al pleasures, bendeth his whole studies, spareth for no labour, and runneth himselfe into most desperate perils, that he may attaine vnto them; the couetous man also holdeth the same courses, neglecting his credit, and contemning all delights, that hee may scrape together riches. And the voluptuous man, careth not by lust, surfetting, and drunkennes to make himself more vile and contemptible then a bruit beast; neither spareth he for any cost, but consumeth his estate, that he may spend the time present in delight and sensualitie. And why is this, but because euery one affect their seueral obiects with their chief loue, and therefore thinke nothing too much which either they bestow or suffer for the enioying of them. And contrariwise, they who like the wise Merchant most esteeme and loue the precious pearle of Gods kingdom, his sauing truth, and the ioyes of heauen, they will not sticke to sell all the world, with the pleasures, riches, and preferments thereof, that they may compasse and procure them. According to

Augustin. de patient. lib. c. 17. tom. 4.

Matth. 13. 45.

this

this signe therefore let vs examine our loue, whether it be more set vpon God, or vpon the world; and this may easilie be determined, if we consider whether we doe more earnestly desire the fauour and the assurance of our owne saluation, or the fruition of worldly vanities; whether we bestow greater studie, cost and labour, in seeking after Gods spirituall graces and eternall ioyes, and indure all this paines with more patience; or in attaining vnto the pleasures and profits of this life. Finally, whether wee could be content either neuer to haue, or soone to leaue, whatsoeuer in the earth is deare vnto vs, if the time of triall should come; rather then we would not purchase the precious pearle, euen Gods loue and our owne saluation. And lest our secure consciences should deceiue vs, with a false conceit of this true loue, let vs further examine it according to the second point, namely, whether with more care and diligence we desire and seeke after those meanes, whereby we may be assured that we shall obtaine these spirituall graces and heauenly happines, which is a liuely faith, with a godly and sanctified life (for sanctification assureth vs of our iustification, vocation, election, and consequently of our saluation) or the meanes whereby wee may attaine vnto our earthly desires. And then againe, whether we doe with more circumspection and indeuour auoid those impediments, which might hinder vs from obtaining the heauenly treasures of Gods kingdom, namely our sinnes and the transgression of Gods commandements, which are that wall of separation betweene God and vs; or those hindrances and lets which crosse our worldly desires. And if in these respects our consciences iustifie vs, then doe we surely loue God better then the world; and preferre heauenly happinesse, before earthly prosperitie. But on the other side, if our consciences witnesse against vs, that wee desire more worldly vanities, then eternall glorie; that wee wholly neglect this, and bestow all our studie, cost and labour in seeking and procuring of the other, that wee can willingly finde in our hearts by committing of sinne to make a forfeiture of our heauenly inheritance, so as wee may obtaine by it some earthly profit or delight; and finally, that we more carefully

auoid the impediments which crosse our worldly desires, then sinne which like a stumbling block in the way hindreth our passage into our heauenly countrie; then doe wee more esteeme, and more dearely loue the world and worldly vanities, then the Lord himselfe, and the eternall ioyes of his kingdome.

§*Sect. 5.*
The fourth signe is when we take most ioy in keeping, and most griefe in losing them.

Lastly, that which we most esteeme and loue, we also take in it most ioy and contentment, and therefore are more carefull still to keepe it whileſt we haue it, and bewaile the losse thereof with greateſt griefe, when as it is taken from vs. The ambitious man most reioyceth in the vaine glorie of the world, and careth not to lose his life that he may preserue his honour, accounting it the bittereſt death to liue disgraced: The couetous man most glorieth and reioyceth in his riches, & is content to hazard his soule, rather then his wealth. The voluptuous man most reioyceth in his pleasures, and would rather sell both earthly and heauenly patrimonies, then he would be depriued of his sensuall delights. And according to their ioy in keeping them, such is their feare of losing them, and answerable to both is their sorrow and griefe, when as they are taken from them. On the other side, they whose hearts are inflamed with the fire of Gods loue, doe most reioyce in him, and in the assurance of his loue and mercie towards them; and making most precious account of this iewell, they had rather lose the whole world then Gods fauour, or the testimonies thereof in their owne consciences; and grieue more when hauing fallen into sinne, they want the ioy of their saluation, and doe not apprehend the loue of God, nor sensibly discerne the beames of his fauour shining into their hearts, as they haue done before times, then if they were depriued of all the honours, riches, and pleasures of the world. Let euery one therefore according to this signe examine himselfe; and if vpon triall wee finde, that God is our principall ioy, and that wee most reioyce in his saluation; if with the Prophet *Dauid* wee had rather see the light of Gods countenance shining vpon vs, then that men should shew vs any worldly good; and when it appeareth, haue more ioy of heart, then worldly men haue

Psal 4.6.7.

when

when their wheate and oyle abound; if in this we can with him rather place our blessednesse, that *the Lord is our God,* Psal.144.15. then in the enioying of all the prosperitie of the world; if we haue greater care of retaining the fauour of God, and assurance of our owne saluation, and feare of losing it, then of these worldly vanities; and answerably doe vse the meanes, indeuouring aboue all things to leade a godly and sanctified life, whereby our assurance of them is more and more confirmed; and contrariwise to keepe our consciences vnspotted of any wilfull, knowne, or presumptuous sinnes, whereby it is weakened and impaired: And if besides our purpose hauing fallen into these sinnes, and thereby hazarded our chiefe ioyes, we can with more bitter griefe bewaile it, then any worldly shame and danger which wee incurre thereby; crying out with *Dauid: Make me O Lord to heare ioy and* Psal.51.8.12. *gladnesse, that the bones which thou hast broken may reioyce; restore me to the ioy of thy saluation, and stablish me with thy free spirit:* then may wee be assured to our comfort, that the Lord is our chiefe loue, and that we esteeme him aboue the world, and worldly vanities. But if contrariwise wee little reioyce in God, but take all our comfort and solace in earthly things; if we feare the losse of our worldly wealth, pomp, and pleasure, and care not for the losse of Gods loue and fauour; if wee neuer endeuour to leade a Christian life, nor take any paines in mortifying our sinnes and corruptions, that we may attaine vnto the assurance of Gods loue and our owne saluation; and thinke no care or paines too much to preserue and secure our worldly profits and delights; if wee doe not mourne for our sinnes, because by them wee haue displeased God, and hazarded the losse of his fauour, but only in regard of some worldly punishment, which doth accompanie them; and can heartily grieue when wee are depriued of earthly vanities, and haue no sorrow at all when by sinne we haue lost the assurance of Gods loue, and of our heauenly inheritance in his kingdome, wee make it manifest that our hearts and affections are groueling vpon the earth, and that we loue the world more then God.

It

§. *Sect. 6. In what sense our ioy and griefe about these earthly things, are signes of our loue of the world.*

It cannot indeed bee denied, but that in respect of sense and feeling a man may more reioyce in worldly things, then in God, and heauenly excellencies, & answerably may haue more care, feare and griefe about the keeping and losing of them, then the other; and yet may truly loue and reioyce in God, and grieue for his sinnes, because he hath displeased him; for as we are more flesh then spirit, so our carnall affections and passions, are more strong and violent about fleshlie and carnall things, then about things diuine and spirituall: both because we haue more corruption then grace in vs, and also because these earthly things which are naturall and sensible, both in their inioying and in their losse, doe more sensibly affect our naturall affections. Whereas our affections towards God and heauenly things are spirituall and supernaturall; and the things which we thus affect diuine and heauenly; in both which respects, they are not so sensible as the other. And therefore the truth of our loue, reioycing, feare and sorrow, about heauenly and earthly things, is not to be measured by our senses, their quantitie, and violence of our passions, but according to their simplicitie and sincerity. But yet if in our sense, or in the quantitie and degree, our ioy in the world exceed our ioy in God, and our sorrow for earthly losses, be more strong and violent, then it is for sin, and the losse of Gods fauour, it cannot be denied, but that it proceedeth from the strength and violence of our naturall corruptions, and that wee haue the like corruption in our loue, which in respect of the ardencie and heate, affecteth earthly things more then heauenly. And therefore taking notice hereof, that we loue the world more then God, and that wee set our affections more vpon earthly vanities, then vpon heauenly excellencies, we must not rest contented with our imperfections and corruptions, and applaud our selues, because wee haue in vs the loue of God in some measure, and (though not in the heate of our affections, yet) in the soundnesse of our iudgements we more esteeme him, but we must labour earnestly to perfect our wants, and to mortifie our corruptions, and neuer to be at quiet, but still aspiring

aspiring from one degree to another, til at last we attaine vnto that degree of perfection and sanctification, that wee can loue and reioyce in God, more then in the world, and grieue more for his displeasure, then for any earthly losse, and that both in quantitie and degree, and in our owne sense and feeling. For otherwise if these affections which we thinke sanctified, and in truth, doe stand at a stay, and we be contented with that weake and imperfect measure, hauing not so much as a desire or indeauor, that they go forward and increase; it is a manifest signe that there is neither truth nor sanctification in them; but that they are false and counterfeit; seeing al true grace is either in the growth, or at least, desireth and laboureth in the means, whereby it may grow to more perfection.

CHAP. VIII.

That the best things in the world are but meere vanities, in comparison of Gods spirituall graces, and heauenly excellencies.

§. *Sect.* 1. *That the best are too much tainted with the loue of the world.*

AND thus haue I set down the signes of worldly loue, whereby this dangerous disease may be discouered and knowne; according vnto which if wee examine our selues, I doubt not, but many who through their securitie thought themselues sound, and in good case, shall find that they are desperately sicke of this disease euen to the death, vnlesse they prouide speedily wholesome medicines for their recouerie; yea and those who are in the best estate, if without selfe-loue, flatterie and partialitie, they trie their estate according to these rules, they shall plainely discerne, that howsoeuer Christ hath called and culled them out of the world, yet they haue left some part of their heart and affections behind them; and that howsoeuer through Gods mercie they are pulled (as it were) by strong hand, out of this spirituall Sodome; yet they are ready euery hand-while with *Lots* wife to looke backe, as being loth to leaue their worldly profits and preferments, and to be weaned from the pleasures

sures of sinne, which they haue so long sucked with so great delight. They shall find that they are like prisoners newly deliuered, and freed from their bolts, who by their halting and lamenesse are still put in mind of their old bonds and fetters, that they are like greene and feeble bodies newly recouered of some dangerous disease, that is, weake and void of strength in spirituall graces, and especially in the true loue of God, and his spirituall and heauenly excellencies, and readie to fall into a relapse of their old sicknesse worldly loue, vnlesse they be very watchfull and carefull ouer themselues, and keepe a strict and curious diet, neuer feeding vpon these worldly vanities, but with great temperance and moderation. And that still there are some relikes of those corrupt humours of worldly loue remaining in them, and remainders of this burning and vnkindly heate, which will extinguish, or at least abate that diuine and spirituall fire of the loue of God and heauenly things, vnlesse that heate bee qualified, those corrupt humors purged, and that vitall flame of diuine loue bee continually nourished with wholesome cordials and restoratiues prescribed in Gods word. Finally, they shall plainely perceiue, that they are like that harlot, of whom *Hosea* speaketh, who being married vnto Christ, after they haue long time liued in spirituall whoredome with the world, are hardly drawne from their old filthinesse, to which they were so long inured, but are ready continually to affect their old louer, and to renew their fornications and vncleanesse; vnlesse they were restrained by their husband Iesus Christ, and by the power of his spirit, word and chastisements (as it were) by strong hand, held backe from running on in these leaud and wicked courses.

§. *Sect.* 2. *Remedies to cure the disease of worldlie loue.*

And therefore as I haue shewed the signes of this disease; so now in the next place I will prescribe the remedies, and set downe such wholesome medicines as may serue, both for preseruatiues to keepe them sound, who are not yet infected with this spirituall poison; and also for purges to free vs from these hurtfull humors of worldly loue, if they abound in vs, which being applied by the patient, and made effectuall by Gods blessing, may restore vs to health, though through

these

these tough and noisome humours oppressing vs, wee were brought into a deepe consumption of godlinesse, and euen vnto the very gates of death. And finally, for cordiall restoratiues to recouer vs being weake, vnto our perfect health, and confirme and strengthen vs more and more in the true loue of God, his spirituall graces, and the eternall ioies of his Kingdom. That therfore we may not immoderately loue the world and worldly things, but may contemne them when they come in comparison of heauenly excellencies, and that we may not at all affect them, but may hate and abhor them, as they are the diuels instruments and baites to perswade and allure vs vnto sinne; let these reasons moue vs: first, because there is no cause why we should thus immoderately loue and affect them, nor thus vnlawfully desire to compasse them, in respect of the things themselues which are thus loued and desired. And secondly, because there is no reason hereof in regard of vs, who do affect and couet them. In the things themselues, there is no cause of this immoderate loue; first, because though we neuer so much dote vpon and desire them, yet they doe not bring vnto vs any true, substantiall, or certaine good: and secondly, because being thus affected, they become the instruments of much euill; and therefore as in the former respect they are to bee contemned and despised, so in the latter they are to be abhorred and reiected. They doe not bring vnto vs any sound and certaine good: first, because they are of no great and desirable goodnesse, though we should long inioy them; and also because they are altogether vncertaine, both in the getting and possessing. They are of no great goodnesse vnto vs, though we could for euer inioy them; first, because these things themselues are vaine, and of no great worth or excellencie; whereupon also it followeth, that they do not satisfie, nor giue vnto vs any true or sound contentment; and secondly, because they are vtterly vnprofitable, and besides mixt and accompanied with innumerable euils, & manifold miseries. For if I shall proue that there is no cause why we should desire them, either in respect of themselues or vs; that they bring vs no true good, but contrariwise much euill; that

The generall diuision of those arguments which may dissuade vs from the loue of the world.

as

as they haue no great goodneſſe in them whileſt wee haue them, ſo though they had, yet we haue no aſſurance of them; that they are vaine, and of no excellencie, and yet mingled with a multitude of miſeries; there will bee little reaſon why we ſhould greatly loue them; and much leſſe why wee ſhould preferre them before Gods ſpirituall graces and heauenly ioies; or accept of them as Satans wages, whereby he perſwadeth vs to ſerue him by committing of ſinne, wherby we hazard the loſſe of our ſoules, and of our heauenly inheritance, which are infinitely of more worth then the whole world.

§. *Sect.* 3. *That the beſt things the world can boaſt of, are but meere vanities.*

Firſt therefore wee are to know, that the world and the beſt things which it can boaſt of, are but meere vanities, and in compariſon of Gods ſpiritual graces, and our heauenly inheritance, of no worth or excellencie; neither is there any thing in the earth great or excellent, but the Chriſtian mind which contemneth and deſpiſeth theſe highly eſteemed vanities. They make a faire ſhew indeed to thoſe, whoſe iudgements are alreadie foreſtalled with the falſe conceits of their corrupt fleſh, and ſeeme to be of ſome value and greatneſſe to thoſe who look vpon them through the ſpectacles of affection. But if wee pul off their falſe couers, and ſeriouſly and vnpartially behold them after their deceiuing colours and painted vizards are laid aſide, we ſhall find the world in his chiefe beautie and pompe to bee but a glorious hypocrite, faire in ſhew, and foule in truth, profeſſing and promiſing much, and performing nothing; or a beautifull ſepulcher outwardly adorned with all coſt and brauerie, but within full of ſtench and rottenneſſe; or like vnto our faire buildings in theſe times, which making a ſumptuous ſhew to the paſſers by, ſeeme to inuite poore men to receiue reliefe; but within haue no prouiſion for hoſpitalitie, nor food to refreſh thoſe who ſtand in need. The like vanitie alſo is in all thoſe worldly things, which are ſo affected and admired of thoſe, who haue erected them in their hearts, as their idols whom they ſerue and adore; herein indeed truly reſembling idols and images, which are outwardly adorned with gold and precious ornaments, and make repreſentation of ſome excel-

lent

lent perſonage, whereas if you examine them any further then the very ſuperficies and outſide, you ſhall finde them no better then ſtocks or ſtones. So theſe worldly vanities ſeeme to thoſe whoſe weake ſight can pearce no deeper then the outward ſhew, beautifull and glorious; whereas in truth if wee could behold them inwardly with the eye of a ſound iudgement, wee ſhould eaſily diſcerne them to bee contemptibly baſe, and of no value. In this reſpect like thoſe goodly and beautifull pageants which being outwardlie adorned and ſet forth with gold and painted colours, moue multitudes of people to runne after them, and to behold them with ioyful admiration and rauiſhing wonder; whereas if you looke into their inſide, you ſhall finde nothing but a few ſticks, ragges, and patches; and in reſpect of their ſubſtance and durablenes ſo ſlight and weake, that they are only fit for a vaine ſhew, and to ſerue for a daies ſport.

But this vanitie of the world and worldly things may bee more ſpecially ſhewed both by teſtimonies, and alſo euident reaſons: for the former, *Dauid* affirmeth that *man in his beſt eſtate is altogether vanitie; that he walketh but in a ſhadow and diſquieteth himſelfe in vaine.* And elſewhere hee compareth this worldly proſperitie to a dreame, which delighteth whileſt a man ſleepeth, but when hee awaketh vaniſheth away, and leaueth nothing behinde it, but ſorrow and diſcontent, becauſe their ioyes and hopes are fruſtrated. So the holie Ghoſt ſaith, that the power and proſperitie of the Churches enemies, *ſhall be like as an hungrie man that dreameth, and behold he eateth, and when he awaketh his ſoule is emptie: and like as a thirſtie man that dreameth, and loe he is drinking, and when he awaketh, behold, he is faint, and his ſoule longeth.* In which reſpect one affirmeth that the Apoſtle *ſaith the figure of this world doth paſſe away; intimating vnto vs, that all worldly things are but in ſhew and figure onely, and like a ſhadow or a dreame which vaniſh away, hauing nothing in them ſubſtantiall and in truth. How childiſh therefore is that mind which reſpecteth ſhadowes, and is proud of dreames, fixing it ſelfe vpon that which ſoone after ſhall paſſe away?* The Prophet *Eſay* compareth the worldlings endeuours in hunting after theſe earthly vanities

§. *Sect.* 4. *The vanitie of worldly things proued by teſtimonies.*

Pſal. 39. 6.

Pſal. 73. 20.

Eſa. 29. 8.

1. Cor. 7.

Chryſoſt. in Gen. 15. Homil. 35.

ties, to the weauing of a ſpiders webbe, which being made with great labour, is altogether vnfit to make a garment to keep warme or couer nakednes, & good for nothing but to catch flies. And the Apoſtle *Paul* affirmeth ý before his con-
1.Cor.13.11. uerſion vnto God, his vnderſtanding, thoughts and communicatiō which were ſpent about worldly things, were meerly childiſh; the which being come to a ripe age in Chriſt he put away, exerciſing his minde and tongue about things ſpirituall and heauenly. So others compare the deſires and
Chryſoſt.Homil.24. in Mat. labours of worldly men to childrens ſports, their ſtately buildings to their houſes erected in the ſands, their gathering of riches, to their gathering of ſtones, and other trifles; their honours and preferments, to their kings, lords, and gouernours which they make in play among themſelues; their eſteeming of earthly vanities, to that great account which
Senec.in Sap. non cad. iniur. cap.12. children make of their contemptible toyes, preferring their copper chaines, brouches, babies, tops and ſcourges, and ſuch like trifles, before both their parents and their patrimonie; and finally their fooliſh mourning and lamenting for the loſſe of their riches and preferments, to the ridiculous crying of fillie children, when their houſes are caſt downe, or their trifles taken from them. Neither is there any difference betweene them, ſauing that children very eaſily procure thoſe things which they ſo much affect; but world-
Quid ergo inter nos & illos intereſt, vt Ariſto ait, niſi quod nos circa tabulas & ſtatuas inſanimus, carius inepti, &c. Senec. epiſt.115. lings purchaſe their follies at deare rates, and obtaine them with much ſweate and labour; they ſecurely enioy their ſports and delights; but theſe, as they compaſſe their deſires with much paine and difficultie, ſo they poſſeſſe them with much care, feare, and danger. To which purpoſe another
Bernard.ſerm. de miſer.human. crieth out: *See O wretched man* (ſaith he) *that all which thou affecteſt is but meere vanitie, and all follie and madneſſe. Whatſoeuer thou doeſt in the world, except that alone which thou doeſt towards God, for God, and to Gods glorie; whatſoeuer thou doeſt without God is all ſinne and vanitie, becauſe there is nothing good which is without the chiefe goodneſſe.*

§ *Sect.* 5. *The vanitie of worldly things proued by Salomons teſtimony.* But if we would haue a teſtimonie aboue all exceptions, let vs conſider what *Salomon* ſpeaketh of theſe worldlie things, who had not onely moſt wiſedome and iudgement rightly

rightly to value them, but also more experience of them then any other, seeing he abounded more in all worldly prosperitie, then any man that euer liued vpon the earth. For as in himselfe he excelled all mortall men that euer breathed, in wisedome and vnderstanding, the which hee purposely imployed, to improue all these worldly things to their vttermost value, as himselfe professeth; so in his state he farre outstript all others in prosperitie and abundance. For if you respect his honour, the holy Ghost saith, that there was neuer any among the Kings like vnto him; for hee was a mightie Prince, yea a great Monarch, who *reigned ouer all kingdomes, from the riuer vnto the land of the Philistines, and vnto the border of Ægypt; and he ruled in all the region on the other side of the riuer from Tiphsah euen vnto Azzah; ouer all the Kings on the other side the riuer, and they brought him presents and serued him all the daies of his life.* Yea and not only they, but *all the Kings of the earth sought the presence of Salomon, to heare his wisedome that God had put in his heart, and they brought euery man his present, vessels of siluer, and vessels of gold, and raiment, armour, and sweete odours, horses and mules from yeere to yeere.* If ye looke to his riches, he had all things in abundance, and excelled herein also all the Kings of the earth, as the holy Ghost speaketh. He had six hundred, threescore, and six talents of gold yeerely, besides that which was brought in by his Tolegatherers and Merchants, and the presents which the Kings of Arabia brought vnto him: hee had a stately Throne of Iuorie with six steps, and twelue lions at the ends of them couered with gold; hee made two hundred Targets of beaten gold, six hundred shekels going to a Target; and three hundred shields of beaten gold, three hundred shekels going to a shield; his drinking vessels, yea all the vessels of his house of the wood of Lebanon, were of pure gold; as for siluer in his daies it was nothing esteemed, but was as common as stones in the streete. For his prouision he had for one day thirtie measures of fine flower, and three score measures of meale, which according to the least account is 232 quarters, and according to the estimate of others much more; thirtie oxen, an hundred sheepe, beside

1. King. 3. 12. and 4. 29. 30. Eccles. 2. 1. 3.
1. King. 3. 13.
1. King. 4. 21. 24
2. Chro. 9. 23. 24
2. Chro. 9. 22.
2. Chro. 9. 13.
Vers. 20.
Vers. 27.
1. King. 4. 22. 26

Harts and Bucks, Bugles and fat fowle. He had fortie thousand ſtalls of horſes for his chariots, and twelue thouſand horſemen. His pleaſures alſo were anſwerable to his honors and riches, for looke what delights wit could inuent, or wealth and power prouide, and he denied none of them vnto himſelfe, nor withdrew his heart from any ioy, as himſelf teſtifieth. He had ſeuen hundred Queenes to his wiues, and three hundred Concubines; he built great works and ſtately houſes, hee planted fruitfull vineyards and pleaſant gardens, with goodly orchards furniſhed with all manner of fruites, hee had his fountaines and delightfull ſprings, his woods and ſhadie groues, his ſweete muſick, and in a word, all the delights of the ſonnes of men. Beſides all which priuate good, he publikely ruled with peace and tranquillitie al his kingdomes, his whole life. He was loued, feared and admired of all his people for his wiſedome and iuſtice; and that alſo which is the ioy and comfort of a good King, all his ſubiects liued in great proſperity vnder him. *For al Iudah and Iſrael dwelt without feare euery man vnder his vine and vnder his figtree, from Dan euen to Beerſheba all the daies of Salomon.* By all which it appeareth, that as neuer man had the like wiſedome, ſo neither the like proſperitie and abundance of all worldly bleſſings. But heare after all his pompe and proſperity what teſtimony he giueth to all theſe earthly things, and that vpon his owne experience. *Vanitie of vanities, ſaith the Preacher, vanitie of vanities, all is vanitie.* Yea he concludeth afterwards that all is *not only vanitie, but alſo vexation of ſpirit, and that there is no profit vnder the ſunne.* If a poore man though neuer ſo wiſe, or a ſcholer out of his knowledge and diſcourſe had thus proclaimed the worlds vanitie, it might haue been deemed to haue proceeded from want of experience, becauſe they had neuer triall of them, or from ſome melancholike conceit, mouing them to contemne that which they had no hope to enioy. And therefore becauſe we ſhould take no exceptions againſt this teſtimonie, it hath pleaſed the Lord to teach vs this leſſon by ſuch an one as had not only moſt wiſedome to iudge of them, but alſo moſt trial and experience of all theſe things, which the world eſteemeth

Eccleſ. 2. 3. 4. 10.

1. King. 4. 24.

Chap. 3. 28.

Chap. 4. 25.

Eccleſ. 1. 2. and 2. 11.

meth good, and worth desiring, both in respect of his abundance, and great varietie of them, and his long, secure and peaceable time, wherein he did inioy them; and that without the mixture of those innumerable troubles, with which other men are vexed and molested.

§. *Sect.* 6. *That these worldly things are of no great excellencie, seeing they are but Gods common gifts.*

And so much for the testimonies which serue to shew the worlds vanitie, vnto which innumerable others might bee added out of writings, both diuine and heathenish; but these being sufficient I will come to the reasons, which also proue it. And first the vanitie and worthlesnesse of the world and worldly things in comparison of those which are spirituall and heauenly, may hereby appeare, in that they are but Gods common gifts which he giueth in his infinit bountie, as well to his enemies, as vnto his friends; to those who neglect all dutie, and rebell against him, as well as to his children and seruants, who loue and feare him. Yea, commonly the Lord bestoweth these worldly things in great abundance vpon the wicked, whereas for the most part he giueth them to the godly and righteous, whom he chiefly loueth, but with a sparing hand, and so much onely as may serue for their necessarie vse. And this *Dauid* obserued, whereas he saith, that his wicked aduersaries *were inclosed in their owne fat*, that *they had* plentie not onely for themselues, but for their children. Yea so great was the prosperitie of wicked men, and so sharp his owne punishments and chastisemens, that when he considered of it, *his feet were almost gone, and his steps had well neere slipt*, being readie to preferre the estate of the vngodly, before the blessed condition of the children of God. And thus the Church in the Lamentations complaineth, *that her aduersaries were the chiefe, and that her enemies prospered; whereas she was afflicted, and her children led into captiuitie.* But of this I haue spoken more fully when I generally intreated of prosperitie, and therefore will for the generall, adde no more testimonies nor examples.

Pſal.17.10.14.

Pſalm.73.2.

Lamen.1.5.

§. *Sect.* 7. *That God bestoweth honours as well vpon the wicked as vpon the godly.*

Onely let vs consider the truth hereof in those three instances of honours, riches and pleasures. And first for honours wee shall find, that God hath more bountifully imparted them vnto the wicked and reprobate, then vnto

the godly and faithfull. Thus *Esau* flouriſheth in pompe and worldly glory, going attended in great ſtate, with 400. men waiting at his heeles; and *Iacob* creepeth and croucheth vnto him, meanely accompanied with a few poore ſeruants, that tended his ſheepe and cattell. Thus *Pharaoh* ſitteth in the regall throne, raigning and ruling at his pleaſure, and making his corrupt and vniuſt will to ſtand for law; whereas *Moſes* and *Aaron*, the beloued of the Lord, are humble ſuiters vnto him for the peoples libertie, and at his becke to go and come as he appointed. Thus the high Prieſts, Scribes and Phariſies, ſit in *Moſes* chaire, and are eſteemed the great Rabbins and Doctors of the world; whileſt the deare Diſciples of Ieſus Chriſt, are baſely eſteemed as Galileans and poore fiſhermen, conuented before the iudgement ſeats, checked, taunted, ſcorned and miſuſed, as though they had bin the very offskourings of the world. Yea thus doe wicked *Herod*, *Pilate*, *Annas* and *Caiphas* raigne as Kings, and ſit on the iudgement ſeate, abſoluing and condemning whom they will: and contrariwiſe, our Sauiour Chriſt, the onelie begotten and dearely beloued Son of God, is haled before them, accuſed and reproched, ſcorned and derided, buffeted, ſpit vpon, whipped and miſuſed.

§. *Sect.* 8. *Reprobates abound with riches as much as Gods ſeruants.*

The like alſo may bee ſaid of riches, with which wicked men commonly moſt exceed; whereas Gods ſeruants oftentimes are ſcanted of neceſſaries: So *Nabal* aboundeth in all ſuperfluitie, and *Dauid* is an humble ſuiter vnto him for reliefe; the falſe Prophets are nouriſhed at *Ieſabels* table, and poore *Elias* is in commons with the Rauens; the Phariſies and Scribes eate the fat of the land, and abound in wealth, and the Diſciples are forbidden to poſſeſſe gold or ſiluer, yea, to carrie a ſcrip, wherein to put their needments, or to be owners of two coats at once; vnto *Iudas* is the bag committed, whereas *Peter* hath neither ſiluer nor gold, as he profeſſeth. The idolatrous Kings and heathen potentates haue the world at will, ſtrouting themſelues in their ſtatelie palaces, and wallowing in their wealth; but Ieſus Chriſt, the Lord of heauen and earth, and heire apparant of Gods glorious Kingdome, when he is borne, hath a manger for his bed,

Mat. 10.9.10.

Acts 3.6.

Luke 2.7.

bed, the stable for his lodging chamber, and the oxen and horses for his chamber-fellowes. Neither was he better prouided for, when he came to riper age, for as himselfe testifieth, *the foxes haue holes, and the birds of the heauen haue nests,* Matth.17.27. *but the Sonne of man hath not whereon to lay his head*; yea, so vnfurnished was he of wealth at some times, that when hee was to pay poll money, he was faine to borrow it of a fillie fish.

§. *Sect.* 9. *The wicked worldling hath a greater share of worldlie pleasures, then Gods deare children.*

Finally, the pleasures of the world are also Gods common gifts, which he bestoweth as well on the wicked and reprobate, as vpon his owne children and seruants: yea in truth much more plentifully haue the enemies of God and his grace, enioyed them from the beginning of the world to this day, then those who haue feared and serued the Lord; for seeing they are to vs, by reason of our corruption, like kaines in the hands of children, and sweet and licorous meats, whereon they are apt to surfeit; therefore the Lord suffering wicked men, as it were slaues and vassals, to take their libertie, and to vse what diet they list, as not regarding their spirituall health and life, not caring what becomes of them; hath alwaies had speciall care of his owne children, dieting them with such a small parrance, as they may well digest, without impairing the health of their soules; and mixing these delicious drinkes of pleasures, in the bitter cup of afflictions, whereby he hath still purged away these grosse humours of corruption, when they began to abound with them through their daintie fare. And thus he suffered those abiects, *Ismael* and *Esau*, to spend their time in hunting and reuelling, pleasure and delight; whereas the promised seed, *Isaac* and *Iacob*, to whom the promises belonged, spent their time in painefull labours, and whileft they kept their sheepe, indured the scorching heate of the Sunne by day, and the pinching cold of the frosts by night. Thus *Dauids* wicked enemies were so pampered with delights, *that their eies* Psalm.73.7.14. *stood out with fatnesse, whereas he was daily punished and chastened euery morning.* Thus *Dines* the rich glutton, clothed himselfe *with purple and fine linnen, and fared deliciously euerie* Luke.16. *day*, and poore *Lazarus*, beloued of God, is pinched with

hunger, clothed with rags, and tormented with sores and
Apoc.17.2.4. sicknesses. Finally, the whore of Babylon is suffered to haue in her hand a golden cup, ful of voluptuous pleasures and delights, and not only to drink thereof largely her selfe; but also to make drunk with her abundance the great princes, and potentates of the earth: whereas the poore Saints of God haue allotted to their share the cup of afflictions, wherein our Sauiour Christ beginning to them, drunke a larger draught, then euer any mortall man. In which respect, the Lord dealeth with mankind, as the wise Physitian with his sicke patients; those ouer whom hee is most carefull, in regard both of the loue he beareth them, and the hope he conceiueth of their recouerie, he straightly dieteth, forbidding them the vse of those meats and drinkes, which by reason of their disease they loue and desire; and giueth them many a bitter potion, and troublesome plaister, that hee may hereby restore them to their health: whereas contrariwise those whom hee neglecteth, because their diseases are desperate, and past hope of cure, are permitted to vse what diet they list without restraint. And thus the Lord giueth to his deare seruants whom hee intendeth to cure, the bitter potions of afflictions, and restraineth them of worldly pleasures, which are so delightfull to their carnall appetites; whereas he suffereth reprobate men, who are desperately sicke in sin, to glut themselues with these fleshly delights, and to haue their owne carnall appetite, as the rule and direction of their diet.

§. Sect. 10. That the commonnesse of these earthlie gifts sheweth their vilitie and baseneſſe.

By all which it appeareth, that these worldly benefits of honours, riches and pleasures are common to the wicked, yea, that they haue in them the largest share, and greatest part; whereas contrariwise God bestoweth his spirituall graces, faith, loue, hope, a good conscience and the rest, as also the assurance of his eternall and heauenly ioies, vpon his owne seruants and children, who are most neere and deare vnto him. Whereby it is cleare and euident, that these are infinitely of more worth and value then the other; for if we will acknowledge the Lord to bee a wise dispenser of his own gifts, we need not to doubt, but that he giueth his least

benefits

benefits vnto those whom hee least affecteth, and reserueth his rich treasures, and choicest iewels, for those whom hee most dearelie loueth. Neither can it bee imagined, that if hee esteemed these earthly things of any value, he would giue them to his enemies, and denie them to his friends, suffer reprobate and wicked men to abound with them, and giue them so sparinglie to his owne seruants, yea, to his onely Sonne, in whom hee was well pleased. For what wise man will inrich his slaues, and suffer his deare children to liue in want? bee liberall to strangers and enemies, imparting vnto them gifts of great value; and denie the vse of them to his owne familie? whereby it manifestly appeareth, that seeing the Lord infinite in wisdome and in loue towards his seruants and children, as also in iustice towards his enemies, doth bestow these earthlie things more abundantly vpon the wicked, then vpon the godly; therefore hee esteemed them but small trifles of little worth or value, which hee bestoweth as temporall rewards vpon his slaues, and as wages for some base and seruile duties by them performed; and that he accounteth his spirituall graces, and heauenly ioies his chiefe treasures, and gifts of greatest value, seeing he peculiarly reserueth them for his elect, and bestoweth them vpon his owne seruants and children, who are most deere vnto him. And as *Abraham* gaue portions to his base children, & so sent them away; reseruing his chiefe riches, and the inheritance for his sonne *Isaac*, the child of promise: so the Lord bestoweth a portion of temporall and earthly benefits, vpon these bastards and base creatures; but as for his chiefe riches of spirituall grace, and his peculiar inheritance of eternall glory, them he reserueth for his owne children, to whom the couenant of grace, and the promises of the Gospell belong and appertaine.

Tanto altius temporalia iusti despicit, quanto hæc abundare etiam malis cernit. Quam enim sint despicienda considerat, quæ deus omnipotens etiam peruersis præstat. Si enim principaliter magna essent, nequaquam hæc conditor aduersarijs suis tribueret. Gregor. Mor. lib. 17. cap. 14.

CHAP. IX.

That these worldly things haue their goodnesse onely from opinion, and from competition; from difficultie in obtaining, and from their rarenesse in inioying.

§. *Sect.* 1. *That worldly things haue their chiefe excellencie from opinion.*

SEcondly, the vanitie and worthlesnesse of these worldly things appeareth, in that they haue in them no sound and substantiall excellencie, but what they haue from their opinion who inioy them: being meane to those, who meanely account of them, excellent to those who admire and adore them, & base, and of no worth to those who contemne and despise them; so that their goodnesse is not in truth, but in conceit; and if you would know of what value they are, you must not consider them in themselues, but bring them to be measured by the deceiuable eloe of mans phantasie, and waigh them in the vaine and vnconstant ballance of humane opinion. In which you shall find no certaintie, seeing euery one varieth from another, yea oftentimes from himselfe, now esteeming that which erewhile hee contemned, and despising that, which not long since he loued and admired. One maketh honour his idol, ascribing vnto it the chiefe excellencie, and in comparison thereof basely esteemeth of riches, and neglecteth pleasures; another adoreth gold as his God, and careth neither for his credit nor delight, so as his idoll be propitious vnto him; a third chiefly doteth on voluptuous pleasures, hauocking his estate, and setting his good name and reputation to sale for a daies delight, or a nights pleasure; yea wee may often see the same man one while raising the prizes of these earthly coines, and soone after crying them downe againe; in his childhood and youth, hee chiefly esteemeth pleasures, in his riper yeeres and full strength, his honour and reputation; and in his old daies despising both these, he

he is wholly transported with couetousnes, and biteth at no bait so eagerly, as at that which is couered with gold. Now what worth or excellencie can bee in that, which hath his whole subsistence in so vnstable a ground, altering and changing, rising and falling, according to the vaine conceit, and inconstant opinion of mutable mankind?

But let vs consider the truth hereof in those speciall instances, of honours, riches and pleasures which worldlings dote vpon with such great loue and admiration. And first for the honours of the world, who seeth not, that they are in themselues but bare shadowes and titles, consisting in the obseruance of some idle rites and ceremonies, as in higher place, capping, crouching, bowing, kneeling, descents, arms, pictures, words and tearmes, which haue in them no substantiall good at all, but onely are esteemed and reputed so, in the conceit and opinion of the giuers and receiuers; the which foundation being altogether vnstable and infirme, that which is built vpon it, must needs bee vaine and mutable; honours changing and varying, as oft as their opinions who doe conferre them change and alter. And hereof it is, that the selfe same thing which is honourable in one man, is disgracefull in another; that which is now praised and extolled, is at another time discommended and disgraced; and those obseruances and ceremonies, which in one place doe most magnifie a mans worth and dignitie, doe in another place and countrie vilifie and disgrace him; the opinions of men, changing with the aire, and honours with opinion.

§. *Sect.* 2. *Opinion maketh honours so much affected.*

§. *Sect.* 3. *That opinion giueth riches their chiefe excellencie.*

The like also may be said of riches, which although they be more reall and substantiall then the other; yet their chiefe goodnesse and excellencie consisteth in the opinion of those who desire and possesse them; for what true worth and excellencie are in pearles and pretious stones which are valued at such high rates; if at least we measure worth by fruition and vse, but that which they haue from the vngrounded phantasie, and vaine conceit of those who desire them? what great excellencie is there in gold and siluer, aboue copper, iron and steele, but that as one saith, by the madnesse of some men, they are become pretious; *Neither hath nature* (as saith another) *Aurum et argentum nonne terra effi vgubra & alba, quam solus hominum error facit (aut magis reputat) pretiosum?* Bernard. de aduent. domini. Serm. 4. *Æs pauorum insania pretiosum.* Seneca.

Aurum & argentum non pretiosum natura instituit, sed hominum voluntas effecit. Ambros. serm. 39. tom. 3. Chryost. ad pop. Antioch. Homil. 21. *Auarus longe iucundius aspicit aurum quam solem.* Basil de anarit. orat. 15.

another) *made them of more value, but the will and opinion of men.* For if we measure things by their vse and profit, iron and steele are much necessarie to the well being of man; seeing they doe not onely serue better for his defence, but also are the necessarie instruments of husbandrie, arts and occupations. And yet so strongly this ill grounded opinion preuaileth with worldly and couetous men, that they take much more delight in beholding their siluer in their darke chests and closets, then the comfortable beames of the Sunne in a winters day, though it be the chiefe instrument of their life and being; yea are readie vpon all offers to sell the fauour of God, that they may obtaine gold; and the ioyes of heauen together with their owne soules, that they may inrich themselues with this shining earth and base mettall. The like also may be said of chaines, bracelets, rings, and such other massie ornaments; which were they not made precious and esteemable by the opinion of those that weare them, would otherwise bee thought combersome burthens, and troublesome clogs, which they would not be intreated, and scarcely hired to weare about them; yea were they imposed vpon them as a punishment, and not willingly put on as ornaments, they would be borne with some impatiencie. But now so much are they extolled by the vaine opinion and conceit of men, that these things are not onely esteemed good, but in a high degree of excellencie, of which they become proud, as though they were parts of their owne bodies; insomuch as they carrie their deare prized fetters, and golden giues, not only with ease, but also with pleasure and delight; and weare these burthens not onely vpon them, but pearce their eares and make holes and wounds in their owne flesh, that so they may hang these clogs about, yea fix them fast vnto thē. So as it is to be feared lest together with their opinion, their fondnes & dotage increasing, they wil in time with ŷ barbarous Indians weare thē also in their lips & noses.

Ambros. lib. de Nabuth. cap. 5. tom. 4.

To this purpose one saith, that *the wife imposeth vpon her rich husband, a necessitie of cost and charge, that she may drinke out of rich plate, sleepe in sumptuous furniture, lie in a siluer bed, load her hands with golden bracelets, and her necke with chaines and iewels.*

iewels. For women are delighted euen with fetters, ſo they bee of gold, neither doe they eſteeme them burthens, ſo they bee pretious; nor thinke them bonds, ſo that their treaſure ſhine in them. Yea, they are delighted with their wounds, that they may thruſt gold through their eares, and hang pearles and iewels at them: and yet theſe iewels haue their waight, and ſuch clothing their cold; they ſweat with the burthen of their iewels, and are chill with cold in their thin ſilkes; and yet the opinion of their price helpeth all; and that which nature abhorreth, courtonſneſſe commendeth and extolleth.

§. *Sect.* 4. *That there is no excellencie in worldly pleaſures, but what opinion imparts vnto them.*

Laſtly, what worth and excellencie is in worldly pleaſures, more then opinion imparts vnto them? For doe wee not ſee, that that which to one is magnified as his chiefe delight, is vnto another loathſome and tedious? and contrariwiſe, that which is accounted this mans hell, is eſteemed anothers paradiſe? one thinketh hunting and hawking his worldly happineſſe, another accounteth it a tedious toyle; one ſwalloweth drinke as pleaſing nectar, and the more hee drinketh, the more hee deſireth; another when his thirſt is quenched, receiueth it as a medicine, or loathſome potion; one pampereth his bodie, another abhorreth gluttonie, as a comberſome vice; one taketh his chiefe felicitie in maſking and reuelling, in carding, dicing, and dancing; another, hateth them as idle and effeminate ſports, and placeth his happineſſe in martiall exerciſes, which the other fleeth as painfull and dangerous. In a word, euery man hath his ſeuerall delight wherein he taketh his chiefe contentment; and this contentment he hath not from any worth or excellencie in the thing it ſelfe, for then it would giue vnto all others the ſame delight, but from his owne opinion and conceit. And hence it is that his opinion changing, his pleaſures alſo change, inſomuch as wee may often obſerue that thoſe delights which haue been heretofore his chiefe felicitie, vpon the alteration of his conceit, become loathſome and vnpleaſant. And as a man diſtempered with a burning ague, thinketh wholeſome drinkes bitter and loathſome; and thoſe which are tart and ſowre, pleaſant and well reliſhed; which againe being reſtored to his health, hee much diſta-

ſteth

steth and disliketh: so voluptuous men being distempered with the raging heate of their burning passions, doe oftentimes affect and desire, such carnall pleasures, and odious delights, as afterwards they loathe and abhorre, when as the hot fit of their raging passions being ouerpast, they are somewhat recouered to their health, and haue a freer vse of their iudgement and reason. And therefore seeing all these things which the world esteemeth chiefely good, haue their worth and excellencie not from themselues, but from our opinion and conceit; let vs no longer adore these idols which are of our owne making, nor still suffering our selues to bee bewitched with our owne phantasies; let vs any more serue and reuerence these things which are but of an indifferent nature, and meane qualitie; because we haue magnified them in our conceits, and seated them in the highest place of our hearts, which in respect of their small worth, scarce deserue any roome at all, or to stand (so much as) behind the doore, vnlesse it were to be at vertues call, to performe such offices and good duties as shee appointeth. But let vs learne at last to set our hearts and affections vpon spirituall and heauenly things, which are in their owne nature truely and substantially good, and not like the other; therefore excellent, because we affect and thinke them so; but therefore to bee esteemed and much affected, because in truth they are of great worth and excellencie.

§. *Sect.* 5. *That worldly things are more commended vnto vs by eager competition then by any selfe-excellencie.*

Thirdly, the vanitie of these worldly things hereby appeareth, in that they are not commended vnto vs so much by their owne worth and excellencie, as by the competition of others who affect and seeke them as well as wee: for had we no corriuals in our loue to whet our affection, and sharpen our appetite, it would soone faint and languish towards these earthly things, there being in themselues no substantiall good which might serue as fuell to nourish and preserue it. But when as we see others admire and loue them, we begin to imagine that there is somewhat in them worth our liking and desiring, grounding this conceit not vpon our owne knowledge and experience, but vpon the iudgement and practise of those who haue gone before vs, on that line

with

with vs; who likewise haue beene after the same manner deceiued and seduced, hauing had some such presidents which they also imitate. And when this conceit hath once possessed vs, then selfeloue blowing the cole which phantasie hath kindled, our hearts are presently inflamed with a desire of obtaining that which so many seeke; partly to shew that our owne wisedome, policie and power, if we list to imploy them, can goe as fast a pace as other mens, and can with greater dexteritie and agilitie catch that game after which so many hunt; and partly because wee imagine, that there may be some worth and excellency in these things although we be ignorant of it, which if happily it should so fall out in the proofe and experience, we would rather at all aduentures enioy it then another, lest afterwards the worth appearing, we should haue cause to repent of our sloth and negligence, in that wee haue suffered others to outstrip and goe before vs. And thus we affect these vanities not for any good or excellencie we see in them, but rather in selfeloue, pride, enuie, and emulation, because wee would preuent others, and obtaine that which they so much desire. Like vnto boyes, who with all eagernes runne after a ball, not for the loue of it self, but that they may catch it before another, whereas they would scarce looke after it, if they had no competitour to contend with them. And as the vulgar people running in flocks to see some vaine sight, do moue others which scarcely know wherefore they make such haste, to goe with them for companie, and euen to outstrip their fellows with nimble speed; so doe they runne with headlong haste in the pursuite of these worldly vanities; not because themselues know any worth or excellencie in them, but because they see that many haue gone before them, and that many are still going speedily in this course, they also goe for companie, labouring to preuent them with their haste, and to obtain that first, which being obtained they do not know as yet whether it be worth their hauing and enioying; yea and that which is worst of all, after that they see their errour, and hauing had triall of these things in their owne experience, doe plainly perceiue, that they deserue not their labour, nor are worthie of their

loue;

loue; yet they will ſeeme highly to value and affect them ſtill, leſt the weakenes of their iudgements, which ſo much valued them before they had them, might bee diſcouered, and make account of them, now they haue them in their poſſeſſion, leſt they might ſeeme to haue ſpent all their labour and ſtrength in vaine, which they haue taken and imployed in the procuring of them. Like vnto a Merchant, who hauing trauelled farre and made an hard aduenture to fetch ſome ſtones, which report made him beleeue were precious and of great eſteeme, after he hath brought them home doth highly value them ſtill, although the cunning Lapidarie haue told him that they are but counterfeit, either that hee may put them off to others at his owne prizes, or at leaſt may not impaire his credit, when as it ſhould be knowne that hee hath loſt all his charges, and receiued no fruite by all his labours: or like vnto thoſe who hauing vainely ſpent much paines in the purſuite of ſome trifle, doe afterwards when they haue found their errour ſtill magnifie and extoll it, not becauſe they thinke it of any worth, but fearing leſt they ſhould be laughed to ſcorne for their follie and loſt labour, they would by their praiſes incourage others to follow their example, that ſo they may be excuſed by the common error, and not be ridiculous ſeeing they haue ſo many fellowes.

§. Sect. 6.

Honours haue a great part of their eſteeme from competition, and ſo alſo riches, and pleaſures.

But let vs conſider this in the generall inſtances of honours, riches, and pleaſures. And firſt if we examine honours, we ſhall finde that they haue a great part of their worth and eſteeme from competition, and the contending heate, and emulating deſires, of thoſe who affect and ſeeke after them. For what excellencie is in a long fetcht pedegree, ſauing that men contend one with another who ſhall more enoble themſelues by fetching it furtheſt, or in fame and vaineglorie, ſauing that they ſtriue who ſhall be moſt famous and beſt eſteemed of? or what priuiledge doth the vpper place bring with it, more then the lower, the right hand then the left, or the wall then the channell ſide, ſauing that men emulating one another, doe ſtriue and contend about them who ſhall haue preheminence? Finally, what worth and excellencie hath high preferment, which commonly is accompanied with

with moſt trouble and danger, ſauing that men ſtriue who ſhall aſcend higher on this ladder, and in the heate of their contention tread their fellowes vnder feete, that they may riſe before them? wherein what doe they elſe but behaue themſelues like children, who goe together by the eares, whileſt they contend one with another, who ſhall be king in their play? whereas within an houre after the play being done, they are all againe equall; or imagining a little hillock to be a ſtrong fort, doe aſſault and defend it with as great skill and furie, as though the holding of it were a matter of great importance; whereas after the contention is ceaſed, it remaineth emptie, and is paſſed by with neglect and contempt. And ſo theſe ambitious men hauing propounded theſe trifles as the cauſe of their emulation and contention, and being by reaſon of their pride and ſelfeloue, impatient of any foile, do with all earneſtnes and eagernes ſtriue about them, not becauſe they thinke the things themſelues for which they contend are worth their paines and labour, but becauſe if they doe not obtaine the victorie, they thinke themſelues much diſgraced, in that they are not able to haue their will. The like alſo may be ſaid of riches, the competition and earneſt purſuite whereof by ſo many, addeth no ſmall matter to the common opinion of their worth and eſtimation: for otherwiſe wherefore doe men ſo greedily ſcrape much more then is ſufficient for themſelues, their charge, or any other good vſe wherein they haue any purpoſe of imploying them, if they did not (meaſuring their goodneſſe by their goods) deſire to bee better then other men, and therefore couet to excell them in that which they thinke doth make them commendable, and more reſpected? Why doe they hoord them vp in great abundance, and like the dogge in the maunger neither vſe them themſelues, nor communicate them vnto any other for their vſe and benefit; but that in a kinde of enuie and emulation they would exceed all other in wealth, and bee accounted great by the large portion which they haue of theſe ſmall vanities? In a word, why doe they ſo highly value that which they intend neuer to vſe; if it were not that they haue got them

with

with great labour and difficultie; and by their wit and industrie haue outstripped many who were competitours with them in this golden suite? Whereas contrariwise if their appetite were not sharpened by this corriualship, if in their eagernesse and emulation they did not thinke that they had lost all that, which they see others gaine; they would not so much esteeme and seeke after needlesse abundance and superfluitie, but would rest contented with that which they did know how to vse. And thus also pleasures are made truly pleasant and delightfull, and are then chiefly esteemed to be of some value, and worth the hauing, when as many contending for them, some one among the rest, hath the inioying them; which if they did lie out in common, and might easily be inioyed without any emulation or competition, no man almost would looke after them, or thinke their fruition worth their cost and labour.

§. *Sect.* 7. *Worldly things are commended vnto vs by the difficulties we find in obtaining them.*

Fourthly, the worthlesse vanitie of these worldly things hereby appeareth; in that they haue not so much estimation from any excellencie that we find in them, when we haue them, as from the great difficultie, which we haue found in obtaining and comming by them, our labouring, suffering, hazards and dangers, endearing our affection, and increasing our loue; and making vs apt to proportion our estimation, not according to the worth of these vaine wares, but to our own venture and paines which we haue taken in compassing of them; because we would not be subiect to the censure of follie, for not making of a good bargaine. And hereof it is, that these things, though they be but of small worth, yet are they greatly esteemed, because they are purchased and procured with no small labour; for as nothing is more easilie contemned, then that which is easilie gotten, according to the common prouerbe; Lightly come, and lightly gone; so nothing maketh a thing more deare and pretious, how worthlesse soeuer it be in it selfe, then when it is bought at these deare rates, and compassed with much paines and great difficultie; It being the nature of man to haue delight of comming to his ends by the way of opposition, and to think it more glorious to inioy his desires by a doubtfull victorie, then

then by a readie yeelding. And much more doth he loue vs, if we breake open a passage for his hopefully violence, that so he may find a free entrance: yea, and when subdued opposition ceaseth, the inward opposition which he findeth at home in his own conscience in compassing of these earthly things, doth much raise the price and estimation. For when the conscience agreeth with the desire, and approuing of it, giueth free libertie of seeking and injoying, then the thing desired is commonly but lightly set by, and meanely esteemed: but when it is vnlawfull either in it selfe, or in respect of the meanes of comming by it; then the Law of God forbidding it, and the conscience condemning it, doe set a manifold edge vpon the appetite, making it the more coueted it, by how much the more difficultie and hazard there is in attaining vnto it; faring heerin like the riuer, which when it hath a free current, runneth quietly in his owne channell; but finding stop and opposition it rageth and swelleth, and breaking downe his banks, ouerfloweth the whole Countrie.

Non tam portas intrare patentes quam fregisse iuvat. Lucanus.

Minus placet magis quod suadetur, quod dissuadetur placet. Plautus in Trium.

Illicita amantur, excidit quicquid licet. Senec. in Herc. Oet.

Rom. 7. 8. *Cui peccare licet peccat minus: ipsa potestas Semina nequitiæ languidiora facit.* Ouid. Eleg. lib. 3.

§. *Sect.* 8. *Difficultie in obtaining them, maketh honours and riches so much to be esteemed.*

And thus honours are highly valued and esteemed, because they are not obtained without great labour and danger, as abroad by lying in the open fields, by watching in the night, and toiling in the day, by innumerable perils in open fight, and secret ambushments, wounds, skarres, effusion of blood, and continuall hazard of life; or else at home by the painefull and carefull seruice of the state, which is often ioyned with as much hazard as labour. By which difficult meanes when they are compassed, they are answerably esteemed and valued, not according to their owne worth, but according to these deare prizes, at which they were purchased. Or if the estimation of these honours bee not aduanced by these outward difficulties, (as in truth this dangerous way of comming vnto honour, was neuer in any age lesse traueled) yet at least they are valued the more, in regard of the inward opposition which men find in their consciences, by vsing vnlawfull meanes to attaine vnto them; as namely counterfeiting hypocrisie, machiauellian policies, treacherous falsehood, whereby they raise themselues by supplanting others, not caring by how wicked steps they clime, so they may rise,

Audax omnia perpeti, gens humana ruit per vetitum nefas. Horat. Oda 3. lib. 1.

and place themselues in the seate of honour. The which is the more vsuall path which is trodden in these daies, men being now become so politike, that they will not take substantiall paines, to bee rewarded with a shadow, but fitting their worke according to their wages, they compasse vaine honours with semblances of good and vaine shewes. But yet in the meane time by vsing these wicked and vnlawfull meanes to attaine vnto their desires, they hazard their saluation, and for the purchasing of honours by vnlawfull meanes, they set their soules to sale; and therefore it is no marvell if hauing obtained them, they doe highly value them, seeing they haue bought them at such deere rates. And thus riches are most highly esteemed, when as they are most hardlie compassed; that onely being thought worth the hauing, which cannot be had without much paines and perill, and all other things being esteemed worthlesse and light, which haue not difficultie and danger put into the skole with them, to make them downe waight. This maketh pearles trulie precious, because they are farre fetched from the Easterne parts of the world, and not onely bought at deare rates, but also brought home with great danger. This maketh gold and siluer esteemable, because they are digged out of the Westerne mines with much sweate, and not procured but by great labour and trauell, hazard and danger, both by sea and land. This improueth riches farre aboue their worth, because they are obtained with much labour, care, and watching, by pinching and afflicting the bodie whilest they let it goe often emptie, that they may more speedily fill their chests; and that which is worst of all, by hazarding the eternall saluation of their soules, in vsing wicked meanes, as lying, deceiuing, swearing, forswearing, oppression and all manner of cruelties, for the increasing of their wealth. All which difficulties in getting riches, make men the more to loue and esteeme them when they haue them: whereof it is, that hee who hath thus dearely purchased his wealth, doth alwaies much more affect and value it, then his heire who commeth lightly by it, euen as the mother doth much more account of a childe for which her selfe hath laboured, then of another

which should be bestowed on her of free gift, yea and among her owne children, commonly most affecteth that, in the birth whereof she hath had sorest trauell and greatest danger.

§. Sect. 9. *Pleasures are valued according to the paine which is taken in compassing them.*

The like also may be said of pleasures, which receiue their value and esteeme not from any selfe excellencie, but from the difficultie and paines which is taken in comming by them, neither are those sweetest delights, sadnesse and vexation, vnlesse first they be sauced with the sharpe sauce of trouble and labour. And therefore as men hauing otherwise no great appetite, vsually eate bitter Oliues before they goe to meate to sharpen it, and get them stomachs: so they would be soone glutted with delights, if sadnesse were not set on their appetite, by those difficulties and labours which they vndergoe in attaining vnto them. And thus meates and drinkes are much commended when as they are far fetched and deare bought, and like the water of the well of Bethlem prouided with the hazard of mens liues. Thus pleasure is sweetest in inioying, which hath had most difficultie in obtaining: thus triumphs and shewes are the more valued and affected, because of the great preparations that goe before them. Yea and thus also our delights are made much more delightfull by those spirituall difficulties, the word of God forbidding, and the conscience condemning them: for as the Wise man saith, *Stolen waters are sweete, and hid bread is pleasant*; or as he saith in another place, *the bread which is gotten by deceit is sweete to a man.* Neither is there any thing which more commendeth to pleasure so naturall and carnall appetite, then when it thus runneth against the haire by force or stealth, and is condemned before it is inioyed. Now what can more shew the worthlesnes of these worldly vanities, then that they haue their chiefe estimation from those things which are shunned and abhorred, and haue almost all their sweetnes and delight from other things bitter and loathsome? and as well-waters hauing no heate in themselues, are said to receiue some little warmth by antiperistasis and the inclosure of some greater cold: so these vanities hauing little goodnesse, are made to seeme good, when as

Vitiorum in vsum semper cupimus quæ negata. Sic intenta difficultas inuitat ad egerendum. Ouid. lib. 3. Eleg. Prou. 9. 17. Prou. 20. 17.

Quod licet ingratum est, quod non licet acrius vret. Ouid. lib. 2. Eleg.

they are compassed and inclosed with loathed euils, euen as this miserable world it selfe would seeme a paradise to one that should newly come out of hell, not in regard of the happinesse inioyed in the present estate, but of the vnhappinesse and miserie of his former condition out of which he is escaped. And therefore seeing these things haue in them no selfe excellencie, but are onely commended vnto vs by troubles, difficulties, and dangers, let vs not in our iudgements esteeme them, nor set our hearts and affections vpon them; but most highly value and chiefly affect Gods spirituall and heauenly ioyes; which need no such miserable orators to commend them, they being in their owne nature of greatest worth and excellencie, and most delectable and delightfull, when as being freed from all paines and difficulties, wee shall peaceably and continually inioy them, without trouble or molestation.

§. Sect. 10. *Worldly things are esteemed more for their rarenesse then for their good vse.* *Nulli gratus quod omnibus datum.*

Lastly, the vanitie of worldly things hereby appeareth, in that they are not so much esteemed and affected for their goodnesse, as for their rarenes; there being nothing in the world so excellent that is much respected if it grow common; and nothing almost so meane and vnusuall, which propriety and rarity will not make excellent. For as a tall man is not regarded when the countrie wherein he liues is almost all of an high stature; nor those flowers respected, though otherwise beautifull, which grow wilde in euery field; so neither are any worldly things held in price, which as they are embased by vulgar communitie. And this is the cause why Diamonds are esteemed and admired, and the Sunne neglected and little obserued; because this is subiect to the common view, and free to all mens vse, that peculiar to some few only, and that of the richer sort: this maketh health to be but slightly regarded, saying of those who want it, and wealth to bee magnified and extolled: this maketh countrie commodities to be basely valued at home, and to be much esteemed abroad; and whereas the things themselues are of equall worth and vse, yet the rarenesse or commonnesse wonderfullie altereth the price and estimation. Thus honors and glorious titles if they should be made common vnto all, they would

Dignitas in plures diffusa vilescit.

of all be lightly esteemed; whereas now being rarely and respectively conferred, they are magnified as the chiefest excellencies. Thus riches haue their worth improued to that high account, because few can attaine vnto them; whereas if euery man abounded in wealth, then, as in the time of *Salomon*, siluer would bee no more esteemed then stones, nor gold then siluer. So who would esteeme of costly attire, if all went in royall apparell? who would highly value precious stones, if euery one had them in possession? In a word, no riches would bee accounted treasures, if they were no more commended by their rareneſſe, then by their worth. And the like also may be said of pleasures, in which none would ioy, if all did inioy them; nor take any delight in them, if they were communicated to all, or to themselues continually and at all times; but being made daintie in respect of seldome vse, and conferred but to some as choice priuiledges, this makes those who haue them to esteeme them, as much for pride because they are preferred before others, as for any delight they haue in their vse; and those who want them, to long after them, because they also would bee aduanced to these no common priuiledges. This were easie to shew in particulars. For who would take pleasure in great cheare, if all men had full tables, or themselues at all times? Who would delight in beautie or brauerie, if herein all did match them? or in sweete musicke, if they had no other sound in their eares but this melodious harmonie? In a word, there would no worldly thing be esteemed of any worth, if it were not for raritie and proprietie. To this purpose one of the Ancients saith, that *all these earthly things, haue all their grace and excellencie, from their rareneſſe and strangenes, neither is there any thing almost much esteemed in it owne countrie, and all abundance in it selfe is neglected and despised. And hence it is, that because among certaine barbarians, gold is homebred and abundant, their prisoners are fettered and inchained with gold, and loading malefactors with riches, they make them so much the more wealthie, by how much they are more guiltie and faultie.* Whereby it appeareth that these things are not truly and absolutely good vnto vs; for that which is good in this

Hæc omnia de raritate & peregrinitate sola gratiam possident, &c. Tertull. de habit. mulier. lib.

degree, would not be impaired, but multiplied and increased by communitie, euen as the ioyes of heauen are infinitely redoubled, in regard that there being innumerable Saints and Angels, which mutually communicate in one anothers ioyes, according to their number their ioyes also are redoubled and multiplied. And therefore let vs esteeme and set our hearts and affections vpon this heauenly happinesse, which the more common it is, the better it is, according to the nature of true goodnesse; and not vpon these earthly vanities, which because they doe not satisfie those that haue them, therefore they seeke contentment by multiplying and ingrossing them, thinking to finde that in all, which they cannot finde in any part, and affect proprietie in them, because they seeme vnto themselues to want, that which they see others enioy, and to be robbed of that, which their greedie eye beholdeth in anothers possession.

CHAP. X.

Of the vanitie of worldly glorie, popularitie, prioritie, and the fauour of Princes.

§. *Sect.* 1. *That vainglorie is not true honour, but false and counterfeit.*

AND thus haue I shewed the vanitie of al these worldly things, both by testimonies, and manifest reasons. Let vs now more particularly examine the vanitie of honours, riches, and pleasures: where wee shall plainly see, that as there is generally no worth or excellencie in these worldly things; so neither in any of these speciall parts and branches. And first for worldly honour, how base and contemptible it is, in comparison either of that true honour of a Christian, before described, or the eternall glorie of Gods kingdome, it will more easily appeare, if wee consider it in the chiefe parts thereof, and take a serious view of those things which in the world are accounted honourable. For this worldly honour consisteth in fame and vaine glorie, or popularitie and fauour of the common people; or prioritie of place and precedence, or the fauour of Princes, and great personages;

perſonages; or finally in high aduancement and preferment, to places and offices of greateſt dignitie and royaltie; or in the concurrence of all, or ſome of theſe together: all which are vaine, and of no worth, or true excellencie, as we ſhall plainly perceiue, if we do take but a ſlight view of them ſeuerally. And firſt for fame and vaine-glory, which is nothing elſe but the applauſe of the multitude, whereby they magnifie and extoll a man out of their opinion of his worth and excellencie, if we examine it, we ſhall find both that it is falſe and counterfeit, and alſo that it is vaine and vnprofitable: for it is not that true honor before deſcribed, conſiſting in a good name and eſtimation of the godly and vertuous, for true worth and deſert; but the clamour of the common people, extolling thoſe, whom in a ſudden opinion they thinke worthie: which is not like that, referred to Gods glory and the ſpirituall good of the partie; but being arrogated to themſelues as their own due, it wholly tendeth to puffe them vp with pride, and a fond opinion of ſelfe excellencie. And therefore ſeeing it is falſe and counterfeit, how glorious ſoeuer it appeares, it is not to be valued, but to be contemned as baſe and forged. For as when we ſee perſons on the ſtage in glorious and royall apparell, and much more richly adorned, then ſuch as are great Princes and potentates in truth, yet we do not reuerence or much reſpect them, becauſe we know that they are but perſonated, and only great by apiſh imitation: ſo how goodly a ſhew ſoeuer this vaine glorie maketh, yet ſeeing it is not the true glorie of a Chriſtian, but a falſe and counterfeit ſhadow thereof, it is to be neglected and contemned.

Chryſoſt. Homil. ad pop. 43. tom. 4.

§. *Sect. 2.* *That worldly glorie is vaine and vnprofitable.*

But as this fame and glorie of the world is falſe, ſo alſo vaine and vnprofitable; as it may appeare at the firſt ſight, if if we do but conſider of the name, which by common tradition is giuen vnto it: for although all worldly things are full of vanitie, yet this glorie peculiarly hath this title of vaine prefixed vnto it, as challenging it vnto it ſelfe by a certaine kind of proprietie, or ſingular eminencie, as though howſoeuer all things are vaine, yet nothing in compariſon of this vaine glorie. For what in truth is this falſe fame and glorie of

Fama ventus eſt, fumus eſt, vmbra eſt, nihil eſt.

the world, but a ſmoake or vapour, which is toſſed to and fro with the breath of euery ones mouth? What is it but a cloud or ſhadow, which whileſt a man thinketh to catch and hold faſt, it vaniſheth away and commeth to nothing? And what do worldly men doting vpon this vanitie, and ſeeking to imbrace it, that they may commit ſpirituall whoredome with it, but *Ixion*-like in ſtead of their goddeſſe catch a cloud, on which they beget the monſtrous Centaures of many miſſhapen and vgly ſinnes? What do they but like wanton and fooliſh boyes run after a ſopie bubble, rayſed with the breath of their companions mouthes, becauſe it ſeemeth beautifull through varietie of colours, although it commonly vaniſh in the purſuing, or at leaſt breake as ſoone as it is but touched? And yet though this glorie be neuer ſo vaine, and the purſuite thereof moſt childiſh and ridiculous, notwithſtanding the wiſe men of the world fall into this abſurd dotage, Chameleon-like gaping after this common aire, and feeding themſelues fat onely with the conceit of this vulgar breath. And as they ſeeme to haue their life, or that which is the life of their life, all their ioy and comfort, from the breathing in of this ayre; ſo alſo it is the ſterne which ruleth them in all their courſes, turning them to and fro at the prayſers pleaſure: neither is there any meanes whereby a man may better carrie theſe earthly and brittle pitchers, then by holding them by the eares, and tying them faſt vnto him by this golden ſtring of praiſe and commendations: for if they be extolled and magnified, what deſperate difficulties will they not vndertake? What dangerous enterpriſes will they not attempt? What toileſome labour will they refuſe to take? or what exceſſiue coſt will they not beſtow, that they may continue or encreaſe their fame and vaine glorie? Againe, if there bee no man that ſeeth them, or that ſeeing will commend them, how ſluggiſh and ſlothfull are they in attempting any vertuous actions, where the leaſt difficultie or danger doth appeare? Herein not vnfitly to be compared vnto ſhips, which ſaile merrily forward whileſt they haue a good gale of wind, ſtand ſtill when they are becalmed, and turne backe againe when the guſt bloweth hard againſt them: ſo theſe go cheerfully

fully forward in vertuous courses, so long as the winde of vaine glory helpeth them forward, stand still and do nothing worth note, when as they are not praised and commended; and are vtterly discouraged and turne backe againe, when they are dispraised for well doing; being readie to embrace any wicked course which promiseth vnto them glorie and reputation: or like vnto Organe pipes, which are dumbe when they want wind, but being blowed with the bellowes, and well played vpon, yeeld melodious harmonie: so these men wanting the wind of vaine glorie giue no good sound, but being blowed and euen filled with the breath of mens praises, they are readie to yeeld a musical concent of, at least, a seeming vertue, in their words and actions: yea so immoderately doe worldlings dote vpon this idoll, that when they haue nothing in themselues of any worth, which they may offer vnto it as a sacrifice to make it propitious vnto them; and that they may eternize this vaine fame and glorie vnto posteritie; they build stately houses, and call them after their owne names; or erect (as *Absolon* did his pillar) monuments and sumptuous tombes and sepulchres, not so much to keepe in their rotten bodies, as to preserue their fame from rotting and perishing. But this is a signe of a base nature, so shamefully to beg glorie, the wages of vertue, from posteritie, after they are dead, which they neuer earned for any vertuous actions, which they did when they were aliue; to catch at the shadow of vertue, and neglect the bodie, which when they haue got they are neuer the richer; for who would not esteeme that as light as nothing, which is the reward of nothing, and impudently extorted without desert?

But let vs know that not only these base shifts, but euen this vaine glorie also is to be contemned and reiected of all true Christians: first, because it is forbidden and condemned in the Scriptures, both in respect of our desires and actions: in the former regard, the Apostle exhorteth vs, not to *be desirous of vaine glorie, prouoking one another, and enuying one another*: and for the other, hee willeth vs, *that nothing bee done through contention or vaine glorie, but that in meekenesse of mind euery man esteeme other better then himselfe*. And our Sauiour Christ

§. *Sect.* 3. *That contempt of vaine glorie is inioyned vs in the Scriptures.*

Galath. 5. 26.

Philip. 2. 3.

Iohn 5.44. Christ maketh it a signe of an infidell, when they affect these vaine praises one from another, and seeke not the honor which commeth of God alone. And as this contempt of vaine glorie is in the Scriptures enioyned; so our Sauiour Christ and his holy Apostle do professe the practise thereof, for so Christ saith, that *he sought not his owne praise:* Iohn 8.50. yea so far was our Sauiour from ambitious affecting and seeking this vaine glorie of the world, that hee would not accept of it when it was offered: *I receiue not* (saith he) *the praise of men.* Iohn 5.41. And this also the Apostle *Paul* professeth, that he sought for no praise neither from the Thessalonians, nor from any other, 1.Thess.2.6. and that he passed very little to be iudged of the Corinthians, or of mans iudgement: whose example we also are to imitate, if we would be accounted the true disciples of Iesus Christ. 1.Cor.4.3.

§.*Sect.*4. *That it is great folly to affect vaine glorie.*

Secondly, let vs consider, that as this vaine glory and vulgar praise is in it selfe vaine, so is it great vanitie and folly for any to desire it; for what is this glorie, but, as I said, a smoake, a shadow, and a brittle bubble, which is both blowed vp, and broken with the breath of the ill-agreeing and vnconstant multitude? And what can be more vaine and void of excellencie, then that which hath it subsistence and being in so vnstable a ground, as the vaine breath and mutable opinion of the common people? Who as they will extoll a man for a small cause, and not seldome for counterfeit shewes and apparances only; so oftentimes they will reuerse their iudgement, and condemne for no cause, their affections soone tyring themselues, if they be not continually nourished with new matter of praise: and who would value that at any worth which standeth or falleth at euery ones deuotion? And as their praises are vaine and of no worth, so also are they vaine and void of wisdome who do much affect them: for as their folly were ridiculous, who would haue blind men iudge of colours, and account that most excellent which in their doome and opinion is preferred; so is it no lesse absurde to make the vulgar people of the world iudges of vertue and good parts, who being blind and ignorant, iudge not according to truth, but according to their fond opinion; and hauing

Nisi nouus laus oritur, etiam vetus amittitur.

uing their approbation and applause, to become proud and conceited of it. The which folly of vaine-glorious men is so much the greater in that as they are blind, and therfore their iudgement of no value, so also though it were of any worth, yet it were scarce worth the hauing, in regard of their mutabilitie and inconstancie, being like weather-cocks readie to turne with euery wind, and to alter their opinion with euery flying rumour, this day praising, and to morrow dispraising, now extolling those, whom they admire, vp to the skie, and soone after exclaiming against them with open mouth, and casting them downe againe with their obloquies and disgraces to the lowest part of hell. Although therefore we be delighted with these bright and radiant beames of fame and glory; yet let vs not desire like the Moone to shine with this borrowed light; for then our glorie will be most inconstant; sometimes in the full, and sometimes in the waine; now obscure and darke, a little while after growing and increasing, and when it is come to the full, presently againe decreasing till it come to such obscurity that it cannot be discerned: herein also like the Moone, in that the nearer we approach vnto these from whom we borrow our light by familiarity and conuersation with them, the more the brightnes of our fame is obscured, they being apt to praise those most, with whom they are least acquainted; and contrariwise the more remote and opposite we are vnto them, the more fully and freely do they impart vnto vs their praises and commendations: only herein they differ and are vnlike, in that the Moone hauing lost her borrowed light, doth recouer it againe within as few daies, and with as great facility as it was depriued of it; whereas those who haue once lost their light of glorie and reputation, which they had from the vnconstant multitude, are seldome againe restored vnto it, or at least after a long time, and with great difficulty: their disgraces herein resembling wounds, which are soone inflicted, but long in curing; which also being healed, a scar and blemish still remaineth.

Sic est vulgus: ex veritate pauca, ex opinione multa æstimat. Cic. pro Rosc. Com.

Let vs therefore like the Sunne desire to haue our light in our selues; our owne consciences approuing, iustifying, and commen-

§ *Sect.* 3. *That true glorie consisteth not in*

vulgar praises, but in the approbation of God and the testimonie of our owne consciences.

commending our vertues and good parts; and if we will needs haue honor and praise, let vs haue it from within vs: for no man can dishonor him who thus maketh himselfe truely honorable; whereas if we inwardly dishonor and disgrace our selues with the obloquie of an euill conscience, all the praises and commendations which we can haue outwardly from men, will not at all profit or auaile vs. Againe, if wee esteeme our glorie a chiefe treasure, why should we commit it to the custodie of other men, and lay it vp in the weake chest of their mouthes? why should we stand at their curtesie and deuotion, to haue it when they please, and to receiue repulses and disgraces, when it standeth with their liking? why should we beg that which our selues may freely giue? and be beholding for that, which we might haue at our own disposing? why should we not lay vp our treasure where we may at pleasure resume it, when we haue vse of it; but suffer it to be out of our owne hands in other mens keeping, and intreat that which we might command? or if we thinke that iron barred chest of a good conscience, is not strong or safe enough to keepe this iewell, but needs we will put it out, and entrust it vnto others safer custodie; then what ridiculous folly is it, to make choice of the vulgar peoples lips and mouthes, being a weake and open coffer without locke or bolt, which being shut to none, any that list may steale it out? How much better were it for vs to commit this treasure vnto Gods owne custodie, so approuing our consciences vnto him, as that we may haue his praise and approbation, seeing it will be most secure and safe in his keeping, because he is most powerfull to preserue it, and most faithfull to restore it? For then would it be out of the reach both of scorne and enuie; and attaine vnto such a perfect greatnes, that neither the praises of worldlings would increase it, nor their dispraises diminish or abate it? Neither in truth will it ought auaile vs, though worldlings and vulgar people should with neuer so much constancie extoll and magnifie vs, if we haue not praise and approbation from God, and our own consciences; seeing these alone are our witnes and our iudge, they hauing nothing to doe either to iustifie or condemne vs. For who would

Sed queris laudem ab alio? tu igitur teipsum honora, & nemo te dehonestare poterit. Chrysost. in Matth. 27. Homil. 88.

Stultus sum si ciffellæ labiorum tuorum gloriam meam credidero, et cæpero mendicare eam abs te cum habere voluero. Bernard. super. Cant. serm. 13. & epist. 42.

Magna est eius gloria quæ nullius laudibus crescit, & nullius vituperatione minuitur. Cassian. in epist.

Sed apud populum, inquies, magna de ipso æstimatio est: quidnam hoc sibi vult? non enim certè populus, sed Deus iudex est, &c. Chrysost. in Matth. 12. homil. 41.

would not thinke him extreamely foolish, who in running his race or striuing for a masterie, should chiefely affect the applause of the ignorant people standing by, and neglect the skilfull iudges from whom he hopeth to receiue the crowne or garland? Who would not thinke him worse then mad, who being a courtier, and standing vpon his preferment, should carefully desire to be praised of the blacke guard, and neglect the approbation of the King himselfe and of his chiefe counsellers? But this and much greater folly do they commit, who neuer regard the commendations and praise of our chiefe iudge and King, and the Saints, his chiefe nobles, in the meane time aspiring with all their wits and endeauours, to haue the applause of vaine worldlings, whose good word cannot helpe them, nor their ill word hurt them.

Vt quid enim aut alterius hominis aut de meo ipsius iudicio solicitus sum, cuius nec vituperio reprobus, nec laude probatus inuenior? Si aute hominum tribunal oporteret stare, in illorum laudibus gloriarer. &c. Bernard. de verbis Apostoli. Qui gloriatur, &c. serm. 6.

Lastly, let vs consider, that though honor and glory were to be desired and sought of vs; yet now there is no time of affecting more of it, then the approbation of God, the good repore among the godly, and the testimonie of our owne consciences (but we must (as I haue shewed) returne al honor vnto God, saying with *Dauid, not vnto vs, not vnto vs, but vnto thy name giue the glorie.* For why should we much affect honor in this vale of teares, seeing by our sins we daily dishonor God? Why should we desire praise and glorie in the world for our vertues and good parts; seeing they are so defectiue and so full of wants and imperfections, that they are sufficiently praised, if they be pardoned; and haue glorie enough, if they be not disgraced? We are heere full of sores and wounds, and therefore we had more need of salues to heale vs, then of glorious ornaments to grace and beautifie vs: we are substantially emptie of true vertue and sanctifying graces; and therefore it better becommeth vs to seeke after the spirituall food of our soules, whereby we may be filled and satisfied, then to gape after the wind of words, which may well puffe vs vp with pride, but cannot satisfie vs: we had need of wholesome nourishment to keepe vs from starue ing, and doe we wantonly affect liquorous dainties? Wee want necessarie cloathes to keepe vs warme, and doe wee looke after these curious and slight ornaments? We are here

§. Sect. 6. That it is not vnreasonable to seeke for glorie.

poore

poore pilgrimes in the place of our exile and baniſhment, painfully trauelling towards our heauenly countrie, and dare we dreame of glorie, crownes, and ſwelling titles? yea rather let vs firſt ſeeke the ſubſtance, and then at our leiſure looke after ceremonies; let vs firſt take care for the bodie of vertue, and then the ſhadow of honor will follow of it owne accord; let vs here according to the Angels ſong aſcribe all glorie vnto God in the high heauens, and reſt contented, whileſt we continue on earth, with peace and good will; expecting our crowne when we haue finiſhed our courſe, and waiting for fulneſſe of honor and perfect glorie, when as being freed from all corruption, we ſhall be perfected alſo in all grace and goodnes.

Luke 2.14.

§. Sect. 7. *That it is great folly to affect popularitie, and impoſſible to pleaſe the multitude.*

And thus much concerning vaine glory and worldly fame. The next branch of honor is popularity, conſiſting in the immoderate deſiring, and ambitious ſeeking of the loue and fauour of the common people, the which is as vaine and worthleſſe as the other: and therefore their folly is no leſſe, who too much affect it, and dote vpon it. We may indeed, according to the Apoſtles counſaile, labour *to haue peace with all men*, yea we may moderately deſire to pleaſe all, ſo that God be not diſpleaſed, and to haue their loue and fauour, ſo we vſe lawfull meanes only, and do not ſo eagerly hunt after the fauour of men, as that we are readie to purchaſe it by making ſale of the loue of God: but this is that popularitie which is to be condemned, when as we ouer-value their loue aboue it worth, when we too much dote vpon it, ſeating it in our hearts aboue the loue of God; or finally, when we ſeeke it firſt and principally, not caring what hypocritical ſhewes, and falſe ſemblances, what ſubtile policies and wicked courſes we vſe for the compaſſing of our vaine deſires. In al which reſpects this fooliſh popularitie is to be contemned and reiected. To which end let vs conſider: firſt, that it is a fooliſh thing to number fauours and not weigh them; and to ſtudie rather to pleaſe many, then to pleaſe thoſe which are good. For, as one ſaith, what can bee more abſurd then to make high account of their fauors ioyned all together, and to contemne them all when they are ſingled and ſeuered? But how much

Rom. 12.

An quicquam ſtultius quam quos ſingulos contemnas, eos aliquid putare eſſe vniuerſos? Ælian. var. hiſt. lib. 2. ca. 1.

much more is it grosse and impious, to endeauour rather to please a multitude of wicked worldlings, then God himselfe? and by winning their fauours in that which is euill, to heare this testimony sounding in our cōsciences, that we are not the seruants of Iesus Christ? Secondly, it may serue to weane vs from immoderate seeking of these vulgar fauors, if we do but consider that it is a matter of great difficulty, & almost impossibilitie to please the multitude, and not to displease those which are wise and vertuous; for such difference and contrariety there is betweene their iudgements, dispositions, & affections, that that which the one affecteth, the other contemneth, ỳ which the one liketh, the other loatheth, and that which they approue and magnifie, these improue and iustly condemne. If therfore we cannot please both, who would not chuse to please rather the better, then the greater part? who would much care for their fauour and approbation, whom himselfe neither fauoureth nor alloweth? or greatly desire to be liked of those, whom he doth not like, nor vnto whom he would be like; neglecting in the meane time, the loue and liking of the wise and vertuous, whom he inwardly reuerenceth and admireth, because they are ouermatched with multitude? To this purpose one saith, that *it is a shame for a man to affect the pleasing of those whom he would not imitate: for either they are not good; and then being euill, it is no great matter to be praised of them; or they are good, and then we ought to imitate them: but those that are good, are good through their vertue, and vertue affecteth not that which is in the power of other men; and therefore he that imitateth the good, doth not ambitiously desire any mans praise; and he that imitateth the euill, is vnworthie of praise.*

Galath. 1. 10.

Vulgo placere est sapientibus displicere. Plutarch. de Educand. liber.

Pudendum est placere velle quos nolis imitari, &c. Augustin. lib. 83. quæst. cap. 36. Tom. 4.

But as it is hard to please the multitude, and to please also those which are wise and good: so it is a matter of much more difficultie, to haue their fauour and the loue of God; because the vulgar multitude being infected with many corruptions, affect those chiefly who are like themselues, and who are readie by euill arts to compasse their fauour, and to runne any wicked course which may fit their phantasie, and please their humour, for the obtaining of their loue. And

§. Sect. 8.
That it is impossible to please the multitude and please God.
Iohn 15. 19.

therefore

Nunquam vi-lui populo place-ve: nam quæ ego ſcio non probat populus, quæ probat populus ego neſcio, &c. Senec. epiſt. 29

therfore one concludeth that he will *neuer indeuour to pleaſe the vulgar people; for thoſe things* (ſaith he) *that I know and approue they allow not, and thoſe things which they allow, I know not. Who can pleaſe the people whom vertue pleaſeth? for their fauour is gotten by wicked arts; and they that will pleaſe them, muſt become like vnto them; neither will they approue thee, vnleſſe they acknowledge thee for one of their companie. Now it is a matter of much greater moment, what thou ſeemeſt to thy ſelf, then what thou appeareſt vnto others.* Seeing then the multitude is for the moſt part euill, and wee cannot pleaſe euill men but by euill meanes, it followeth hereupon, that they who will be gracious with the vulgar crew, muſt be vngracious in themſelues, and they who will pleaſe the wicked route, muſt diſpleaſe God, yea and themſelues too, if they haue any grace or goodneſſe in them. And hence it is that our Sauiour Chriſt denounceth a woe againſt ſuch as are pleaſing to all. *Woe be vnto you* (ſaith he) *when all men ſpeake well of you*; becauſe it is impoſſible to haue the liking and approbation of the wicked, vnleſſe wee loſe the fauour of God, by ioyning with them in their wicked courſes. An example whereof we haue in *Herod*, who affecting popularitie, did, to gaine the fauour of the people, put to death the Apoſtle *Iames*, and *when he ſaw that it pleaſed the Iewes* he proceeded further, and apprehended *Peter*, with a purpoſe to bring him likewiſe to the ſlaughter. As alſo in the corrupt Gouernour *Felix*, who though hee knew *Pauls* innocencie, yet to get fauour of the Iewes he left him ſtill in bonds.

Si multis vita tua placuerit, tibi placere non poterit. Senec.

Luke 6.26.

Acts 12.2.3.4.

Acts 24.28.

§. *Sect.* 9. *That popularity is the vaile of much wickedneſſe.*

And as this too much popularitie is a notable meanes to thruſt men headlong into wicked courſes; ſo oftentimes it is the vaile and ſhadow wherewith men maske and hide all manner of ſinne, and a meanes by the furtherance whereof they incourage themſelues to commit horrible crimes and outragious wickedneſſe; as murther, treaſon, rebellion, parricide, and what not: an example whereof we haue in *Abſolon*, who ambitiouſly affecting the kingdom, though it were with the murther of his moſt deare father, vſeth this popularitie, as the vaile of his wickedneſſe, and as the chief meanes of accompliſhing his diueliſh purpoſes. And the like is to be

2. Sam. 15.2.3.

obſerued

obserued in almost all ambitious traitors, who aspiring vnto soueraignetie, doe in the first place lay this as the foundation of their proud rebellion, to become gracious with the common people. Finally, as it is the cause of much sinne, so commonly it exposeth those who doe imbrace it, vnto danger and punishment: for the loue and fauour of the vulgar people being exceeding mutable and inconstant, euen like the weather and calmenes of the sea, doth draw men on to the pursuing of desperate attempts: and when the least perill appeareth forsaketh and leaueth them in the middest of dangers. In which respect it is fitly compared to a faire and fauorable winde, which inuiteth passengers to put forth into the sea, and hauing brought them into the maine, either there leaueth the becalmed, or turning about raiseth against them a dangerous storme. In respect of both which sinnes and dangers, which commonly accrew to those which are popular, euen the Heathen man esteemed it a part of happinesse, to bee rather skorned, then magnified by the multitude. And therefore let not vs, who professing Christianitie should haue more profited in true wisedome, account it a part of our felicitie to be highly aduanced in their loue and fauour; but contemning this dishonourable honour, of being gracious with the graceleſſe, and pleasing to the wicked multitude, let vs labour in the first place to please God, and to be approoued by our owne consciences; and in the next place to maintaine our good name and reputation among the godly and vertuous; not looking to the smalnes of their number, but to the greatnesse of their worth, and the excellencie of their iudgement. In which respect wee should preferre one of these sharp-sighted Eagles, before a whole swarme of those buzzing flyes.

O funestus multis populi diruſque fauor, qui cle flatu vela secundo vatis imp'cuit, vixq; procul languidus idem, diserit alto senoq; mari. Senec. in Octauia.

Fœlix nondum est quem turba non deridet. Senec.

Turpe decus placuisse malis.

And thus much concerning popularitie. The next branch of honour is pribritie or precedencie, consisting in the hauing or taking of the vpper place, or better hand: a thing in it selfe so vaine and friuolous, that it is vnfit to be the subiect of any graue and Christian discourse: but yet so much esteemed and stood vpon among worldlings, out of their pride and selfeloue, that they more bend their thoughts, and spend

§. *Sect.* 10. *The vanitie of priority of place and precedency.*

their labour, in attaining vnto this vanitie, then about the assurance of their owne saluation, or those vnspeakable ioyes of Gods kingdome; being more studious and carefull of hauing an high place among men, then to haue any place among the Saints in heauen. Yea so doe they value this priorities and vpper hand, that they vsually make it the occasion of mortall quarrels, and desperate fraies, and chuse rather to hazard the losse of their liues, then the losse of that place, which their pride makes them thinke is due vnto them. But Christians who must denie themselues, and in all humilitie follow their master Christ, must learne to contemne this idle vanitie. To which purpose let vs consider, that if we will follow our Sauiours counsell, wee must take the lowest place at feasts and meetings, vntill others taking notice of our worth doe preferre and cause vs to sit higher: if we will be aduised by his holy Apostle, we must indeed contend about honour, yet not in taking, but in giuing it; we must striue to haue the precedence, but in humilitie, outstripping others, in preferring them before our selues; *In giuing honour* (saith he) *goe one before another.* And againe, *Be not high minded, but make your selues equall to them of the lower sort.* Furthermore let vs consider, that this difference of places, and hands, is a matter of opinion onely, which bringeth vnto no man any true worth or reall good; yea rather it maketh them hated for their pride and insolence, when they presse higher then beseemeth them; and if opinion should varie (as it doth in diuers times and countries) then the supposed worth of this vanitie would alter also, making the wall worse then the outside, and the middle better then the vpper end. Let vs remember that the Heathen Monarch could teach vs this lesson, that not the place the man, but the man doth dignifie the place: and foule shame it is for Christians to excell him in pride, whose ambition was such that the whole world could not satisfie it. Let vs know that this priuiledge of place on earth is common to the wicked and reprobate, so that when wee haue seated our selues as high as we can, there are many hundreds in hell that haue been higher then we. And therefore let vs not striue for an high place in the world, but

Rom. 12. 10, 16

rather that we may haue some place in Gods kingdome: and thinke with our selues what shame and confusion it will bring, to those who hauing in this life had the highest places among men, shall in the life to come maugre their pride, be thrust downe into one of the lowest places of hell, and haue the Diuels and wicked spirits insulting ouer them.

§. *Sect.* 11. *Of the vanitie of Princes fauours.*

The fourth branch of worldly honour is aduancement and preferment, the which either respecteth persons, or places and dignities: the former is, when as men are extraordinarily aduanced into the fauour and estimation of Princes and great Potentates of the world: which howsoeuer it is to be esteemed in it self good, when as it is obtained by lawfull and honest meanes, yet it degenerateth and becommeth euill vnto those who aspire vnto it as their chiefe goodnesse; in their iudgements preferring, in their affections desiring, and in their practise seeking, the fauour of mortal and earthly Princes, before the fauour and loue of the immortall and heauenly King: which is the case of al those who vse wicked and vnlawfull courses, either to gaine, or retaine their loue; as lying, dissembling, hypocrisie, sycophancie, fauning, flatterie, and other such diuelliſh arts and policies. But howsoeuer Christians are much to account of the loue of their Princes and rulers, when as hauing it, they may also retaine the loue and fauour of God, because they are his Deputies and Lieutenants vpon earth: yet when there is such opposition betweene them, that both will not stand together, (as it alwaies hapneth when either it cannot be gotten or kept but by sinfull and wicked meanes) then is this fauour of great Potentates to be lightly esteemed, yea to be contemned and reiected, that wee may retaine the fauour and loue of God; according to the example of the three children, who howsoeuer they were in chiefe fauour and estimation with *Nebuchadnezzar*, yet when they could not enioy it still, vnlesse they would offend God, by committing idolatrie, in worshipping his image, they set his fauour at nought, and regarded not his displeasure and fierce wrath: as also in *Iohn* the Baptist, who though hee were in good account with *Herod*,

yet hazarded the losse of his esteeme, and incurred his indignation, rather then he would neglect his dutie, in admonishing and reproouing him for his sinne.

§. *Sect.* 12. *Of the inconstancie and mutabilitie of the fauour of Princes.*

Which examples that we may imitate, and may learne to loathe this sweetnesse of worldly fauour, when the poyson of sinne is mixed with it, let vs consider that it is not onely vaine and vnprofitable, but also dangerous and hurtfull. The vanitie chiefly appeareth in the vnconstancie and mutabilitie of it, and that both in respect of the fauour it self, and the persons fauouring. For the former, who knoweth not, that it is vsuall in the Courts of great Princes, to bee one day in fauour, and the next in heauie displeasure; now graced with the chiefe honours of a kingdome, and soone after disgraced and vtterly neglected? An example whereof we haue in *Haman*, who being the Kings chiefe fauourite, ruled all at his owne pleasure; and the next day following was hanged vpon the gallowes which himselfe had made for *Mordecay*. The which alteration often hapneth, for a small cause, often vpon an apparance and surmize only; and not seldome vpon meere phantasie and will, that they may please themselues with varietie of new fauourites; for as they oftentimes aduance them highly into their loue without any desert, vpon conceit and opinion only, so this varying, their loue also varieth, sometimes turning to a cold neglect, and sometimes into mortall hatred. In which respect Princes fauourites are fitly compared to counters vsed for computation and casting accounts; which being all in themselues of like value, haue, according as it pleaseth the accountant to place them, a farre differing estimate, some standing for thousands, some for hundreds, and some for vnites; yea and those which now haue the place of the greatest summe, doe by and by stand for the least, and those which were of least estimate, are soon after taken for the greatest number. And in the same regard Princes fauours are likened vnto a tender eye, which the least moate falling into, causeth to water, and sometimes is offended with a blast of winde: for so the smallest trifle often changeth their affection, and sometimes meere winde of words, the rumours and tales of backbiters and sycophants,

Orontes Apothec. apud Plutarch. p. 297. B.

phants moue them to diſpleaſure. Of this *Dauid* had experience, who being greatly in *Sauls* fauour, ſuddenly procured his hatred, for no other cauſe, but by his owne worth and good deſerts, and the others iealouſie and vniuſt ſuſpition. And therefore hauing by his owne experience, come to the knowledge of this inconſtancie and mutabilitie; he ſaith that it is *better to truſt in the Lord, then to haue confidence in Princes*, becauſe where he *loueth, he loueth to the end*: his loue and fauour being immutable and vnchangeable. To which purpoſe alſo *Ieremie* ſaith, that *the hope of the hils is but vaine, and the multitude of the mountaines, but in the Lord our God is the health of Iſrael*. But though it were granted that the fauour of Princes were immutable, yet there is no cauſe why wee ſhould ſet our harts much vpō it, for as much as thēſelues are mortall, and readie to leaue vs when we moſt beare our ſelues vpon them, and to faile vs when as we thinke their loue our chiefe ſtrength. And this argument *Dauid* vſeth to diſſwade vs from truſting in Princes, becauſe their breath departeth, and they returning to their earth, all their thoughts periſh; accounting him bleſſed who puts his whole confidence in the Lord, whoſe loue is vnchangeable and himſelfe eternall, and not in the Kings and potentates of the earth, whoſe loue is mutable, and themſelues mortall, and conſequently their fauours are a vaine ſtay to reſt vpon, ſeeing they die with them: neither let any man thinke, that their fauours receiued are annexed to the crowne, and will continue by ſucceſſion, ſeeing there is nothing more common, then for the heire to hate them, whom his father or predeceſſour loued and eſteemed; it being the nature of ſoueraigne power not to ioy much in others loue, but rather to delight themſelues in creatures of their owne making.

Pſalm. 118. 9. Iohn 13. 1. Ierem. 31. 3. Pſalm. 146. 3. 4.

§. *Sect.* 13. *That the fauors of Princes are vnprofitable.*

But as this fauour of worldly Princes is vaine, ſo alſo is it vnprofitable; neither bringing to thoſe that haue it any great good, nor exempting and freeing them from any great euil: it doth not make them better or more vertuous; yea oftentimes much worſe, and more vitious then thoſe that want it, puffing them vp with pride, and cauſing them to be inſolent in all their carriage and behauiour. It doth not free them

from dangers, but rather expoſes them vnto them, nor deliuereth them from any great euils, as from the wrath of God, ſickneſſes and diſeaſes, death and condemnation. And therefore the Pſalmiſt willeth vs *not to truſt in Princes, nor in the ſonne of man, becauſe there is no helpe in them:* and yet their fauours were more to be valued and eſteemed, if as they did not greatly helpe vs, ſo they did not much hurt vs: But the truth is, they lay vs open to many perils, and ſubiect vs to many euils. For to ſay nothing of thoſe dangers of ſinne, to which they hazard vs, by making vs to forget God and our ſelues, with all good duties which we owe to both: they expoſe vs alſo to many worldly perils, as to the hatred of all thoſe who enuie our aduancement, and diſdaine that we rather then they ſhould be partakers of ſuch extraordinarie fauours; and to all their cunning and malicious plots, whereby they ſeeke to vndermine vs, and to worke our ruine: yea no ſmal dangers do we run into, in reſpect of theſe great potentates, who do affect vs; becauſe their loue is vnconſtant, and ſeldome do they vary and change towards their great fauourites, but it is with their vtter ruine. In reſpect whereof, familiarity with them, is as if one played with a tame Lion, whoſe greateſt loue is ioyned with imminent danger; ſeeing if he be but a little angred, he hath alwaies power to pull them in pieces, which though he do not euery day put in execution, yet is he daily feared; and though they often ſcape his pawes, yet commonly at laſt they are payed home once for all. Laſtly, as the fauour of great potentates expoſes their fauourites into many dangers, ſo doth it alſo commonly plunge them into innumerable euils, and firſt and eſpecially by drawing them on to baſe flatterie to pleaſe their humours, and retaine their fauours; being readie alwaies to ſpeake, not what is moſt profitable, but what is moſt plauſible, not what they know is the truth, but what they thinke will be beſt accepted. To which purpoſe one ſaith, that thoſe who come into fauour with great perſonages, muſt make account to betray the truth, or to loſe all friendſhip. Secondly, as they muſt forgo the truth, ſo alſo their libertie, and become true vaſſals and ſlaues, readie to further all their deſignes, and that oftentimes

Pſalm. 146. 3.

Si in clientelam fœlicis hominis potentiſq; perueneris, aut veritas aut amicitia perdenda eſt.

times with the hazard of their goods and good name, yea (which is worſt of all) of their ſoules, by being their inſtruments in effecting and bringing to paſſe things vnlawfull and wicked. In which reſpect it is a hard thing to be eſteemed of great potentates, and not to be vile and baſe to a mans ſelfe. Laſtly, by ſetting our hearts vpon the fauour of Princes, we expoſe our ſelues to that fearefull curſe, denounced againſt all thoſe who truſting in man, and making fleſh their arme, doe withdraw their hearts from the Lord. And therefore ſeeing ſo little good, and ſo great euill commeth of the fauour of great potentates, when we ſet our hearts too much vpon it: let vs learne to weane our affections from this worldly dotage, and contemning the fauour of the greateſt Monarch, when it commeth in compariſon with the loue of God; let vs firſt and chiefely labour to be aſſured of the fauour of our heauenly King, as being moſt profitable and immutable, bringing with it no hurt, yea turning all our euill into good, and inriching vs with earthly peace and ſecuritie in this life, and with eternall glorie and happineſſe in the life to come. Ierem.17.5. Rom.8.28.

Chap. XI.

Of the vanitie of worldly power and authoritie.

§. *Sect.* 1. *In what reſpect worldly authoritie is good, and in what euill and ſinfull.*

And ſo much concerning the fauour of Princes and great perſonages. The other branch of worldly preferment, is aduancement to high places and dignities: as places of Magiſtracie, Nobilitie, Empire and Soueraignetie. The excellencie of Magiſtracie chiefely conſiſteth in their great power and authoritie, which they haue and exerciſe in ruling and gouerning others, who are inferiour and ſubiect vnto them, the which is in it owne nature good: for as *Iob* ſaith, God is the fountaine of all power and wiſdome: and the Apoſtle telleth vs, that *there is no power but of God, and the powers that be are ordained of God*, and that Magiſtrates who exerciſe this power are the Miniſters of God, to reward the Iob 12.13.16. Rom.13.1.4.

Non mala potestas, sed is qui malè utitur potestate, &c. Ambros. in Luc. cap. 4. Tom. 5.

good and punish the euill. To which purpose one saith, that *power it selfe is not euill, but he that abuseth his power and authoritie; it is not authoritie that is euill, but ambition: finally, thus farre forth the ordination of power is from God, that he is to be accounted the minister of God who doth vse his power well; and therefore it is not the fault of the office, but of the minister, neither can the ordinance of God displease, but the action of him who doth ill administer it. The Emperour giueth honor, and hath his due praise; but if any abuse this honor conferred vpon him, it is not the fault of the Emperour, but of the inferiour Iudge. What shall we say then? it is good to vse power, and to desire honor: good I say, if it be lawfully conferred, and not ambitiously snatched.* But yet as I said of the rest of worldly blessings, so of this, it is not good absolutely and immutably, but of an indifferent nature in respect of the vse, good to those that make good vse of it, euill to those who abuse it vnto euill. So one saith, that *riches, power and strength, are the instruments of vertue to those that vse them well, although they haue no true felicitie in themselues: and therefore he is no lesse miserable who abuseth them, then hee who taking a sword into his hãds to fight against his enemies, doth turne the point thereof against himselfe, to his owne ruine.* Vnto which abuse we are naturally most prone, partly whilest we set our hearts and affections more vpon it, then vpon our spirituall aduancement, to be the sonnes of God, and heires apparant of his kingdome, and therefore take more paines in getting, and more care in keeping this earthly preferment, then that spirituall and heauenly aduancement, of which we are readie to make forfeiture, by vsing sinfull and wicked meanes for the compassing of the other: partly whilest being puffed vp in pride, we glorie in our power and authority, despising and contemning those who haue not attained to the height of our preferments; and partly by putting too much trust and confidence in it, as though we were able to stand in our owne strength, and to outface and discountenance any danger by our owne power. But that we may not too much esteeme, affect, seeke, or glorie in this authoritie and power, but may learne to despise whatsoeuer portion thereof we haue in our selues, in comparison of our spirituall priuiledges,

Diuitiæ, potentia, robur, instrumenta sunt virtutis rectè vtentibus, &c. Basil. de Inuid. Homil. 11.

priuiledges, and eternall aduancement in Gods kingdome: let vs conſider that in reſpect of them, they are of no excellencie or profit; but contrariwiſe being abuſed through our corruption, they are vſually the cauſes both of ſinne and puniſhment.

§. *Sect.* 2. *That there is no great excellency in worldly power and authoritie.*

That there is no great excellencie in this power and authoritie, it appeareth, in that God beſtowethit as a common gift both vpon the good and the bad; yea commonly thoſe vnto whom he vouchſafeth the leaſt, or no meaſure of grace, are moſt aduanced to theſe worldly dignities and preferments; and thoſe which are aboue others inriched with earthly glorie, are often paſſed by, when as there is choice to be made of ſuch, as ſhall haue ſpirituall and heauenly aduancement: for ſo the Apoſtle ſaith, *that not many wiſe, not many mightie, not many noble, are called, but God chuſeth the fooliſh things of the world, to confound the wiſe, and the weake things of the world to confound the mightie.* And thus we reade that the firſt mightie men on earth, were thoſe wicked giants, who were the iſſue of that vnequall match, betweene the ſonnes of God, and daughters of men: and after the flood *Nimrode* began firſt to bee mightie on the earth; and like vnto theſe ſucceeded many others, both among the Heathen nations, and alſo Gods choſen people, who, the more mightie they were in power and authoritie, the more weake commonly they were, in all grace and goodneſſe. All which ſerue as examples of the Apoſtles rule and obſeruation, that not many mightie are effectually called; and conſequently that there is no true excellencie in greatneſſe, ſeeing it is ſo often void of goodneſſe, and therefore thoſe who moſt excell in it are neglected by God, when as thoſe which are weake are called and choſen.

—virtus et ſumma poteſtas Non coeunt. Lucan. lib. 8. Pharſal.

Gen. 6. 4.

Gen. 10. 8.

§. *Sect.* 3. *That worldly authoritie and power doth not profit vs for the attaining to grace and vertue.*

And as there is no cauſe to glorie in greatneſſe, in reſpect of any excellencie there is in it ſelfe: ſo neither in regard of any great profit it bringeth vnto vs; ſeeing this might and authoritie doth not helpe vs to the obtaining of the beſt things, which are to bee deſired, nor to the preuenting or eſcaping of the greateſt euils, which are to be ſhunned. We cannot with all our might and authoritie command one

ſanctifying

ſanctifying grace, or furniſh our heart with one vertue; yea commonly this worldly power rather oppoſeth againſt grace, keeping it from entring where it is not, and nipping, curbing, and ſuppreſſing it where any ſeedes thereof are ſowen; whereas they who are weake and contemptible, being manured by Gods husbandmen, doe like gentle and light grounds, bring foorth fruitfull increaſe of vertue and goodneſſe; whereas the other, like ſtiffe and ſtrong clay, do choake and burie whatſoeuer good ſeeds of grace are committed to them. And as this is to be obſerued in ſeuerall perſons, ſo alſo we may note a great difference in the ſame men in theſe different eſtates: for how many haue we ſeene, who before they haue had preferments, haue been humble, courteous, religious, and inriched with many graces and good parts, who being aduanced to dignitie and authoritie, are changed with their eſtate, becomming proud and inſolent, diſdainfull and contemptuous, irreligious and prophane, or at leaſt cold and negligent in all good duties, the power of Gods word becomming vnpowerfull vnto them, and their zeale being cooled, when this winde of vainglorie hath but a little blowne vpon them? And this difference is obſerued by an Ancient in the ſtate of the primitiue Church, which being borne and come to ſome age and ſtrength, did grow in the middeſt of perſecutions, and was adorned with the crowne of martyrdome: but after it had Chriſtian Princes indued with power to defend and prouide for it, it increaſed with riches, but decreaſed and declined in vertue and all goodneſſe. Neither doth this power and authoritie helpe vs at all in our warfare againſt our ſpirituall enemies; for theſe principalities and powers cannot be ouerthrowne with humane might; and theſe fleſhly weapons are farre too weake for this ſpirituall incounter; yea rather it betraieth vs vnto danger, ſeeing we are more apt to truſt vnto it, when we find our owne might, and it alwaies faileth vs when wee moſt relie vpon it. It doth not intitle vs to true greatneſſe, and the chiefe magnificence of a Chriſtian; which doth not conſiſt in abilitie to doe much, but in a willingneſſe to doe that which is good; neither will doing of great things make a

Eccleſia nata & adulta perſecutionibus creuit & martyrijs coronata eſt, &c. Hieronym. de vita Malchi. epiſt. tom. 1.

Si magna feceris non bonus eris, ſed ſi bona magnus.

man

man good, but doing of good things makes him great.

§. *Sect.* 4. *That he who hath most authoritie ouer others, hath least in ruling himselfe.*

Finally, this worldly power and potencie, doth not helpe vs to the obtaining that most esteemeable victorie of ouercomming a mans selfe; neither doth it assist reason in subduing and ruling of our affections and passions; yea rather when the vnresistable flood of power, is ioyned with the violent streame of our owne passions, it causeth them more to swell and rage, bearing downe al where there is but the least apparance of opposition; whether it bee the inward stop of conscience, or the outward stop of admonition or restraint; making their will to stand for law, and all that to be lawfull, whatsoeuer liketh them. Neither doe they now measure their designes and actions by the rule of equitie and iustice, but by their owne power and abilitie, thinking that they may doe, what they can doe; and often desiring more power, to doe that which they cannot now atchieue, whereas they haue alreadie more then they can well vse, their passion and power ouerruling their reason, which should be in subiection, and obedient vnto it. And whereas the doubling of their authoritie and power, should make them redouble their care to vse it with sobrietie and moderation, and their abilitie to doe what they list, should the more restraine their list, and will, within the bounds of honestie and equitie; now hauing the raines of libertie put into their hands, they runne on in wilfull courses, oppressing and bearing downe with violence, whatsoeuer standeth in their way, and but seemeth to hinder them; fretting and fuming against any that dare presume to say they do amisse; and thundring in their pride and impatiencie sharpe reuenge against all, who haue but in the least degree displeased them. So that whereas before their anger and wrath, like a flash of lightning, appeared and vanished, without doing any great hurt; now power like a thunderbolt being ioyned with it, maketh it to become deadly and pernicious. Lastly, this worldly power and authoritie doth vs no good in attaining vnto our chiefe good, neither haue we our heauenly happinesse by command, but by intreatie, not by authoritie, but by humilitie and submissiue suite. So that in this regard wee haue greater cause of

Quod non potest, vult posse qui minimum potest. Senec. in Hypollit.

Minimum debet libere cui multum licet.

Amica potestati pene semper impatientia est. Gregor. Moral. lib. 20. cap. 29. *Vbi cum potestate habitat iracundia, fulmen est.*

glorying

glorying in the leaſt dramme of ſpirituall grace, then in the greateſt meaſure of worldly authoritie and might; according to that of the Prophet, *Let not the ſtrong man glorie in his ſtrength, but let him that glorieth, glorie in this, that he vnderſtandeth and knoweth the Lord.* Yea though our power & authoritie were ſuch, that we could command the diuels, and ouerrule the infernall ſpirits, yet we muſt not, as Chriſt ſaid to his Apoſtles, *Reioice in this, that the ſpirits are ſubiected vnto vs, but rather reioyce in this, that our names are written in heauen.*

Ier. 9. 23. 24.

Luke 10. 20.

§. *Sect.* 5. *That worldly authority freeth vs not from our greateſt euils.*

But as this worldly aduancement, power and authoritie helpeth vs not to the attaining of any chiefe good, ſo neither doth it exempt or free vs from any great euils. It doth not priuiledge vs from dangers: for as the Pſalmiſt ſaith, *the king is not ſaued by the multitude of an hoſt, neither is the mightie man deliuered by great ſtrength.* Yea rather it expoſes men to many perils; their greatneſſe making them but the fairer markes for enuie to ſhoot at, and inflaming many as ambitious as themſelues, to vſe all their art and power for the vndermining of their eſtate, that ſo out of their ruines they may raiſe their owne preferments. It cannot deliuer vs from the iuſt vengeance of God in the day of his viſitation, the Lord hauing a thouſand meanes to weaken vs in our greateſt ſtrength, and being able to make our owne power and authoritie the inſtrument of our deſtruction: for if he do but blow vpon vs with the breath of his diſpleaſure, our proud might ſhall ſerue but as an ouer great ſaile to ouerturne vs, and our owne ſtrength ſhall become the inſtrument of our ruine. It doth not free the mind from cares and griefes, nor our bodies from ſickneſſes and diſeaſes; yea the more authoritie a man hath, the more is his care and trouble, and though he be in neuer ſo great place, yet the ague and gout, apoplexies and palſies, conſumptions and ſuch other griefes and maladies, will not be afraid of him, but comming as officers from a ſuperiour power, will in deſpite of all his glorious greatnes, hold him vnder their arreſt, till they haue a diſcharge from our chiefe ſoueraigne. Neither doth the greateſt earthly power, and tranſcendent authoritie free any from death;

Pſalm. 33. 16.

Poteſtas culminis eſt tempeſtas mentis. Gregor. epiſt. in Moral. lib. 1. cap. 1.

death; for as the Psalmist saith, *Man shall not continue in honor, he is like the beasts that die*: and death feareth the scepter no more then the goad, he regardeth the stately throne no more then the baſest foot-stoole, and with as vndaunted courage he entreth into the Princes palace, as into the pooreſt cottage. Finally, after death we ſhall haue no priuiledge by our authoritie and greatneſſe, whenas we ſhall all appeare before the iudgement ſeat of God: for then both Magiſtrates and people, mightie and impotent ſhall be all alike, and receiue their iuſt ſentence according to that which they haue done in their fleſh, whether good or euil, without any reſpect of perſons; for as *Iob* ſaith, *He accepteth not the perſons of Princes, and regardeth not the rich more then the poore, ſeeing they are all the worke of his hands.* Yea rather at that time they ſhall find hereby great hurt and inconuenience, ſeeing it wil then but increaſe their bils of accounts, of which then they are to giue a reckoning; for this power and authoritie were committed vnto them by God, as his good talents, which they were to vſe for the honor of their Maſter, and for the good of their fellow ſeruants, which being well imployed, might haue gained much glorie vnto God, and good vnto his Church, in maintaining and vpholding his worſhip and ſeruice, in preſeruing and defending his true religion, in countenancing & rewarding the good and vertuous, and in diſheartning & puniſhing the wicked and vicious. In which accounts if they come ſhort, they ſhall at that day haue little ioy of all their former authoritie & greatnes; ſeing it will but increaſe their debts, and make them to find ſo much the leſſe fauour, by how much they haue abuſed the greater mercie. Pſalm. 49. 12. 2. Cor. 5. 9. 10.

And thus haue I ſhewed that authoritie and great power, are vaine and vnprofitable to thoſe, who too much ſet their hearts vpon them. It followeth that I alſo ſhew that it bringeth vnto vs, being thus abuſed, much euill, and that both in reſpect of ſinne and puniſhment. It is the cauſe, being abuſed through our corruption, of many ſins, but eſpecially of thoſe two hainous and mother ſinnes, pride and iniuſtice. For being aduanced vnto theſe high places, it is vſuall with them to forget by what power they were thus aduanced; and leauing §. *Sect. 6. That worldly authoritie is accompanied vſually with pride and tyrannie.*

uing their dependancie vpon God, they begin to wax proud of themselues, and thinking it too base to sustaine the place of Gods deputies, they aspire themselues vnto the supreame soueraignetie, and rebelliously affect diuine honors. So *Nebuchadnezzar* being by his greatnes puffed vp with pride, forgate himselfe to be a man, and would needs haue his image worshipped by all his people; and this was vsuall among the Heathen Potentates, who ambitiously desired to be deified, and to haue their statues and images erected, vnto which diuine worship was to be imparted. And thus *Vzziah*, howsoeuer he was a Prince of the better sort, yet when hee grew mightie, it is said of him, that his heart was lift vp to his destruction. And as it maketh men proud in respect of God; so in respect of men, most insolent, disdainfull and tyrannicall. It is true indeed, that those who vse their authoritie well, do keepe an humble mind in an high estate, like the Sun, which the higher it is, the lesse it seemeth, and do not so much looke at their superioritie of state and order, as at the equalitie of their naturall condition; and considering that all by nature are equall, and that it is sinne which maketh this difference of superioritie and inferioritie betweene them, therfore they aduance their power to beare sway ouer their vices rather then ouer their persons, and whilest they remember that they punish sinne, they do not forget that it is punished in their brethren. Nether do they (as one saith) so much reioyce to rule ouer men, as that they may profit them by their gouernment, knowing that the ancient Patriarks were not so much Kings ouer men, as Pastors ouer sheepe, and that when God said to *Noah* and his sonnes increase and multiplie, and fill the earth, adding that their feare and dread should be ouer the beasts, fowles and fishes, hee doth not say also that it should be ouer men, because mans terrour should be ouer beasts and not ouer men. Although indeed holy gouernours desire to be feared of their subiects; but it is when as they see that they do not feare God, that at least they may be restrained from sinne by this feare of man, who do not stand in awe of Gods iudgements: and therefore they are not proud of this feare, in which they seeke not their owne glorie, but the

2. Chron. 26. 16

Benè potentiam exercet qui scit per illam super culpas erigi, & scit cum illa ceteris equalitate componi. Greg. Moral. lib. 26. cap. 19.

Greg. Moral. lib. 21. cap. 11.

the iuſt cariage and demeanure of their ſubiects: neither do they deſire to be feared of ill liuers as they are men, but as they behaue themſelues like beaſts ouercaried with ſenſualitie: and when there is no vice to puniſh, they do not reioyce in the excellencie of their power, but in the equalitie of their condition, and are ſo farre from deſiring to be too much feared, that they refuſe to be too much honored. But the moſt part through the corruption of our nature, are apt to abuſe their power and authoritie vnto pride and tyrannie, imagining that they exceed all that are ſubiect vnto them, as much in vertue, as they do in titles, in worth and deſert, as they do in dignitie and power; and meaſuring themſelues not by the rule of Gods word, nor by the teſtimonie of their owne conſciences, but according to the hyperbolicall, or rather lying praiſes and commendations of palpable flatterers; and beleeuing that they are ſuch as theſe falſe glaſſes would ſeeme to make them, they wax proud of their greatnes, eſteeming their inferiours as baſe and contemptible, and thinking that they are good for nothing but for their vſe, and that like cyphers they only ſerue to make vp the ſumme of their greatneſſe: and therefore they rule them not according to law and equitie, but according to their will and pleaſure, neuer conſidering what they ought to do, but what by their power they are able to do: nor think what is good for their inferiors but for themſelues, as though it were their *ſummum bonum* and chiefe happineſſe, if by their labours, wealth, lands and liues, they can procure vnto them the leaſt pleaſure or profit, or giue them the leaſt eaſe of any trouble. So that it is a matter of greateſt difficultie to excell in authoritie, and to beate downe pride; to haue great power, and not to thinke it greater then it is; to rule ouer inferiours, and not to inſult ouer and contemne them as baſe and abiect. And therefore great potentates had need to haue that ſaying ſounding in their eares: *The greater thou art, the more humble thy ſelfe in all things; and ſo ſhalt thou find fauour before the Lord.*

Eccleſiaſticus 3.19.

§. Sect. 7. *That worldly authoritie vſually is accompanied with vniuſtice and oppreſſion.*

The other pit into which power and authoritie commonly plungeth men, is vniuſtice, violence and oppreſſion: for they that haue power to do more then is fit, commonly haue

Cui plus licet quam par eſt, plus vult quam licet.

also will to do more then is lawfull; becauſe they imagine that their power is moſt magnified, when as it extendeth it ſelfe beyond all bounds and limits of either law or reaſon. And thus the Author of the booke of Wiſdome bringeth in mighty men incouraging one another to commit all outrage and cruelty: Wiſdome 2.9. 10.11. *Let vs* (ſay they) *leaue ſome token of our pleaſure in euery place, for that is our portion, and this is our lot. Let vs oppreſſe the poore that is righteous, let vs not ſpare the widow, nor reuerence the white haires of the aged that haue lined many yeeres: let our ſtrength be the Law of righteouſneſſe, for the thing that is feeble is reproued as vnprofitable.* In which cruell courſes, when as they are long fleſhed, they follow them, as bruit beaſts their prey, when their bellies are full; not for hunger, but for wantonnes, affecting wrongs and oppreſſions, not for any pleaſure or profit they haue in the thing done, but only for the delight they take in doing it; and chiefly glorying in their power and authority, becauſe they are inabled thereby to do miſchiefe; as though there were no muſicke ſo ſweet to their eares, as the outcries of the wronged, and the groanes of the oppreſſed. Neither is this any rare fault of the mighty, ſeeing (as one complaineth) inferiours in all places are ſubiect to the couetouſnes and oppreſſion of thoſe who are ſtronger then they, and the weaker a man is, the more fit he is thought to be made a prey: for it is amongſt them as among deuouring fiſhes, the leſſe becommeth the food of the greater; and he againe being aſſaulted with a ſtronger then he, becommeth his prey, who before deuoured another, and one belly now holdeth them both, giuing an example to the mightie of reuenged iniuries whereby it appeareth that this power and authoritie being vſually ſeuered from iuſtice, becommeth hurtfull and pernicious: for as thoſe ſignes, *Caſtor* and *Pollux*, appearing both together vnto ſea-fairing men, comfort them with the hope of faire weather, and a proſperous voyage; but being ſeuered and appearing alone portend a tempeſt: ſo when power and authoritie are ioyned with wiſdome and iuſtice, they bring with them much profit both to priuate men, and to whole ſocieties: but when this power is ſeuered and diuided from

Colit hic reges calcet vt omnes, perdatq; aliquos nullumq; leuet, tantum vt no-. ceat cupit eſſe potens. Senec. in Octauia. Ambroſ. Hexamer. lib. 5. ca. 5.

Plutarch. *Piſciſera vis eſt valere ad nocendum.*

from the other, it bringeth foorth no other fruites then crueltie, rage, oppreſſion, and all manner of hurt and miſchiefe, and that both to thoſe who are vnder it, and to thoſe alſo who thus abuſe it. For as for them, they are not maſters of any thing which they enioy, all their goods and ſubſtance being daily endangered to their ſpoyle and rapine; the which their iniuries they muſt indure not only with ſilence and patience, but at leaſt with outward cheerefulnes and thankfulnes: for if they ſeeme but to take notice that they are wronged, they doe make way for a new miſchiefe, and put them in minde to redouble the iniurie. And therefore the beſt way for theſe inferiours, is willingly to offer that to theſe powerfull tyrants which they ſeeme to affect; for to denie vnto them leſſer things, is to promiſe vnto them greater, and by withholding from them ſome things, to make them maſters of all. Yea oftentimes by croſſing their deſires they doe not only expoſe their goods to the ſpoile, but their liues alſo to danger, as wee may ſee in the example of *Naboth*, who labouring to hold his vineyard, loſt his life and his vineyard too. Neither is this abuſed power and authoritie leſſe pernicious to thoſe that haue it; for making themſelues hereby odious to all, they twiſt ſnares to catch themſelues, and fall into their owne pit, whileſt either they expoſe themſelues to popular rage, or purſuing the weake doe fall into the power of thoſe who are ſtronger; like the wolfe, who ouergreedily following the lambe, doth himſelfe fall into the lions paw. So that it is truly ſaid, that he who therefore doth iniurie becauſe he is able, will not long be able becauſe hee hath done it. And wiſely did the Heathen man aduiſe thoſe who deſired to vſe their power long, that they ſhould vſe it ſparingly whileſt they haue it; for they who doe all they can, will not long be able to doe what they will.

Minora potentibus negare eſt maiora promittere.

Qui ob hoc iniuriam facit quia poteſt, citò deſinet quia fecit.

Cato apud Stobæum, ſerm. de Magiſtratu.

But as this abuſed power and authoritie plungeth men into ſinne, ſo it ſubiecteth them to the euill of puniſhment: for depriuing them of the chiefe humane ſtrength and defence, namely the loue and good will of thoſe that are about them, it expoſes them to the enuie and hatred of all, ſo that thoſe who flatter them with their mouth, threaten their ruine

§. *Sect.* 8. *That worldly authoritie expoſes men to enuie and many dangers.*

Potentibus omnes adulantur, inuident omnes. Bernard. de aſcenſu Domini, ſerm. 4.

ine in their hearts, and whileſt they creepe and crouch vnto them, they watch for deſired opportunitie to tread vpō their necks, and to ſolace themſelues in their vtter ruine. Yea they are not ſafe from the conſpiracies and attempts of thoſe whō they repute their neereſt friends; and euen thoſe who guard them, are ſo falſehearted towards them, that oftentimes they had need of another guard to defend them from their treacherie. And hereof it is that theſe great Potentates are continually expoſed to innumerable dangers, which threaten a fearefull and ſhameſull downfull, whileſt euery one enuieth their greatneſſe, and none almoſt ſupports it, vnleſſe it be that they put to their hands to vphold it whileſt it ſtandeth by it owne ſtrength; being readie to pull them away when it a little tottereth, and ſtandeth moſt in need of their helpe. And as they are thus endangered by falſe friends, ſo alſo by open and profeſſed enemies, who hauing through the abuſe of their power been wronged and iniured, doe daily waite for opportunitie of taking reuenge, and feed themſelues with hope of ſeeing their ruine, when as they may pay them home with their owne meaſure. From which dangers and euils, though they be defended through the greatnes of their power, yet are they not priuileged from the continuall feare of them; neither is it might, and powerful tyrannie, but innocencie, iuſtice, and well-deſeruing that bringeth ſecure peace. For hauing abuſed their power to oppreſſion and violence, their guiltie conſcience, as it were an implacable furie, continually haunteth them, making them to expect what they haue deſerued, and to feare, as much as they haue hurt. Whereby it commeth to paſſe, that howſoeuer they are ſometime ſafe, yet they are neuer ſecure, but ſpend their life in continuall agonies and perplexities. Now what is this continuall anticipation of euils through feare and dreadfull expectation, but a daily ſuffring of them, the greateſt part of worldly euils being the feare that goeth before them?

Senec. in Herc. Oet. act. 2.

§. Sect. 9. That abuſed authoritie ſubiecteth men to Gods vengeance.

But ſay they could eſcape both feare and danger from men, yet deſerued vengeance from God ſhall ſurely ouertake them, for abuſing that power and authority which they haue

haue receiued from him, to his diſhonour, and the hurt of their brethren, whereas they might by a good vſe thereof haue gained vnto him much glorie, and benefited thoſe who were vnder their gouernment. For the Lord when hee commeth in viſitation, will not reſpect the mightie more then the weake and impotent; yea rather taking delight to ouermaſter and confound their proud greatneſſe, wherewith they haue oppoſed againſt him, hee draweth them firſt to puniſhment, and maketh their condemnation more heauie and intollerable, *for the mightie ſhall be mightily tormented.* 1. Sam. 2. 4. Neither is it a matter of more difficultie vnto him, to tread Wiſd. 6. 7. 8. vnder ſoote theſe ouertopping Cedars, and ſtrong okes of Eſa. 2. 13. Baſhan, then the weakeſt bramble, or loweſt ſhrub. For as Zach. 11. 2. the Apoſtle ſaith, *the weaknes of God is ſtronger then men*, and 1. Cor. 1. 25. 27 hee is able by *the weake things of the world to confound the mightie. He leadeth away Princes as a pray, and ouerthroweth the mightie; he powreth contempt vpon Princes, and maketh the ſtrength of the mightie weake*, as *Iob* ſpeaketh. In regard Iob 12. 19. 21. whereof, there is no power of man of any continuance, but that which being guided with wiſedome, and grounded on vertue, is ſupported and vpheld by his omnipotent might: yea contrariwiſe as a building which wants a good foundation, the greater and higher it is, the more neere it is to a dangerous downfall, ſeeing it greatnes and height doth but help forward and haſten it owne ruine: ſo theſe high Babels of power, and greatneſſe, which haue not vertue for their ground and foundation, but are onely vnderpropped with the weake ſtaies of violence and tyrannie, are neere vnto confuſion, when the leaſt breath of Gods wrath doth blow vpon them.

Seeing therefore this worldlie power and authoritie is through our corruption ſo ſubiect to abuſe, and being abuſed is the cauſe of ſo manifold euils, let vs learne not to eſteeme it ouermuch, or to ſet our hearts vpon it; but rather let vs labour after ſpirituall power and might, and as the Apoſtle exhorteth vs, let *vs be ſtrong in the Lord and in the power of his might, and put on the whole armour of God, that wee may be able to ſtand againſt the diuell*, and may obtaine a glo- Eph. 6. 10. 11.

§. *Sect.* 10. *That ſpirituall power is much to be preferred before that which is worldlie.*

rious victorie ouer the ſpirituall enemies of our ſaluation: for if we be aſſiſted with this power wee ſhall be able to doe all things, as the ſame Apoſtle ſpeaketh. Let vs labour after
Phil.4.13. that power whereby we may be inabled to maſter and ouercome our owne ſinnes and corruptions, and to ſubdue and keepe them vnder, to mortifie and ſlaughter them, when they rebell againſt the ſpirit: for this is the chiefe and greateſt power wherein a Chriſtian man ſhould reioyce, not to
Magna potentia non poſſe malum. be able to offend God by doing euill, which we ſhall haue when we come into our countrie; and the next to that is to reſtraine our ſelues from ſinne, vnto which the corruption of our nature leadeth and inclineth vs. Let vs chiefly deſire to haue that authoritie and might whereby we may be inabled to rule and gouerne our ſelues, and to moderate and keepe in order our owne paſſions and affections; let vs ſhew our ſtrength in ouercomming our pride, couetouſnes, ambition, luſt, anger, deſire of reuenge, and the reſt: for as the Wiſe
Prou.26.31. man telleth vs, *he that is ſlow to anger, is better then the mightie man; and hee that ruleth his owne minde, is better then he that winneth a citie.* Neither will it ought auaile vs to rule ouer the whole world, and in the meane time to be ſlaues vnto our owne luſts; to haue all nations vnder our ſubiection, and to haue within vs tumultuous paſſions, and diſordered affections, which continually ſtirre vp in vs ciuill and inteſtine vprores and ſeditions, when as they rebell againſt the rule of holy reaſon, and reſiſt the good motions of Gods ſpirit. Finally, if wee would haue that ſtrength which is worth
Hoſ.12.3.4. eſteeme, let vs like true Iſraelites labour after ſuch power as may preuaile with God; and after the example of our forefather *Iacob*, let vs wreſtle with him by our prayers and ſtrong cries, neuer letting him depart from vs, till wee haue obtained a bleſſing, which ſhall be accompanied here with comfort, ioy, and peace, and with eternall bleſſedneſſe and true happineſſe in the life to come.

CHAP.

CHAP. XII.

Of the vanitie of worldly nobilitie.

AND thus much concerning the vanitie of worldly power and authoritie. The ſecond kind of preferment or aduãcement is worldly nobilitie, which we will firſt diſtinguiſh from that nobilitie which being good and lawfull, is to bee approued and reſpected; and afterwards ſhew the vanitie of that, which being worldly and wicked, is to be deſpiſed and contemned. And firſt we are to know that nobilitie generally conſidered, is nothing elſe, but that honorable greatnes, fame and reputation, which men haue deriued vnto them from their progenitors, both by reaſon of their famous vertues, and notable deſerts, and alſo their aduancement to places of dignitie and greatnes of eſtate, conferred vpon them for their worth by their Prince and countrey: the which together with their fame and great eſteeme, is deriued ſucceſſiuely from them to their poſteritie. The ſignes of which nobilitie are diuers, as a memorable deſcent, and famous genealogie, deriued a far off from their firſt wel-deſeruing and aduanced anceſtor, or firſt founder of their houſe, vnto their next parent; honorable titles, wherewith the race from time to time hath been enobled, armes and coates granted vnto them, for their worth and ſeruice of ſtate, as a perpetuall remembrance of their wel-deſeruing: vnto which we may adde thoſe ſtatues and images, which in ancient times were vſed to continue a glorious memorie of their progenitors.

§. *Sect.* 1. *What nobilitie is, and the ſignes thereof.*

The which order of nobilitie is good and warrantable, as may appeare by theſe reaſons. Firſt, becauſe in the firſt well ordered common-wealth, the kingdome of Iſrael, euen whileſt the Lord himſelfe did hold in his owne hand the right of royaltie, gouerning them by his owne law, and ruling ouer them as their chiefe Soueraigne; this ſuperioritie of nobility was eſtabliſhed, there being ſet ouer euery tribe their Prin-

§. *Sect.* 2. *That nobilitie in it ſelfe is good and lawfull.* *Iura regalia.*

ces and Peeres, who were both in fame and ſtate chiefe of all the reſt: as alſo in that he did appropriate both the ſoueraignitie ouer the common-wealth, and chiefe ſuperioritie in the Church, vnto certaine tribes and poſterities, who being thus enobled by God, did hold this honor peculiarly to themſelues, vnto the time of Chriſt. Secondly, this difference of order, that there ſhould be ſome noble, and ſome inferiour and common people, hath his ground both from ciuill policie, for the wel-gouerning of the common-wealth, which could not well ſtand, vnleſſe theſe potent Peeres, as it were chiefe pillars, did vphold it; and alſo from nature it ſelfe, for the Lord hauing beſtowed ſome heroicall gifts and graces vpon ſome ſpeciall men, as wiſdome, magnanimitie, fortitude, magnificence, courteſie, liberalitie and the reſt; doth alſo for the good of common-wealthes vſually vouchſafe, that there ſhould be certaine ſeeds of theſe vertues deriued after a ſecret and vnknowne manner, from them ſucceſſiuely vnto their poſteritie, whereby being come to maturitie, they reſemble their anceſtors in theſe ſpeciall graces: and howſoeuer God ſometimes altereth this order and courſe of nature, either to puniſh ſome ſpeciall ſins of that familie, or to ſhew his owne abſolute omnipotencie, which cannot be ſubiected to nature, or inferiour cauſes, ſuffering ſome to degenerate from their anceſtors, and to loſe theſe heroicall gifts; as alſo conferreth them vpon ſome other of meane qualitie, whom it is his pleaſure to aduance, yet moſt vſually he holdeth the former courſe; and though one of this noble poſteritie doe degenerate, yet commonly the ſeeds of theſe vertues, which haue lien hid in him, and as it were buried vnder the earthie burthen of his corruption, are deriued from him to his offſpring, and being as it were againe quickened and reuiued ſhew themſelues: euen as a father being by ſome accident maimed of an arme or leg, doth neuertheleſſe beget perfect and well formed children, becauſe generation is not tied to one *individuum* or ſinguler perſon, but to the whole kind and ordinarie courſe of nature. And this proprietie of gifts which are of ſpeciall eminencie, we may obſerue in other creatures, as in plants, trees, birds and beaſts; that as they are

Geneſ. 49. 10.

Num. 3. 3.

Gentroſa in ortus ſemina exſurgunt ſuos. Senec. in Troade.

beſtowed

bestowed vpon some of them, so they are continued to their whole kind and race, vnlesse some by accident do degenerate: as for example, thus cions and yong grafts resemble the tree from which they were cut, admitting no alteration, though they be grafted into a new stocke; and thus horses take after their race, dogs after their kind, and hawkes and and other fowles participate the nature and properties of that straine whereof they are bred. Lastly, nobilitie serueth for good vse, as it is a meanes both to restraine from vice, or at least from open and notorious crimes, and to prouoke men to good and vertuous actions; for being hereby as lights set vpon an hill, vpon which the eies of all men are fixed and fastened, they are restrained from many open and grosse sins, for feare of dishonoring themselues and blemishing their reputation, and incited to many vertues and ciuil actions, for the maintaining of their credit and estimation: which ends, though they be not religiously good in themselues, when as they are only, or chiefly propounded, yet are they the cause and occasion of good both to the Church and common-wealth. By all which it appeareth, that nobilitie is to be much esteemed of all, and to be reuerenced and respected of inferiours; and therefore those speeches of Heathen Philosophers, and also of many Christian writers, which tend to the bringing in a parisie amongst the faithfull, and an absolute contempt of nobility, are either themselues to be contemned and reiected, or els to be applied to that false and counterfeit nobilitie, which consisteth only in outward titles, and in the worth of ancestors, being in it selfe worthlesse and destitute of all vertue and goodnesse.

That true nobilitie is much to be honored and respected.

Which error that we also may not fall into, in shewing the vanitie of nobilitie, we must distinguish it into two kinds: the first we may tearme true and compleate nobilitie, when as men doe ioyne with that honor, which they haue from their ancestors, their owne vertues and good deserts, especially religion and true godlinesse; that so they may be noble, not only by inheritance, but as it were by their owne purchase, and appeare no lesse good in the sight of God, then glorious in the eyes of men. And this is that true nobilitie, §. Sect. 3.

which whereſoeuer it is found, is to be reuerenced and reſpected with double honor, both for the greatneſſe which they haue from their anceſtors, and for the goodneſſe which is in themſelues; yea and ſo much more for this then for the other, as goodneſſe excelleth greatnes, in the iudgement of all who are ſeaſoned with true wiſdome. Neither is this true nobilitie much reſpected and valued amongſt all good men only, but it is alſo moſt acceptable vnto God; for howſoeuer the Lord is no reſpecter of perſons, but regardeth vertue in the begger, as well as in the King; yet he more reſpecteth and rewardeth the vertues and good parts which he findeth in true nobilitie, then in the common ſort; partly becauſe they more glorifie him, and do more good to his Church, being more exemplarie, drawing on their inferiours to their imitation; and partly becauſe they haue ſtronger tentations to draw them aſide out of their courſe of goodnes: and therfore when they continue in the right way, and after a more dangerous conflict, obtaine a more glorious victorie then priuate men, it is no maruaile if they haue a greater reward, and richer crowne allotted vnto them.

Minimè deus eſt acceptor perſonarum; neſcio tamen quo pacto virtus in nobili plus placet: an fortè quia plus claret? &c. Bernard. ad Sophiam virginem.

§. *Sect.* 4. *That worldly nobilitie is of no worth or excellencie.*

The other kind of nobility is worldly and imperfect, when as men are enobled only for the vertues and deſerts of their anceſtors, hauing no worth or good parts in themſelues, wherein they do in any degree reſemble their predeceſſors; but retaining only their name, titles, armes and honors, do wholly degenerate from them in their vertues and good qualities. The which nobilitie, howſoeuer it maketh a glorious ſhew in the world, yet is it in truth baſe and contemptible, as being no true nobilitie, but a baſtardly and degenerate offſpring, or but as a dead truncke, which retaineth ſome outward forme or ſhape, but wanteth vertue and goodneſſe which is the ſoule thereof, whereby it ſhould haue it chiefe eſſence and being, without which it ſoone rotteth and periſheth. And this is that worldly, maimed, and lame nobilitie, which is to be neglected and contemned: firſt, becauſe it is of no worth or excellencie vnto any, being ſeuered from true vertue and godlineſſe, in that they haue loſt the chiefe and formall difference, whereby they were firſt aduanced

aboue

aboue the common sort, namely those heroicall vertues, and good parts, which first enobled their ancestors. Neither is it birth and succession alone that can make noble, for as the Heathen man well obserued, there is no King, who hath not descended of seruants; no seruant, which hath not had a King for his predecessor, long time hauing made a mixture of all estates, raising some from the dunghill, to the throne; and deposing others from great honours, to the lowest contempt and most abiect disgrace. Againe, if wee respect our common matter, we are all made of the same earth and clay, and readie when God taketh away from vs the breath of life, to become al alike, and to turne into the same principles whereof we were made. If we looke vnto our pedegree, we haue the same *Adam*, the same *Noah*, for our common ancestors, neither did the Lord make one man of more precious matter, to bee the roote and first progenitour of the noble, and another of baser mould, to bee the first beginner of the poore and contemptible; but one and the same *Adam* to be the father of all. Finally, if we respect the soule, our more excellent part, may we not also say with the Prophet, *Haue wee not all one father? hath not one God made vs?* and hath not the same Creator breathed into vs the same breath of life? In all which respects there is no superioritie, but wee are all alike the creatures of God, and brethren one to another. And as there is no difference betweene diuers peeces of the same lumpe of clay, although the one bee contained in a golden, the other in a earthen dish; nor betweene two peeces of wood, of the same tree, because the one is couered with rags, and the other with cloath of gold; so there is no difference of excellencie, betweene the noble and ignoble, the King and the meanest subiect, if they bee considered in this generalitie of nature, though there bee no comparison betweene them in their worldly estate. Wherein then doth the excellencie and superioritie of the noble consist, aboue those who are of meane birth? Surely chiefly in this, that the Lord hath giuen vnto them the priuiledge of certaine heroicall vertues, excellent parts, and good deserts, whereby they are aduanced to honour and places of dignitie. And

Plato.

Malach. 2. 10.

therefore

therefore those Nobles who are destitute of these vertues and good parts, and defiled and imbaced with all manner of sinne and vice, haue in them no sparke of true nobilitie, being depriued and destitute of this formall difference; nor yet any right of superiority ouer their brethren from nature, but only haue an hereditarie shadow thereof, and that only by vertue of tyrannicall custome, or at least ciuill and politike order.

§. Sect. 5. *That there is no cause why any should glorie in worldly nobilitie.*

Let no man therefore boast himselfe of his farre fetcht pedegree, vnlesse he can proue also a succession of vertues and good parts. For the further he deriueth it, the neerer he commeth to *Adam*, in whom there is nor so much cause of glorying for his aduancement, as of shaming for his sinne and downfall. And if hee that ascendeth thus farre, would rise one degree higher, hee should finde his next ancestor to be the dust and clay, in which there would bee more reason of humiliation, then of pride in the next descent, seeing he may iustly say with Iob *to corruption, thou art my father, and to the worme, thou art my mother, and my sister.* Let him not bee proud of his large reuenewes left vnto him by his ancestors, if he be disinhabited of the riches of their heroicall graces; nor yet vaunt himselfe of their greatnes, being quite destitute of their goodnesse; let him not glorie in the shadow of honourable titles, being abandoned of the substance of their inward vertues, and their outward well deseruing; let not their varietie of armes, and rich coates puffe them vp, seeing these were gotten by others, and should if they had their deserts be lost by them, it being a matter of great equity, y vice should lose, that which vertue hath wonne. Finally, let them know that boasting themselues in their emptie and worthlesse nobilitie, they doe herein commend others, and not themselues; and like beggerly make-shifts, become proud of borrowed apparell, shewing plainly that there is nothing worth praise in themselues, seeing they chiefly stand vpon borrowed titles, and vaunt of the vertues and well deseruings of other men.

Iob 17.14.

Qui genus iactat suum aliena laudat. Senec. in Herc. furen.

§. Sect. 6. *That God re-*

Againe, the worthlesnes of this worldly nobilitie hereby appeareth, in that God infinite in all wisedome, and true iudgement,

iudgement, esteemeth and respecteth it not: for as a gift of small value hee imparteth it as well to his enemies as to his friends; and aduanceth to his vaine nobilitie, the idolatrous Pagan, prophane Christian, and wicked worldling, as well, yea more commonly, then his owne children and seruants. So when himselfe was to make choice of men whom hee would aduance to sit vpon the royall throne, and to rule his people Israel, he neglecteth the great nobles of the land, and chuseth *Saul*, who was seeking his asses; and he afterwards being reprobated for his wickednesse, for the next succession, he taketh *David* from following of his sheepe. And this tenour he also obserueth in chusing such as he purposeth to aduance to bee first true members of the kingdome of grace, and afterwards to reigne with him in his kingdome of glorie: for as the Apostle witnesseth, *not many mightie, not many noble are called, but he chuseth the weake things of the world to confound the mightie things, and vile things of the world, and things that are despised hath God chosen, and things that are not, to bring to nought things that are.* Which sentence much more terrible then the thunder, should shake these high Cedars, and pearcing the harts of the proudest nobilitie, should make them quake and tremble, for feare lest themselues should be in the greater number whom God hath passed by; and neuer to bee at rest, till they haue gathered vnto themselues by their fruicts of sanctification, certaine and particular assurance, that they are in the small number of these *not many* whom God hath called. For what will it auaile them to haue ruffled it out in worldly pompe for a short and momentanie life, and to bee eternally reprobated of God, and excluded from the vnspeakable ioyes of his kingdome; yea also to suffer for euer with the prince of darknesse, the intollerable torments of hell fire? *speeth not worldly nobilitie.* 1. Cor. 1. 26. 28.

Thus also our Sauiour Christ the onely sonne of our supreame Soueraigne, and heire apparant to the kingdome of heauen, neglected and contemned this worldlie nobilitie, both in himselfe and others. For howsoeuer he was descended of most ancient and royal progenitours, and might haue assumed a glorious stile, and most honourable titles; yet he regardeth. §. Sect. 7. *That Christ neglected worldly nobilitie.*

regardeth them not, nor any whit ſtandeth vpon theſe worldly priuiledges, but vſually called himſelfe the ſonne of man. And howſoeuer being both God and man, hee might haue choſen for his next parent, ſome great Princes, equall or ſuperiour in dignitie to any of his anceſtors, yet he is content to bee borne of a ſimple virgin, the eſpouſed wife of a poore carpenter. Neither did hee regard this nobilitie any more in others, for being to chuſe Apoſtles and Diſciples to attend his perſon, and to be (as it were) the chief courtiers of this heauenly King, hee paſſeth by the nobles of the world, and maketh choice of ſillie fiſher men, and poore artificers. Finally, as the Lord himſelfe thus meanely accounteth of worldly nobilitie, ſo alſo hath hee taught vs to value and eſteeme it: for howſoeuer he would haue vs in our outward cariage, to obſerue ciuill order, yet he maketh it a note of an heauenly inhabitant, to contemne a wicked man, how glorious ſoeuer hee be in the world, and to honour thoſe that feare the Lord. Where by the antitheſis and oppoſition bee plainly ſheweth, that he who feareth not God, is to be eſteemed a vile perſon, though he haue neuer ſo many honorable titles; as the holie Ghoſt alſo ſtileth *Antiochus Epiphanes*, howſoeuer the honour of a worldly Monarchie was conferred on him. Whereas contrariwiſe he honoreth the ſaints which are vpon the earth, with the title of excellencie, calling them alſo a choſen generation, and royall Prieſthood, yea Kings, which raigne together with God, and his ſonne Ieſus Chriſt.

Pſal. 15.4.

Dan. 11.21.

Pſal. 16.3. 1. Pet. 2.9. Reuel. 1.6. and 5.10.

§. *Sect.* 8. *That worldly nobilitie is momentanie and mutable.*

But as there is no excellencie in this worldly nobilitie; ſo though there were, yet it deſerueth no great eſteeme, in regard that it is ſo momentanie, and alſo mutable: for ſay it ſhould continue with them as long as they liue, yet what were this to be eſteemed, ſeeing life it ſelfe being but a bubble or vapour, is ready euery day to vaniſh away? yea though their name ſhould outliue them, and their glorious fame ſhould continue after them, euen to the end of the world, yet what is this in compariſon of eternitie? But alas it is not ſo; for the iuſt iudgement of God beating down their pride, doth cauſe the name of wicked nobilitie to rot ſooner then

Prou. 10.7.

their

their bodies, leauing no remembrance behind them, vnleſſe it be of their ſin and ſhame: yea this worldly nobility is not only momentany, but alſo mutable, and altogether vncertaine to continue vnto this ſhort period of life, ſeeing for their ill deſeruing they outliue their nobility, & their crimes like deadly poiſons tainting their blood, do vtterly imbaſe their honor and reputation. In regard of which mutabilitie, the ancient nobility of Rome were accuſtomed to weare moones vpon their ſhooes, that being lift vp with their glorie and greatnes of ſtate, they might haue this ſwelling aſſwaged, by hauing continually before their eyes this example of mutability. And this changeablenes of eſtate they are ſubiect vnto by the iuſt iudgement of God; for it is righteous with him, that theſe falſe lights ſeruing for no other end, but to ſeduce their inferiours, ſhould be quite put out and extinguiſhed, and that their nobility ſhould be taken from them, when as it is not ſo much a grace vnto them, as they a ſhame to it.

Plutarch. de quæſt. Rom. quæſt. 76.

§. *Sect. 9.*

That vpſtart nobilitie ioyned with vertue, is to be preferred before that which is deſtitute of it, though it be ancient.

And thus it appeareth that this worldly nobilitie is of no great worth or excellencie, both in reſpect of the vanitie, and alſo the momentanie continuance thereof; whereby it is cleare and manifeſt, that newly aduanced vertue, or as we call it, vpſtart nobility, and of the firſt head, being ioyned with worth and deſert, whereby it is raiſed, howſoeuer it hath not the precedence in ciuill meetings, yet without all compariſon, is to be preferred in the iudgement and eſtimation of all that are good, before ancient nobilitie, which in the race of ſucceſſion hath outlaſted vertue, and is contaminated and defiled with vice and wickednes. The which howſoeuer it is ſcarce acknowledged amongſt many that profeſſe Chriſtianity, yet was it plainly diſcerned & confeſſed by the Heathens, who had no other guide then the light of nature. One ſaith, that it is better to purchaſe nobilitie by deſert, then to haue it by inheritance. Another ſaith, that he eſteemeth nobilitie chiefely for goodnes, and that he would account him to be ignoble and baſe, who is vniuſt and deſtitute of vertue, though he could deriue his pedigree from a better then *Iupiter*. So *Harmodius* vpbraiding *Iphicrates*, a

Pulchrius multò parari quam creari nobilem. Auſon. in Solon. ſentent.

Eurip. apud Stobæum, Serm. 86.

famous

famous Emperour or commander with baſenes of birth, receiued a fit anſwere: The honor (ſaith he) of my houſe beginneth with me, and the honor of thine endeth with thee. So the wiſe *Socrates* anſwered a vicious noble man, obiecting vnto him meaneneſſe of birth: My parentage (ſaith he) is a diſgrace vnto me, and thou to thy parentage. Finally, another concludeth, that it is much better to be the parent of a mans owne nobility, then to corrupt and diſgrace it, hauing receiued it from his anceſtors. With theſe accordeth that ancient Father, who affirmeth that it is much rather to be choſen to be adorned with vertue, though a man be of obſcure parentage, then being deſcended of famous progenitours, to abound with vices; euen as the roſe is better which yeeldeth a fragrant and ſweet ſmell, though it ſpring from a prickling plant, then a thorne or briar, growing in a fruitfull ſoile, which is good for nothing but for the fire. To the ſame purpoſe the Sonne of *Syrach* ſaith, that *If children liue honeſtly, they ſhall put away the ſhame of their parents, but if they be proud with hautineſſe and fooliſhneſſe, they defile the nobilitie of their kindred.*

Plutarch. Apothegm.

Stobæus, ſerm. 90.

Melius eſt nobilitatem peperiſſe quàm acceptam corrupiſſe. Saluſt. in Bello Iugurth.

Præſtat in obſcuritate generis virtute, quam in maiorum claritate vitijs cumulari. Greg. Nazian. in nobilem malè moratum.

Eccleſiaſticus 22.8.9.

§. *Sect.* 10. *That worldly nobilitie is vnprofitable.*

But as this worldly nobilitie is vaine and of no worth: ſo alſo is it altogether vnprofitable, being ſeuered from thoſe vertues and good parts which were in thoſe progenitours, who did firſt ennoble the familie; for as it doth not profit the ſtreame that it floweth from a cleare fountaine, when as it ſelfe is full of filth or mudde, by reaſon of the filthineſſe of it owne channell: no more doth it auaile any to haue noble and vertuous anceſtors, when as themſelues are poiſoned and corrupted with diſhonorable qualities, and diſgracefull vices. Who would not thinke his folly ridiculous, who being himſelfe lame, ſhould be proud becauſe he is deſcended from able and actiue parents? or being himſelfe blind, ſhould boaſt of his progenitors quicke eye-ſight? or being dumbe, ſhould bragge of their eloquence: or finally being a ſtarke foole, ſhould glorie and vaunt himſelfe in his anceſtors wiſdome? And ſurely it is no leſſe abſurde for any, to beare themſelues high in the vertue and worth of their predeceſſours, when there is nothing in them but vice and worthleſneſſe; there

Stemmata quid faciunt? quid prodeſt Pontice longo | Sanguine cenſeri? pictos oſtendere vultus maiorum, &c. Iuuen. Satyr. 8.

there being farre greater cause why their progenitors should be ashamed of such a degenerate offspring, then why they should be proud of such ancestors, whom they do not at all resemble in their vertues and good parts. It is true indeed that a yong colt is much esteemed for his race, and the vntried whelpe for his kind he commeth of: but if being come to proofe, there be no courage or mettle in the one, nor any swiftnes or sagacity in the other; notwithstanding their race and kind, we esteeme no better of themselues, but as jades and curs; because it is not the goodnes of their kind which will helpe them in the race, or cause them to win the game, if they be vtterly void of selfe-excellencie. And so in like maner, howsoeuer greatnes of birth may commend yong nobilitie, as giuing some hope in course of nature, that they will resemble the worth and vertues of their progenitours: yet when being come to riper age, they plainly discouer that they are vtterly degenerate, ful of base qualities, ignoble and vicious: they (notwithstanding the worth of their ancestors) are to be esteemed seruile and contemptible. For as parentage doth not absolutely conferre vertue, so neither nobilitie; and as vertue it selfe is not hereditarie; so neither is nobilitie, which (as I haue said) is chiefly grounded vpon vertue and goodnes. We see by experience, that from the same oate commeth base drosse and pure gold, from the same roote, a sharpe prickle and a sweet rose, and from the same graine of corne, both straw and chaffe, and also pure wheate: And it is often to be seene that the same vertuous parents haue both good and bad children descended of them: so faithfull *Abraham* had an *Ismael*, as well as an *Isaac*; and *Isaac* as well a prophane *Esau*, as a vertuous *Iacob*: good *Samuel* had a degenerate offspring: and holy *Dauid* had as well an *Absolon* and *Adoniah*, as a *Salomon*, and a *Nathan*: whereby it appeareth that vertues cannot be entailed like lands, or though such an entaile were made, yet it proueth no perpetuitie, seeing it is easily cut off, when as they degenerate from their ancestors, and hold a contrarie course in all manner of vice and wickednesse.

Virtus non est hereditaria.

§. *Sect.* 11. *The vnprofita-*

But let vs consider the vnprofitablenes of worldly nobilitie

blenes of worldly nobilitie shewed by diuers examples.

Luke 3.38.

litie in some particular examples. *Cain*, as we know, was the first borne of *Adam*, who had his descent from God himself, and was heire apparant to the whole world, but what did it auaile him to haue the most excellent man for his father, and the soueraigne King of heauen and earth, in some sort, for his grand-father? Or what did his great birth-right profit him, when as defiling his heart with rage and cruelty, and his hands with innocent blood, he made himselfe to become a base vagabond vpon the earth? What did it benefit *Cham* to be noblie descended of that great and righteous Patriarch *Noah*, the second maine roote of repaired mankind, when as by his wickednes he became subiect to the curse, and being free-borne, did by his vice and sin make himselfe an abiect seruãt? What did it profit *Ismael* to be the first borne of faithfull *Abraham*, or *Esau* to be the eldest sonne of religious *Isaac*, whẽ as the one becõming a derider of Gods promises, was as it were excommunicate and cast out of that family, to which the couenant of grace was made & appropriated; and the other shewing himselfe a prophane contemner of holy and heauẽly things, lost both the birth-right & the blessing? It were infinit to stand vpon such particulars; and therefore for breuitie sake, contenting our selues with these few, let vs also consider the truth hereof in a whole people or countrie. What nation in the world was euer comparable in nobilitie to the people of the Iewes? who being descended from *Abraham* the Father of the faithfull, had the Lord himselfe for the first and immediate founder of their common-wealth, yea for their King and Soueraigne, who iudged, ruled and gouerned them, as it were by his owne mouth in difficult causes, holding in his owne hand the royall lawes and prerogatiues, till they vnthankefully desired another King, and would needs be ruled like other nations. Againe, that which other people counterfeited, they truly had; namely, the Lord himselfe for their Law-giuer, who proclaimed the chiefe summe of their lawes by his own glorious voice, and at large expounded them by his faithfull seruant *Moses*; all which were much more excellent then the lawes of any other nation. Moreouer, if we respect antiquitie, they were most ancient,

cients, there being no histories that make mention of any common-wealth, which was constituted long after the common-wealth of Israel: for whereas all writings and records were meerely fabulous among the Heathens before the wars of Troy; the learned haue found that this warre was long after the setting of the state of Israel, when as they had *Iephthe* for their Iudge. Finally, there was neuer any nation, who could so plainly and distinctly shew the antiquitie of their houses and kinred, by reason of that exact diuision of their tribes, families and inheritances, which was religiously obserued among them. But yet what did all this nobilitie of the people of Israel auaile them, when as degenerating from their ancestors, they lost their vertues, the true life and soule of their nobility, and became vicious and polluted with all manner of sinne? Surely nothing at all; for do not the Prophets of God notwithstanding all this (looking vnto what they were, and not respecting from whom they were descended) call them the seed of the wicked, corrupt children, people of Gomorrah? Do they not tell them, that the cursed Cananites were their kinred, their father an Amorite, and their mother an Hittite? Yea doth not *Iohn* the Baptist go further, calling them a generation of vipers, and charging them no more to challenge *Abraham* for their father, seeing they nothing resembled him in his faith and other vertues? And doth not our Sauiour himselfe disgrace them with the same title? and when they gloried in their nobility, because they were *Abrahams* seed, doth not he tell them, that if they were the children of *Abraham*, they would do the workes of *Abraham*, and plainly affirmeth that they were the children of the diuell, because they did his will, and resembled him in performing their wicked lusts? So small account haue Christ and his Prophets made of this worldly nobility, being seuered from vertue and polluted with vice and wickednes. Neither is it any maruell if that nobility which is deriued from earthly parents, doth nought profit those who do not imitate their vertue, when as kinred and consanguinity with Christ Iesus himselfe, who was not only man, but also the glorious Sonne of God, did not at all auaile those, who were not as

Esai.1.4.10.
Ezech.16.3.
Matth.3.7.9.
Matth.12.34.
Iohn 8.44.

neere vnto him in faith, as they were in blood: for when it was told him that his mother and brethren did wait to speak with him, lightly accounting of earthly kinred, he far preferreth before it that kinred which was spirituall, affirming that his disciples, who heard and obeyed his Fathers will, were his brethren, sisters and mother. And how little he esteemed of those who were his brethren in the flesh, and did not adhere vnto him by a liuely faith, it may plainly appeare in the seuenth of *Iohn*, by that disagreeing dialogue that was betweene them. So when a woman admiring his doctrine cried out, that the wombe was blessed that bare him, and the paps that gaue him sucke, he correcteth her speech, saying, *yea rather blessed are they that heare the word of God and keepe it*. And therefore if this consanguinitie with Christ Iesus himselfe be vnprofitable, vnlesse through faith we be of spirituall kinred with him, how little will it auaile vs to claime the most noble on earth for our ancestors and progenitors, if we be degenerate from them in vertue, grace and goodnesse?

Mat.12.49.50. *Nulla prærogatiua in successione est nisi fidei adstipulatur bæreditas.* Ambros. in Luc. cap.3. Ioh.7.3.5.7.

Luke 11.27.

§. *Sect.* 12. *That worldly nobility maketh men proud and negligent in the duties of religion.*

And thus haue I shewed that this worldly nobility hath in it neither worth nor profit. But we are further to know, that most commonly it is accompanied with much hurt; for first it puffeth men vp with a proud conceit of their owne greatnes, and maketh them to contemne all others, whom they excell in noble ancestors, titles, armes and such like honors, in regard whereof nobility is called the fuell of pride: the which (as one saith) Christian nobles should be far from, because together with the poore and ignoble they call God their Father, which they cannot truly and religiously say, vnlesse they also acknowledge them to be their brethren: yea it causeth them not only to carry and demeane themselues proudly towards men, but also towards God himselfe, by whom they were aduanced to their greatnes, and maketh them quite to forget that they were euer thus beholding vnto him, to cast his commandements behind their backes, and either vtterly to neglect the duties of his worship and seruice, or at least the publike meanes therof, contenting themselues with their priuate and home-deuotions. For thinking

Nobilitas carnalis est fomes superbiæ. Fulgen. de statu vidual. Epist. 2. August. de Ser. Dom. in monte. lib. 2. tom. 4.

it

it vnfit for their nobility and greatnes, to adioyne themselues with the vulgar people, and that they should imbase their honor too much by comming into the publike congregation, they content themselues with their Chaplaine, as *Micha* with his Leuite, and not induring the publike Ministrie, where sinne is reproued without respect of persons, and the consciences searched to the bottome; they commit themselues ouer to his cure, who having his present meanes and future hopes wholly depending vpon them, dare not say any thing that may incurre their displeasure; nor yet apply any salues to their festred sores, which might cure thē to the bottome, because they would too much vex and trouble their delicate and wanton patients; but only such healing salues as draw ouer the sore a faire skinne of carnall security, but leaue the core behind, & neuer free them from the inward putrefaction. And this (I doubt not to say) is one chiefe and speciall cause of the irreligion and prophanenes of the nobility of these times, because they neglect the ordinance of God in the publike Ministery of the Word, which is the ordinary meanes of conuersion and saluation, and either do not at all performe this outward seruice vnto God, or else after their owne fashion, without power or profit, making himself of their charge, vnto whose charge they commit themselues; their seruant, before they make him their shepheard, and to depend vpon them for his bodily nourishment and meanes of life, before they will depend vpon him for their spirituall nourishment & the food of their soules, which they wil haue cooked after their owne fashion, and fitted to their dainty pallet with their owne pleasing sauce, or else he is sure to lose their fauour, and with it the fruit of all his labours, and all the hopes of his tedious seruice, and base dependancie.

Secondly, this worldly nobility which is seuered from vertue, doth but disgrace those that haue it, and when they by their worth are not an honor vnto it, it becommeth a dishonor vnto them; for it is vnto them as a light, which not only draweth mens eyes to looke vpon them, but also doth consequently discouer their vices and deformities, and set them out to the publike view: euery one being apt to obserue

§. *Sect.* 13. *That nobilitie seuered from vertue, disgraceth those that haue it.*

the faults of their superiours, as foule staines in fine clothes: and as blacke clouds hiding from their eyes the Sunnes brightenes; and to passe that censure, that is most vncomely for those of so good birth, to disgrace themselues with so euill a life. So that they who are of greatest estate, haue in their actions and carriage the least liberty; because their doings are more curiously obserued, and seuerely censured, and much being expected from them, they are much more blamed then other men, when as they come short of expectation. In which respect, one compareth these nobles to such Musitians, as comming in with costly clothes and excellent instruments, do mooue great expectation in the beholders; but hauing harsh and vntunable voices, and a rude and vnskilfull touch, all their brauery tendeth to their more disgrace, not only because themselues are ignorant bunglers, but also do abuse and deceiue the beholders expectation. Againe, as it doth disgrace themselues and sheweth their faults, so also hauing discouered them, it much aggrauateth them, both as it sheweth greater vnthankfulnesse towards God, by abusing his more rich mercy, wherewith he hath priuiledged them aboue others, and also because their sinnes, by reason of their greatnes, being more exemplary, do draw on their inferiours to their imitation. And consequently as it doth aggrauate sin, so it doth increase their condemnation, Gods iustice proportionating the punishment according to the measure of mens faultines; so that where sinne hath run ouer, there also iudgement doth ouer-flow. Now the vices of nobilitie are greater, and more inexcusable then other mens, both in respect of the former reasons, and also because they haue degenerate from their ancestors, and with their neglect of other meanes, haue not at all profited by domesticall examples, nor bin bettered, although their worthie progenitors haue left vnto them the memoriall of their vertues, as a paterne for their imitation. But of these points I shall haue occasion to speake more hereafter, and therefore will heere briefly passe them ouer.

Turpe est bene natis malè viuere.

In maxima fortuna minima est licentia. Salust. in conspir. Catelin.

Cicero. lib. 4. ad Herennium.

Quanto illustrieres homines in seculo scientiâ & genere; tanto pluribus sunt perditionis exemplum. Bernard. epist. 109. ad Gaufrid.

§. *Sect.* 14. *That spirituall*

Seeing therefore this worldly nobility is of no excellencie, vnprofitable and momentany, and so farre from bringing

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vnto any great good, that it is through mans corruption the cause of much hurt; let vs not ouervalue it, or too much set our hearts vpon it; but learning to despise and contemne it, as being of small worth, let vs labour to aduance our selues to spirituall and heauenly nobility; both becauſe it is moſt excellent and profitable, and alſo not like the other peculiar, to ſome few, but common to all, who ſetting their hearts and affections vpon it, doe with all their deſires and indeauours ſeeke and ſue for it. The excellencie of this ſpirituall and heauenly nobility, appeareth both in their freedome that haue it, and alſo in their aduancement. They are freed from the ſlauiſh tyrannie of Satan, and from the baſe ſeruitude of ſin: ſo that as the Apoſtle ſaith, it ſhall *no longer reigne in their mortall bodies*; the which is to be eſteemed the chiefeſt part of true nobilitie, when as holding nothing from theſe baſe lords, they owe all their fealtie, allegiance, and ſeruice to the lord of all, and ſupreame king of heauen and earth. Whereas contrariwiſe, they who are moſt noble in their worldly eſtate, are notwithſtanding all their honours and high titles, of a moſt abiect and baſe condition, as long as they remaine in the ſlauerie and bondage of ſin and Satan; for what more vile ſeruitude can be imagined, then to be the ſeruant of ſin, and to remaine Satans drudges, ready to doe his will? Againe, this ſpirituall and true nobility freeth vs from the ouerruling power of our corrupt affections, and from the tumultuous tyrannie of our violent paſſions, bringing them vnder the rule of the law of God, and in ſubiection to holy reaſon. The which priuiledge worldly nobility wanteth; and conſequently bringeth with it ſmall grace or profit: for what auaileth it a man to bee outwardly glorious in the world, and inwardly baſe in himſelfe? to haue other men to cap and crouch to him, when as he ſerueth more vitious and baſe maſters then the worſt that ſerue him? and whileſt others ſtoupe vnto him, and doe him honour; hee diſgraceth himſelfe by ſtouping and yeelding to his vile affections and violent paſſions? Finally, this true and chriſtian nobilitie, doth cauſe vs to ſtand boldly in the preſence of our great king, in aſſurance of his loue, and to offer vnto him our willing

nobility is much to be preferred before that which is worldly.

Rom. 6. 12.

Sola apud Deum libertas eſt non ſeruire peccatis. Summa apud Deum nobilitas eſt, clarum eſſe virtutibus. Hieron. ad Celant. de inſtitut. matrisfam. tom. 1

M. bi ſeruus eſt quiſquis turpiter & flagitioſè vixit, mihi liber eſt quiſquis virtute vitæque integritate præſtat. Gregor. Nazianz. in nobil. malè morat.

Nobilitatis primum nobis diuinitus indita ſpecimen eſt, vt affectibus imperemus. Greg. Nazian. de theolog. Orat. 2.

Rom. 8. 15.

ling seruice, not for seruile feare, either of his heauie curse pronounced in his law, or of his feareful punishmēts denounced against sin, either respecting this life or the life to come; but out of a free and generous disposition, because wee loue him, who hath loued vs first, and thinke nothing too much which we can do for his glory, who hath not thought the life of his deerest son, too deare for vs, but hath freely giuen it for our redemption and saluation; whereas worldly nobility hath no such priuiledge, seeing it neither conferreth vnto vs the confidence of sons, nor freeth vs from the slauish feare of seruants. For notwithstanding all this worldly glory, men may quake with feare, when God sheweth the least signe of his powerfull presence, and either vtterly neglect the duties of his seruice, or performe them securely with careless neglect, or with great terror and trouble of mind.

§. Sect. 15. *That the priuiledges of spirituall nobility are much greater then of that which is worldly.*

The aduancements also of spirituall nobility are ten thousand times more excellent then those which belong to that which is worldly; by this we stand in the presence of princes, by that in the presence of the glorious king of heauen and earth; by this we haue oft the fauour of earthly kings, by that we haue alwaies the fauour of the king of glory: by this we haue earthly reuenewes which are but momentanie, by that an heauenly inheritance, which is euerlasting: by this wee are honoured and esteemed of men, by that of the Saints and Angels, yea of God himselfe: by this we are chief seruants to the great monarches of the world, by that wee become chiefe seruants of the great monarch of heauen and earth; yea we become a kin to Christ Iesus himselfe, euen his brothers and sisters, as himselfe witnesseth; and through him the adopted sonnes of God, and not onely sonnes, but also heires, not of an earthly inheritance, but of an heauenly kingdome, immortall and vndefiled; in regard whereof the scriptures giue vs the titles not onely of nobility, but also of royaltie, and affirme directly that wee are made of God through Christ, not only great officers of his heauenly court, but also kings who shall reigne with him in all ioy and glory. And therefore as much as a son excelleth a seruant, heauen earth, and God himselfe mortall princes; so much more

Mat. 12, 50.

Iohn 1. 12.

Rom. 8. 16. 17.

1. Pet. 1. 9. Apoc. 1. 6. & 5. 10.

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we are in our iudgements to esteeme, and in our endeuours to seeke the nobilitie of a Christian, aboue and before the nobilitie of a worldling. Vnto which we may the rather bee incouraged, because whereas this earthly nobility is conferred but vpon a very few; as either vpon those who are nobly descended, or vpon such whose great vertues and deserts, ioyned with no lesse good hap, and extraordinarie increase in all their courses and carriages, doe aduance to the seate of honour, and dignitie with those high titles; this nobilitie of a Christian may certainely be attained vnto, of as many as do with their desires and indeauours seeke after it, vsing the meanes which God hath ordained for this purpose: namely, the diligent hearing and fruitfull obeying of Gods word, and liuely faith in Iesus Christ. And therefore let vs more esteeme, affect, and seeke that which excelleth, both in worth and certaintie; and contemning this worldly nobility which is commonly vnprofitable, often hurtfull, seldome, or not without great difficultie attained, and but for a moment of time retained and possessed; let vs aspire with an holy and happie ambition, vnto that heauenly royaltie, which we may certainely find if we carefully seeke it, and hauing obtained it, shall haue with it all profit without hurt, ioy without molestation, and happinesse without end. Mat. 12. 50. Iohn. 1. 12.

Chap. XIII.

Of kingdomes and monarchies.

§. *Sect.* 1. *That kingly and supreme authority is in it selfe good and to bee reuerenced and respected.*

AND thus much concerning the vanitie of worldly nobilitie. The last and highest degree of worldly aduancement and preferment, is kingdome and souereignty, empire and supreame dominion, whereby men being exalted into the royall throne, doe rule and gouerne whole common-wealths. Of which I shall neede to speake the lesse, because much of that which hath beene spoken concerning power, authoritie, and nobilitie, may easily by the discreet reader beefitted and applied hereunto. And therefore I will adde onely some things which may

seeme more peculiar to this royall and soueraigne aduancement. Where first wee are to know that the following discourse is not intended to shew the vanity, or perswade the contempt of cruell and barbarous tyrannie, which being odious to God and men, needs no reasons to moue all to haue it in detestation and base esteeme; but of lawful monarchies and kingdomes, abused either by ouervaluing their worth, or through the corruption and faultinesse of gouernment. The contempt whereof as it ought not to be absolute in any but onely in respect of abuse: for it is a thing of as great esteeme as any else in the world, when as a good king ruleth well, and not according to his owne lusts and vnlimited pleasure, but according to the law of God, the law of nations, and the particular lawes of his owne kingdome: so ought it not to be in all, but in those onely who are either possessed, or in possibility of this supreame soueraignetie; vnlesse it be as we vnderstand it comparatiuely in respect either of spirituall graces, or heauenly ioyes. For as for those who are in subiection, they are to honour and esteeme their soueraignes in the next place to God himselfe: seeing this rule and authoritie is Gods ordinance, and kings are his deputies and lieuetenants, and as it were the great stewards of his familie, whom hee hath dignified by giuing them his owne name and titles, and hath bound vs by his word to owe and yeeld vnto them all honour, loue and dutie. So the Apostle saith, *Let euery soule be subiect to the higher powers, for there is no power but of God, and the powers that be are ordained of God, &c.* And as it is to be highly esteemed of the people, as being an ordinance of God in it selfe good; so also because it is so necessarie to the wel-being of a common-wealth, that it is impossible without it that it should stand, much lesse flourish and prosper. For look what the shepheard is to the sheep, the pilote to the ship, the captaine to the souldier, yea the head and heart to the body; and such is the king to the common-wealth.

Psal.82.1.6.

Rom.13.1.2. 1.Pet.2.13.

§. Sect.2. That royalty and supreame

And in the same regard this preferment of soueraigne and transcendent power is to bee duely valued and esteemed of those, who are by Gods prouidence aduanced to this royaltie;

altie; seeing it is a great gift and royall prerogatiue, where- *authority is the*
with the Lord hath inriched them aboue all their brethren, *gift and blessing*
requiring a proportionable thankfulnes, which they can ne- *of God.*
uer yeeld, vnlesse they know and esteeme the benefit: yea it
is not only a gift, but a blessing, expressed in that maine bles-
sing, wherewith God blessed *Abraham*, the great Patriarch
and Father of the faithfull: *I will make thee* (saith he) *exceed-* Genes.17.6.
ding fruitfull, and will make nations of thee, yea Kings shall pro-
ceed of thee. Vnto which who so are aduanced, they seeme to
be preferred aboue the estate and condition of meer men, in
respect of their place and office, in regard whereof they haue
Gods name and titles imparted vnto them: and this also Psalm.82.2.6.
the Lord seemeth to imply by his Prophet, where hauing
giuen charge that no man should enter by the East-gate of
the Sanctuary, because the Lord had entred by it: in the next
words he saith, that it shall appertaine to the Prince, both to Ezech.44.2.3.
take therein his repast, and to make it the way of his passage,
to come in and go out thereby. Neuertheless howsoeuer
kingdomes are the chiefest of worldly preferments; yet are
they not to take vp the chiefest place in our iudgements and
affections, seeing they are but of meane worth, being com-
pared with Gods spirituall graces, or the eternall ioyes of his
kingdome. In respect whereof they are to be meanely valued *Nec abnuendum*
and moderately desired; that is, neither to be refused when *est, si dat impe-*
God giueth them, nor to be affected when as he denieth *rium Deus, nec*
them, not giuing vnto vs lawfull means of attaining to them: *adpetendum.*
yea they are directly to be contemned and reiected, when as
they come in competition for our loue with those other ex-
cellencies, as being in comparison of them worthlesse and *Maius regno*
vnprofitable, and when they are thus abused, hurtful and per- *contemnere regi-*
nicious: which who so do, they shew greater and more Chri- *num.*
stian magnanimity in this contempt, then others in affecting
or hauing obtained (them) by raigning in all their royalty. An ex-
ample whereof we haue in *Gedeon*, who was more enobled Iudg.8.23.
for denying a kingdome when it was offered vnto him; then
his son *Abimilech* who with cruell and vnnaturall ambition
aspired vnto it.

But let vs consider of some reasons which may shew the *Sect. 2. Of the ma-*
nifold troubles
worthlesse

And incumbrances which a kingdom bringeth with it.

worthlesse vanity of worldly kingdomes, in comparison of Gods spirituall graces or heauenly ioyes: the first may be taken from the manifold troubles and incumbrances which a kingdome bringeth with it, euen to those who iustly come by it, and wisely manage it; the which are so innumerable, irksome and burthensome; that if men were not more supported with ambition, then with reason, they would be readie for wearines to sincke vnder the waight, and to vnload themselues of this intolerable greatnes, to find ease in a more priuate life. Of this the Heathen Monarch hauing experience, said vnto one who admired his happines, and measured his inward comfort and contentment by his outward rules, If (saith he) thou diddest know with how many cares this Diadem were replenished, thou wouldest not take it vp, though thou foundest it vpon a dunghill. The truth hereof may be more euident, if we cõsider but some few particulars: for first, vnto what wearying and wasting care is euen a good King subiect vnto, whilest he desireth and studieth to act well his kingly part, so as he may haue the applause of God and his Angels, and that both in respect of himselfe, and also that which he taketh for his subiects? And for himselfe, both in regard of his person and priuate actions, and also in regard of his place and publike gouernment. For the first, this care is extraordinary, that he may become a patterne and president vnto his people, whom they may imitate; and to this end he desireth to shine before them by a good example, making his owne life both the exposition and example of his lawes, and appearing both without substance or semblance of euill, to be also as good as he appeareth. For he considereth that the Princes life and manners, are the square and rule according to which his subiects frame themselues in their whole course and conuersation: and therefore he seeth how much it behoueth him that the square be straight, lest the worke be crooked, and the whole common-wealth brought out of frame: he knoweth that he ruleth ouer reasonable creatures, and therefore studieth first to conforme himselfe to the rule of reason in all his actions, that so they may the better subiect themselues vnto his gouernment, and may suffer him to rule

Antigonus apud Stobæum. Serm. 49.

Si vis tibi omnia subiicere subiice te rationi: multos regis, si te ratio regat. Senec. epist. 34.

as

as well in their hearts as in their outward actions. He findeth by experience that Princes examples are most effectuall exhortations, either to good or euill, and that their liues are more powerfull then his lawes to incline and moue, to the better or worser part: and therefore he spendeth himselfe in studying this diuine oratorie, that his life and example may speak good things vnto his people. He considereth that Kings errors are like the eclipses of the Sun, which though they be soone past ouer, yet bring damage and hurt to all sublunary and inferiour bodies: and therefore he is alwaies watchfull and heedfull ouer his waies, that his brightnes be not blemished by any vice or sin, which might stop and hinder the influence of his good parts, from being profitable to his subiects and inferiours.

§. Sect. 4. *The cares which accompany a kingdome in respect of him that raigneth.*

The like care he taketh for the well demeaning of himselfe in his publike gouernment, hauing alwaies in his mind, that he ruleth ouer men, that he is to gouerne them by law and reason, not according to his lusts: that he shall not alwaies gouerne, but that the time shal come when Prince and subiects shall be both alike: and finally, that he must giue an account of his gouernment before the supreame King of heauen and earth, *who respecteth not the person of Princes, nor regardeth the rich more then the poore.* Iob 34.19. In regard whereof, his care is great and continuall, not how he may rule according to his will, but according to reason and law, making loue and awefull maiestie, seuerity and sweetnes, mercie and iustice, to striue which shall haue the preheminence, or rather neuer to striue, because he tempereth them with true iudgement and wisdome in a heauenly harmonie. He considereth that as he is a King, so also he is the father of his countrey: for what is a common-wealth but a great familie, ouer which God hath set Princes as parents, not only to rule, but also to prouide for, preserue and defend them? and therefore how great his care must needs be, to nourish and protect so great a charge, let priuate fathers iudge, who find enough to do to order and prouide for their small company. Yea he discerneth plainly, that a King in the common-wealth is like the soule in the body, which how soeuer it be not directly & immediately

mediately touched and affected, either with the delights it casteth, or with the griefes and miseries which it indureth; yet doth it communicate in both, by sympathie and fellow-feeling: and therefore he doth not lay vpon his subiects heauie burthens, because he also is pinched with that waight which oppresseth them; he enuieth not, but greatly reioiceth in their prosperity, because he communicates with them in their contentment; and if for the good of the whole body of the common-wealth, he find it necessary to receiue, rather then take of their goods, that they may inioy the rest with peace and comfort, he only croppeth them, or rather pruneth them, that they may grow the better, and doth not stocke them vp by the roots: and as the Heathen Prince saith, he doth like a good shepheard, only fleece them in seasonable time, and not pull off skin and all; knowing that the chiefe treasure of a Prince is the riches of his subiects, and their coffers his best exchequer. Finally, good princes remember that they are Gods deputies, and therefore their care is that they may be like him, not hauing their greatnes to exceed their goodnes, but as their power inableth them to do what they will, so their goodnes limiteth them to the doing of that which is profitable for their subiects: the which their care is so much more vigilant, because they know that there will be an end of their Lieutenantship, when as they shall be called to an account of their gouernment, and receiue either the reward of their iustice, or the punishment of their corruptions, and ill-deseruing.

Boni pastoris est tondere pecus, non deglubere. Tiberius apud Suetonium.

§. *Sect.* 5. *The care which a King taketh in respect of his subiects.*

Finally, as the good Prince is continually troubled with care about himselfe, that he may performe his dutie: so he taketh no lesse care, that these duties performed may procure the good and welfare of his subiects: as for example, that by his wisdome and prouidence, they may haue both necessaries and sufficient plentie, that by his discreet gouernment they may be kept in good order, that by his administration of iustice, euery one may possesse his owne right, and be preserued from wrongs and iniuries: and finally, that by his circumspection and power, his subiects may be protected from forren forces, and inioy secure peace. For being the father of his

his countrey, he is with a fatherly affection to care for the good of his children, as well as his owne, he is the skilfull pilot in this great ship of the common-wealth, who sitteth at the sterne, and ordereth all for the preseruation, not only of himselfe, but also the whole ship, and all the passengers who haue committed themselues to his care and prouidence. And as it is not enough for the rule or square to be straight it selfe, but it must also serue as the instrument to make other things conformable to it owne straightnesse, and to leuell and make euen the whole worke: so it is not enough for a good prince that he be in himselfe vpright, iust, and furnished with all vertues which become a priuate man; but his care must also bee that those that are committed to his charge and gouernment, may communicate with him in all vertue and goodnesse, because he is a publicke person, and the head of this great body which must gouerne and direct his members, as shall be most honorable for himselfe and profitable for them. Now although this necessitie of taking extraordinarie care for his owne person, and all the rest of his subiects be an happie necessitie, because it forceth to that which is good; and howsoeuer hee may haue comfort in the fruits thereof, yet who knoweth not that in it selfe it is vnpleasant and troublesome; and so bitter and distastefull that it may well weane any from the loue of greatnes?

§. *Sect. 6.* *The waightie burthen and painefull labour which accompanieth soueraignty.*

Secondly, though a crowne may seeme to make a glorious shew, yet it weigheth so heauie, and sitteth so vneasie vpon the head, that those that haue it can take little delight in wearing it, and those that want it, if they loue their owne ease, would if they once felt the waight, be well content that they are not aduanced vnto the honour, because also they are not pressed with the waight. For what doth hee else who is aduanced to this height of greatnesse but *Atlas*-like beare vpon his shoulders the waight of the whole common-wealth; and whilest he is lifted vp into the seate of honour, is pressed downe againe with his waightie burthen? What doth he else but toile with the greatest labour of all, euen the labour of the mind, continually studying how hee may either preserue or aduance his owne glory, and his subiects good:

good: and what is hee better that ſinketh vnder the burthen of gold then he who is oppreſſed with the waight of earth; what eaſe hath he more that toileth in the golden mines, then he who laboureth in the clay pit, or quarrey of ſtones. They are aduanced indeed with the glorious titles of monarches, kings and ſoueraignes; but what are they in truth but the great ſeruants of the common-wealth, who labour and take paines for the generall good? What are they but ſtewards of this great familie, who whileſt they haue the rule and diſpoſing of all, haue alſo the care and burthen of all laid vpon them? and what is their reigne, but as one of them ſpake by experience, a glorious ſeruitude? Wee know that the pilote as hee hath the greateſt rule in the ſhip, ſo hee hath the greateſt part in the paines and labour; for his mind is exerciſed whileſt others are at reſt, and watcheth at the ſterne whileſt the paſſengers ſecurely ſleepe. The captaine likewiſe as hee hath moſt honour, ſo hee carieth the greateſt burthen; for whileſt the common ſouldiers take care, and prouide onely for themſelues, he alſo extends his care, prouidence, and labour for the good & preſeruation of the whole companie. Now if the rule of a ſhip, or of a ſmall troupe bee ſo burthenſome and laborious, what ſhall wee thinke of the gouernment of a whole countrie and common-wealth?

Antigonus apud Ælian. var. hiſt. lib. 2.

§. *Sect.* 7. *That princes are much troubled with the violence of their vnrulie affections.*

Thirdly, theſe great potentates are much more turmoyled with the violence of their affections then priuate men, their greatnes adding ſtrength to their paſſions, and making them furious and vnreſiſtable, or themſelues more impatient if they be reſiſted, their anger is more eaſilie inflamed, becauſe their greatneſſe maketh them impatient of bearing the leaſt iniurie, although it expoſeth them alſo to more then any other. Being incenſed, they burne inwardly with a deſire, and burſt outwardly into the act of more furious reuenge, meaſuring the puniſhment which they take of the partie offending rather according to their owne greatneſſe, then to the fault which is committed; and hauing herein power in their hands to doe what they will, they often doe more then they ſhould. Their hopes are greater both in reſpect of the obiect and things hoped for, and in reſpect of the affection it ſelfe, their

their great power making them beleeue that they can compasse whatsoeuer they desire; and the more strong their expectation was, the greater is their impatiencie when as it appeares frustrate; not so much oft times for missing the thing, as for not hauing their will; or because it doth appeare that their power is limited and not omnipotent. Their griefes are more in number, and more piercing and sharpe in their operation then other mens; both because of the manifold causes thereof, which must needs happen often in the multitude of their affaires; and also because the greatnesse of their spirits doth make them much to aggrauate them through their impatiencie, and gauleth their minds the more through their much strugling. But of all other passions they are most troubled and perplexed with feare, it being a thing necessarie, that they whom many feare, should also themselues feare many; and that they who intermeddle with manifold businesses of great nature, and that oft times betweene aduerse parties, must needs incurre the hatred of many, and together with hatred perill and danger. Neither doth the multitude of enemies so much amate them as because they are secret and vnknowne, nor their force so much as their hidden treacherie. For as the bullet is more dangerous then the sword, because killing before it is discouered, there is no ward for it: so these vnexpected blowes of traitours, being giuen secretly and at vnawares, are much more to be feared then the violence of professed enemies, because they wound & giue no warning. Now these secret foes are much more common to princes then open enemies; seeing their greatnes is no more apt to stir vp enmitie against them, then to worke a care in those in whom it is bred to hide and conceale it, because here especially professed hatred taketh away opportunitie of reuenge, and turneth the mischiefe vpon his head that threatneth it. In regard whereof princes, whilest they know not whom to feare, are apt to feare all, and vpon small occasions to haue euen those whom they haue chosen to guard them in iealousie and suspition. Wherein (as one saith) they are in worse estate then seruants, seeing these feare but one, and they all.

Non tam rerum natura quam patientium dispositio magna vel parua videri facit incumbentia mala. Chrysost. ad pop. Antioch. homil. 18.

Multos timere debet quem multi timent.

Multò peius est regibus quam seruientibus, quia isti singulos, illi vniuersos timet.

Neither

§. *Sect.* 8. *The dangers which are incident to those that are in supreame authoritie.*

Neither in truth are their feares causeleſſe, or greater then their dangers; for their might and glory expoſes them to the enuie of all that are ambitious, who though they haue not their greatneſſe of ſtate, yet are they no leſſe hautie in heart; and therfore are euer ready to vndermine and ſupplant them by their treacherous plots and conſpiracies, when as they conceiue the leaſt hope of aduancing themſelues by their ruine. And as they are much endangered through enuie, ſo no leſſe by the hatred of their inferiours; for if they ſhould find no other fault in them to prouoke their malice; euen their goodnes is a ſufficient argument to make them hated of the wicked, and their vpright adminiſtring of iuſtice is enough to make them abhorred of the lewde and licencious; in which regard princes muſt make account either by doing of their dutie to be hated of men, or by neglecting it to bee hated of God; to ſit ſtill and doe nothing worth the doing, or by atchieuing worthie actions fit for their greatneſſe, to indanger themſelues to the treacherous practiſes of the malicious. Beſides theſe dangers; vnto which enuie and malice expoſes them at home, they are more endangered then others in reſpect of open enemies and forraine forces: for it is not to ſupplant priuate men that armies are leuied, but the king is the marke at which they leuell; whoſe life to them is more then the deſtruction of ten thouſand ſubiects, becauſe it is no leſſe mortall to the common-wealth when the head is cut off, then if the whole body were mangled in peeces. Neither are they more endangered by enemies then by falſe friends, ſeeing experience teacheth that many who haue eſcaped ſafe from all the attempts and forces of their profeſſed foes, haue beene catched in the priuie ſnares, and ſecret treacheries, which thoſe whom they accounted their deareſt friends haue laid and plotted againſt them. For it is impoſſible for theſe great potentates to ſatisfie the deſires of all that depend vpon them, and by preferring ſome before others, they procure the ſecret hatred of the reſt, whom pride and ſelfeloue maketh beleeue that they aſwell deſerued to be aduanced; and this maketh them ioyne with their enemies when as they promiſe to ſatisfie their hopes, and to repaire

Ars prima regni eſt poſſe inuidiam pati. Senec. in Here. furen.

Regnare non vult eſſe qui inuiſus timet, Simul iſta mundi conditor poſuit Deus, odium atque regnum. Senec. in Thebaide.

Qui regit aut dēs aut ſubditis infeſtus.

Odium qui nimium timet, regnare neſcit. Senec. in OEdipo.

1. King. 22. 31.

2. King. 19. 37.

paire their ruined eſtates. Now theſe dangers are more dangerous and more deepely, and that iuſtly apprehended of Kings, then of ſubiects, not only for that they haue more to loſe then the ordinarie ſort, but alſo becauſe they extend to the no leſſe hurt of the common-wealth, then of themſelues, which good Princes loue better then their owne liues: for when the Prince is hurt the whole countrie bleedeth at his wounds; and when this great ſhepheard is ſmitten, then the ſilly ſheepe are ſcattered and indangered to the rapine of the rauenous wolfe.

§. *Sect.* 9. *Of the vngratitude of the people towards their gouernors.*

Fourthly, Princes are no little vexed with the ingratitude of their people; for when they haue taken all their care, and indured all that labour, and hazarded themſelues to all thoſe dangers, whileſt they indeauour to gouerne their ſubiects with iuſtice, and to preſerue them in peace and plenty; all their paines is rewarded with vngratitude, their good deeds with euill words, their doubtfull actions with ſiniſter cenſures and malicious interpretations; the common people being naturally apt to condemne that in ſuperiours, which being aboue their reach, they are not able to vnderſtand, and to miſlike the preſent gouernment, be it neuer ſo vnblameable. Neither is it poſſible for any man to pleaſe all that ruleth many, or to do that which is acceptable vnto God, and to gaine the applauſe of the vulgar people; ſeeing they are diuided into as many phantaſies as they haue heads, the which are not only diuers, but expreſly contrary to one another; this man louing what that man hateth, and one admiring what another deſpiſeth, and deſiring which another loatheth and abhorreth: ſo that it is as poſſible to reconcile truth and falſhood, and light with darknes, as to accord this diſſenting multitude, or to vnite their opinions and affections to the approuing and deſiring of the ſame thing. Now vpon theſe often miſlikes of the paſſages of gouernment, followeth alſo a miſlike of the gouernour, and a wearines of being vnder his rule, ioyned with a deſire of the ſucceſſours aduancement; whom when they haue, they ſerue with the ſame ſauce, being as readie to traduce his gouernment, maligne

Regium eſt malè audire, cum benefacias. Alexander. apud Plutarch. in Apothegm. *Si quis malè rexerit dijs paganas dabit; ſi benè odio à ciuibus habetur.* Chryſippus apud Stob. Serm. 43.

his perſon, and to cenſure all his actions, as they were his predeceſſors.

§. *Sect.* 10. *The great account that Princes haue to make at the day of iudgement.*

And theſe are the euils which accompany kingdomes in this life, euen when the Prince affects and deſires to gouerne wel. But that which may more weane mens harts from the loue of ſoueraignty aboue al theſe euils & inconuenieces, reſpects the life to come: namely, that great reckoning and account which Princes are to make at the day of iudgement; for howſoeuer in this life they are priuiledged from giuing a reaſon of their actions vnto men, yet the great King of heauen and earth, from whom they haue receiued their Empire and dominion, will audit all their accounts, and haue a reckoning of al thoſe rich talents which he lent vnto them: then muſt they yeeld an account how they haue ſpent their great riches and reuenewes, how they haue imployed all their ſupreame power and authority, for the executing of iuſtice and iudgement, and for the rewarding of the good, and puniſhment of the euill: how they haue ſpent that precious time allotted vnto them for the gouernment of the people, whether they haue improued it to the beſt aduantage for the glory of their Lord and good of their ſubiects, or elſe haue conſumed it in carnall pleaſures, and prophane riotouſnes. Then muſt they giue a reckoning of their owne life, whether they haue ſhined as lights before their people, and led them in the waies of godlines by their good example; or contrariwiſe haue ſcandalized them by their euill liues, and miſlead them into the by-paths of ſinne as preſidents of wickednes. Finally, they muſt be accountable at that day, for not only all thoſe ſinnes which themſelues haue committed, but alſo for all thoſe committed by their ſubiects, vnto which they haue been either principals, by their commandement, or acceſſaries through their conniuencie, and neglect of the execution of iuſtice. Now if a mans owne ſins ſhall be a burthen intollerable, then what ſhall become of them who muſt giue an account alſo of the ſins of many thouſands, which through their default haue bin committed?

Wiſdome 6.3.

§. *Sect.* 11. *That worldly*

But beſides theſe manifold euils which attend vpon kingdomes,

domes, euen when they are well gouerned, there are innumerable others which do accompany them when they are abuſed: vnto which abuſe man through naturall corruption is moſt prone; for this higheſt worldly proſperity puffing men vp with pride, doth make themforgetfull of God, negligent in all gōod duties, and to contemne all vertue, as befitting rather priuate men then themſelues, who are ſo powerfull, potent and glorious, that they need not the helpe of vertue to commend them: or if at all it be of any vſe, they thinke that only a colour or ſhadow of vertue may ſerue the turne, to grace them to the deceiued eyes of the common people, though they haue no ſubſtance thereof, but are vtterly deſtitute of it in deed and truth. And as this greatneſſe of eſtate vſually hindereth men in the courſe of vertue, ſo doth it as commonly caſt them headlong into all maner of ſin; as contempt of religion, prophanenes, and vtter neglect of all holy duties, pride, inſolencie, cruelty, oppreſſion, vnbrideled reuenge, and the reſt, making euery thing lawful which liketh, and to ſeeme good in their iudgement, which they haue an appetite vnto in their looſe and vnlimitted affections? But eſpecially through their tranſcendent and ouer-topping power they are prone to the ſinnes of iniuſtice, oppreſſion, wrongs and iniuries, as the Lord deſcribeth their manners and courſe of carriage, when he would diſcourage his people from affecting their gouernment; of which ſins few Rulers can with good *Samuel* and *Moſes* acquite themſelues, and plead not guiltie, if the Lord ſhould ſummon them to iudgement. Now what are kingdomes to be eſteemed if they be void of iuſtice, and full of wrong, cruelty and oppreſſion? Surely (as one ſaith) where this ſacred iuſtice is not admitted, great kingdomes are but great theeueries; and as the wiſe Philoſopher accounted them, great monarches are but great theeues, if they rule by iniuſtice and cruell tyranny. Finally, of what worth or profit are the royalties of a kingdome, if ruling inferiours, they become ſlaues to their owne vices, and whileſt they command others, are themſelues at the command of their baſe affections and corrupt paſſions? For when this royalty and ſeruitude of vice are ioyned together, it maketh

kingdomes ab-ſed, are the cauſes of many ſins.

Sanctitas, pietas, fides | priuata bona ſunt, qua iuuat regere. Senec. in Thyeſte.

Exeat aula qui volet eſſe pius | Virtus & ſumma potentias non coeunt. Lucan. lib. 8.

1. Sam. 8. 11. 12. 13.

1. Sam. 12. 3.

Remota iuſtitia regna ſunt magna latrocinia: vnde Socrates ridebat, & cauſam quærenti reſpondebat, video magnos latrones ad ſupplicium duci facere paruos. Auguſt. Serm. 31. Tom. 10.

Chrysost. in 1. Tim. 6. Hom. 18.

keth (as one compareth it) such a Prince, like vnto a King taken prisoner of the Barbarians, who suffer him still to weare his crowne, and to keepe on his royall apparell, but yet force him therein to performe all base offices; as to carrie water, to grind in the mill, and drudge in the skullery; in which case his goodly ornaments do but serue with more despite, to put him in mind of his misery, and (as it were) the more to vpbraid and cast in his teeth the greatnesse of his fall, and the basenes of his seruitude: and surely this similitude doth most liuely set foorth the abiect condition of wicked Kings; for there is no seruitude so vile and base as this of sinne, which may well disgrace all royalty and soueraignety, but can neuer be graced by it.

§. *Sect.* 12 *Of the punishments which God afflicteth on euill Kings.*

Finally, vnto this euill of sinne, into which kingdomes through abuse do mislead the great potentates of the world, we may adde also the euill of punishment, which as an inseparable companion, still waiteth vpon it; for howsoeuer the Monarches of the earth hauing the law in their owne hands, are priuiledged from comming to the barre, and exempted from the iudgement seate of earthly men, yet can they not escape the iudgement seate of God, but of necessity they must come to their answere, and vndergo deserued punishment when the Lord commeth in visitation. A notable place to this purpose we haue in the fixth chapter of the booke of Wisdome, vnto which for breuitie sake I referre the Reader. So also *Iob* saith, that the *Lord looseth the colar of Kings, and leadeth Princes as a prey, and ouerthroweth the mightie; he powreth contempt vpon Princes, and maketh the strength of the mightie weake.* Now the punishments which more especially the Lord inflicteth vpon euil Princes are for the time of their raigne terrible feares, and affrighting horrors: and secondly he allotteth to their tyrannie but a very short time, and then bringeth vpon them sudden destruction. In the former respect tyrants and wicked Kings are most miserable in the middest of all their royaltie and maiestie, being continually haunted with these feares, as with hellish furies, and so affrighted through the guilt of their owne consciences, that they are neuer at rest, nor haue any peace or true ioy in their hearts,

Wisd. chap. 6. vers. 1. to the tenth. Iob 12. 18. 19. 21.

hearts, in the middeſt of all their outward mirth and iollity, they feare company alike and ſolitarines; that for feare of aſſault, and this for want of helpe. In the day time they ſeldome looke ſtraight forward for feare of being ſurpriſed at vnawares, but commonly they looke askew with many ſudden turnings, as though they were in a crowd of enemies, and looked who ſhould giue the firſt ſtab. Neither haue they more reſt in the night; for hearing the leaſt noiſe waking, they ſuſpect a conſpiracie; and being aſleepe, they are affrighted with terrible dreames, and fearefull viſions. They are ſo much in feare of their enemies that they are neuer quiet till hauing contriued their ruine, they haue alſo brought them to deſtruction. And of their friends ſo iealous and ſuſpitious, that the leaſt occaſion turneth the confidence which they haue of their fidelity into doubting and diſtruſt, which being a little nouriſhed with ſelfe-guiltineſſe, their friendſhip is turned into enmitie, and their loue into mortall hatred. So that a tyrant is neuer in ſafety, no not when hee is compaſſed with his ſtrongeſt guard: for a king cannot there be ſafe, where nothing is in ſafety from the king; or though he ſhould be ſometime ſafe, yet can he neuer bee ſecure, for it is of neceſſitie, that he whom many feare, ſhould alſo himſelfe feare many, euery one deſiring his deſtruction whom he ſeruilely feareth; and that his owne danger may be preuented with the others ruine. And heereof it is that howſoeuer tyrants deſire rather to be feared then loued, yet they are ready againe to feare this feare, leſt what they threaten againſt others be retorted vpon their owne heads. In regard of which terrors and continuall feares many tyrants and wicked kings could deſire to be vnburthened of their greatneſſe, that they might alſo bee deliuered from theſe dangers and expected euils; but that they hold their kingdome as a ban-dog by the eares, there being neither ſafety in keeping nor forgoing it; for howſoeuer at firſt it was in the tyrants choice whether he would lay claime vnto it or no; yet hauing taken it vpon him, he hath not the like liberty and ſafetie to deſiſt from his gouernment when he will, in regard of the many outrages which hee hath committed, and iniuries

Non tutus ibi rex eſt, vbi a rege nihil tutum eſt.

Neceſſe eſt multos timeat quem multi timent. Senec. lib. 2. de ira. cap. 11.

Metui cupiunt, metuique timent. Senec. in Agamem. 73.

which hee hath offered, which would bee punished and reuenged, if hee were not still armed with soueraigne power.

§. Sect. 13. *That God bringeth vpon euill kings hastie destruction.*

The second vsuall punishment which God inflicteth vpon tyrants and euill kings, is hasty and vnexpected destruction; which is so common and ordinarie, that a man shall hardly finde a king that reigneth long which ruleth wickedly: insomuch that the wise man of Greece being demanded what hee had seldomest seene; answered, a tyrant liuing to old age. The which as it is chiefly brought to passe through the iust iudgement of God, who when there is none to iudge and punish, doth himselfe goe the circuit, and sit vpon the bench; so in respect of second causes it standeth with reason, that he for whom euery one layeth snares should at length be catched of some, though hee haue escaped many. And well were it with tyrants if this were all their punishment to haue a shamefull death after a sinfull life: but this is but the beginning of their miserie; for after this first punishment of bodilie destruction, inflicted vpon them as it were at the quarter sessions; there is a farre greater reserued for the time of Gods generall assises, euen the eternall death and condemnation both of their bodies and soules, as a iust recompence of all their oppressions, iniuries, cruelties and outrages which they haue offered against their brethren, for whose good and preseruation al their power of gouernment was by God committed to them.

Thales apud Plutarch. in conuiu. 252. *Violenta nemo imperia continuit diu, moderata durant.* Senec. in Troade. 250.

§. Sect. 14. *Of the spirituall kingdome which euery one should labour after.*

And thus haue I briefly shewed the manifold euils which accompanie kingdoms, whether they be wel vsed or abused; al which may serue as reasons to shew their worthlesnes, and to incite all, that if they will needs be ambicious, they would aspire to kingdomes of greater value and excellencie; namely, that soueraignty and regiment which is spiritual and heauenly. And first, that they spiritually raigne whilest they continue on earth, that so they may continually raigne in the kingdome of heauen. So the authour of the booke of Wisedome exhorteth: *If your delight* (saith hee) *bee in thrones and scepters, O kings of the people, honour wisedome, that ye may raigne for euer.* Now this regiment is chiefly exercised in our selues, when as deposing sinne from raigning in our mortall bodies,

Wisd. 6. 21.

bodies, we doe erect in vs the kingdome of Ieſus Chriſt, ſuffering him to raigne in vs by his word and holy ſpirit. And when by vertue hereof our reaſon being ſanctified and aſſiſted, doth raigne and rule ouer our corrupt affections and vnrulie paſſions, reforming ſome which may be ſeruiceable, and ſubduing, mortifying, and ſlaughtering others which are vnprofitable and vnamendable; eſpecially when as wee crucifie our carnall concupiſcence, our greedie auarice and proud ambition, and ſet vp in our minds true contentation, which maketh vs truly kings, inioying all, and needing nothing, and neither hoping after that we haue not, nor fearing to forgoe that we haue. Which kingdome euery one may haue, and none can take away.

Rex eſt qui metuit nihil | Rex eſt qui cupit nihil | hoc regnũ ſibi quiſque dat. Senec. in Thyeſte.

Finally, if we will needs raigne as kings, let vs not affect and ſet our hearts vpon earthly kingdomes, but rather let vs bee content here in this vale of teares to ſuffer with Ieſus Chriſt, that we may eternally raigne with him. Let vs not aſpire vnto worldly monarchies, where the impoſſibility of obtaining may iuſtly free vs from affecting and hoping; for as the world hath but one ſunne, ſo a kingdome admits but of one ſouereigne; but let vs ſeate our affections in heauen, where we ſhall all raigne as kings, and yet one not any whit leſſen anothers dominions; but the greater the number is, the greater is the royalty and glory of all, the greater alſo is their ioy and happineſſe. Finally, let vs not much affect this earthly ſouereignty, which is accompanied with ſo many cares, troubles, labours, feares and dangers; but rather let vs ſet our harts vpon that kingdome of peace and glory, where there is no care to diſturbe our quietneſſe, no trouble to hinder our happineſſe, no griefe to diſtaſt our ioyes, no feares nor dangers to diſquiet our minds; but ſecure reſt, vnſpeakeable happineſſe, glory without meaſure, and ioyes without end; which whoſoeuer ſeeke ſhall ſurely find, and hauing attained to it, ſhall neither bee diſturbed in it, nor depriued of it.

§. *Sect.* 15. *That we are to labour after the kingdome of heauen.* 2. Tim. 2. 12. Apoc. 22. 5.

Chap. XIIII.

Of the worthlesse vanitie of worldly riches.

§. *Sect.* 1. *That worldly riches are to be contemned as vaine and worthlesse.*

AND thus haue I shewed the vanity of worldly honours and preferments. Let vs in the next place consider of worldly riches; which if we throughly examine we shall find, that howsoeuer worldlings make such high account of them that they prefer them before the saluation of their soules; yet they are in truth if wee compare them with Gods spirituall graces and heauenly ioyes, vaine, worthlesse, and void of excellencie. For if honours which are esteemed more excellent, are, as we haue shewed, vaine & of no worth; and pleasures which are more sweet and comfortable, are (being thus compared) of no value or esteeme, as wee shall see hereafter; then how great is the vanity, and how small the excellencie of worldly riches, which are of a more base and contemptible nature, being but as it were seruants vnto the other, which are only desired and prouided to serue for their vses and imployments? Neither doth any man (vnlesse it bee some sottish misers, who in getting riches haue lost their wits) esteeme of riches for their owne sake, but as they serue for their vse, either to aduance their honour and reputation by bestowing them bountifully, where they may haue most credit; or for the obtaining and enioying of their pleasures and delights: to which purpose serue stately houses and rich furniture, pleasant gardens, and fruitfull orchards; daintie faire, and soft clothing; which ends if riches aduanced not, they would like contemptible garbage rest vntouched in the earths bowels without any to admire or sue for them. Now if these ends themselues which are their chiefe good be void of excellency and full of vanity; then how vaine and worthlesse are these base riches, which in an abiect subiection serue but as it were to hold the stirrup to mount men vp into the seate of honour; or for porters to open vnto them the doore of pleasures? And this was the cause why the Apostle *Paul* Phil. 3. 8.

so

ſo lightly valued them, that comparing them with Chriſt and his righteouſneſſe, hee eſteemed them no better then dung; which if it be not vaine and baſe enough to ſhew their vanity becauſe it is of ſome vſe and profit, conſider that the wiſe *Salomon* valueth them by that which is yet of leſſe worth, calling them nothing: *Wilt thou* (ſaith he) *caſt thine eyes vpon it which is nothing?* and leſt yet this nothing ſhould haue ſome eſteeme, as doing no hurt, though it do no good: the Apoſtle further telleth vs in the former place, that he eſteemed the things of this world as loſſe, which is worſe then nothing, that he might win Chriſt, and be partaker of his righteouſneſſe. Pro. 23. 5.

But let vs conſider of the worthleſſe vanity of worldly wealth in ſome particulars: and firſt, what great excellencie is there in large Lordſhips, and great lands; ſeeing the whole earth is not ſo big as a peaſe, in compariſon of our heauenly countrey; and yet they who hold the greateſt poſſeſſions, haue not ſo much as a little prick or point in this ſmall globe of the world: and therefore (as ſometime *Socrates* ſaid to *Alcibiades*) haue not ſo much when they glory moſt in it, as may haue the leaſt place, or ſmalleſt reſemblance in the greateſt map? What worth or excellencie is in them, becauſe they hold them in fee-ſimple, and haue them as perpetuities annexed to their ſucceſſours, ſeeing though they ſhould thus continue to the end of the world, it were but a moment of time in reſpect of eternitie? and yet the longeſt liuer hath but a ſmall part of this moment, euen to the ſhort period of his owne life: ſo that to him notwithſtanding the glorious titles of fee-ſimples and perpetuities, his inheritance and poſſeſſions are but momentany, and as it were tenements holden at will, out of which he is ready daily to be turned at the landlords pleaſure. And yet theſe ſmall lands oftentimes bring with them no ſmall incumbrance; ſeeing as an heauie loade they oppreſſe mens minds, ſo as they cannot mount vp aloft in heauenly meditations, nor haue their conuerſation in their owne countrey, being clogged with this lumpe of earth: and theſe momentany poſſeſſions, are cauſes vnto many of no momentany miſchiefe; ſeeing they depriue them of their euerlaſting

§. *Sect.* 2. *Of the vanitie of great lands and large Lordſhips.*

uerlasting inheritance, when they set their hearts vpon them: especially if (as the Prophet speaketh) they haue vsed oppression to inlarge their lordships, ioyning house to house, and
Esay 5.8. field to field, inclosing commons and dispeopling townes, that the poore being rooted out, they may place themselues alone in the middest of the earth: by which cruelty inlarging their possessions which are but momentany, they make themselues subiect to an eternall woe, and most fearefull malediction.

§. *Sect.* 3. *Of the vanity of gold and siluer.*

Neither is there more excellencie or worth in gold and siluer, which by the wise *Salomon* are reckoned and raunged among those vanities, which bring no good to the owners,
Eccles. 2.8.11. but vexation of spirit, and by the Prophet directed by Gods
Habac. 2.6. Spirit, they are called thicke clay, which haue their value and preheminence aboue other earth, because they are a little more shining and refined; neither haue they their worth and value from nature, but from mens opinions. For (as one noChrysost. in 1. Tim. 6. Hom. 17. teth) those things which are naturally excellent, do shew their owne excellencie without any mount-bancke to commend them, or to set them out to the shew, as the sugar his sweetnes, the Sunne his brightnes, and the earth his fruitfulnes: but these wares which are of imaginary worth, need a monitour to tell vs of their excellencie, or otherwise we should not know, much lesse admire them. For if we do see copper gilt, we are delighted with the beauty of the mettall, and we call it gold; but when those which are more skilfull come and admonish vs that we are deceiued, our errour and
Senec. epist. 94. admiring wonder leaue vs both together. Moreouer, we see that God in the very placing of these mettals, would take away from vs all opinion of their worth and excellencie: for whereas the Lord hath placed his creatures according to their dignity (man only excepted, who is in the place of his exile and banishment) as the holy Angels in the highest heauen, the Sunne, Moone and Starres in the firmament, the elements as they are more pure, so in place one superiour vnto another: he hath seated these so much admired mettals, in the intrals of the most grosse element, as though he would haue vs so farre from setting them vpon our heads, or our hearts

hearts vpon them, that he would haue vs with contempt to tread them vnder our feet. Which also seemeth to haue been practised by the Primitiue Church, who deliuered not the price of their possessions into the Apostles hands, but cast them at their feet, to shew how meanely they accounted of them. And as he hath placed them in this inferiour place, as fit to be contemned, so also in the hidden cauernes of the earth, far remote from humane sight, out of which they are not gotten without infinit toile and labour; that he might hereby withdraw our greedy eye from looking after them, and our couetous hearts from desiring them; or at least though we should couet them, yet we might be discouraged with this intollerable paines in the pursuite of these worthlesse vanities: besides, he hath not there seated them in their beauty and perfection, fined and purified, but in their oare, vnsightly and base to looke vpon, as hauing in it much more drosse then pure mettall; from which it is not purged and refined without endlesse moile, and labour of the workemen: who besides all their paines haue their health thereby so impaired, and their faces blemished with swartnes and dead palenes, that they seeme to haue taken vpon them the deformities of the mettall, and to haue bin content to make themselues vgly, that it may receiue beautie and brightnes. Notwithstanding all which, vaine man doting vpon this worthlesse pelfe, is not discouraged with all these labours, but is content to spend his life and strength in searching and seeking, digging & mining, purging and refining of this earthy drosse, not caring to lose himselfe that he may find it; and that which is worst of all, when by the worke of his owne hands he hath brought it to his full beauty and perfection, he doth not only make it his chiefe ornament, who is much more comely and gracefull in himselfe, placing it aboue his head, which God had seated vnder his feet, but also erecteth it as his idoll in his heart, and as it were falleth downe before it to adore and worship it, whilest he loueth, trusteth and hopeth in it more then in God himselfe: wherby it commeth to passe that their soules are more deformed who possesse it, then their bodies who in the mines digged for it; and more indan-

Hieronym. ad Demetriadem.

indangered to death eternall, then they to any temporarie perils: for howsoeuer their gold it self shall be vnto them but a momentany good, yet the rust thereof shall continue to the day of iudgement, to be a witnes against them for their confusion and condemnation, as the Apostle speaketh. Seeing therefore these base minerals are in themselues so contemptible, and bring vnto vs so little profit, and oftentimes no little hurt: we may well admire, and euen be astonished at the cause, why men should so dote vpon them, louing them so dearely, and the ioyes of heauen so slightly, and taking so great care and paines for them, whereas they take little or none for the sauing of their owne soules. So as it may seeme that there is in them a kind of witchcraft which thus seduceth and abuseth their admirers, seeing there is no reason to be giuen, either in nature or religion, why men should contemne those eternall treasures and heauenly excellencies, and pursue with a besotted and madding affection, this earthly trash and base vanities. Let vs therefore learne wisely to stop our eares against these charmes; and howsoeuer we are not vtterly and absolutely to reiect gold and siluer, as being the creatures of God: which (as hath bin shewed) may serue for good vse; yet let vs take heed that we do not set our hearts vpon them, but contemne and despise them, when they come in comparison with Gods spirituall graces, or our heauenly patrimonie: and making account of money, as trauellers of their prouision for their iourney, which being moderate serueth for their vse, and to helpe them forward; but being excessiue and superfluous, toileth them as an heauie burthen, and hindereth them in their way; let vs content our selues with a competencie and sufficiencie; or being not able to attaine vnto it, let vs supply that with our minds, which is wanting vnto our outward estate, laying vp our chiefe treasures in heauen, where (as our Sauiour saith) the rust cannot corrupt them, nor theeues spoile vs of them.

Iames 5.3.

Fascinatio quædam est huiusmodi res, quòd aurum et argentum à nobis tanti pendatur, & animarum nostrarum nulla cura. Chrysost. in 1. Thess. 5.

Quid homini pecunia sua nisi quoddam viaticum est? multa oneri, moderata vsui. Ambros. lib. 7. epist. 44.

§. *Sect.* 4. *Of the vanity of rich iewels and costly furniture.*

Neither is there lesse vanity, or more worth in other kinds of riches: for what true excellencie is in rich iewels and precious stones, which are by the Creator contemptibly, cast vpon the earth and sands with worthlesse regard; but being sought

ſought and found by men, are ſold at ſuch high rates, as not their owne worth, but the buyers phantaſie ſets vpon them: in regard whereof the ſame iewell or ſtone altereth the price according to the worth of the owner; and that which is eſteemed in the hand of a poore man at a ſmall value, becommeth precious and of great worth when a richer and more noble maſter is owner of it. So that theſe are commended by their rarity more then by their excellency; by opinion rather then ſound reaſon; by the wealth of their owners, rather then by their owne worth, and are in truth meere trifles for wantons to play with, rather then any ſolide or ſubſtantiall good, which brings true profit to thoſe who are poſſeſſed of them. The like alſo may bee ſaid of rich furniture, and ſumptuous houſhold ſtuffe, which in compariſon of thoſe more excellent things, are meere vanities and worthleſſe trifles: neither is there any cauſe why any man ſhould much deſire theſe things if hee want them, or glory in them if hee haue them; for the chiefe ornaments of a houſe are not gorgeous hangings, rich beds and ſuch like furniture; but the vertues and graces of the inhabitants, the wiſedome and diſcreet gouernment of ſuperiors, the dutie and obedience of inferiours, with piety, honeſty, and good order obſerued of all. Euen as contrariwiſe the chiefe diſgraces and deformities therof, are not walles couered or coloured with nothing but ſmoke; emptie roomes, or poore furniture: but when (as our Sauiour ſpeaketh) it is cleane ſwept of all vertue and goodneſſe, and blemiſhed and diſhoneſted with diſorder, vice and wickedneſſe. Againe, the great labour which theſe things of ſmall worth require, may ſerue to weane the harts of any from them who are not too ful of pride & vaine glory: for as at firſt they are not eaſily gotten; ſo they are kept with no leſſe difficultie, there neuer wanting occaſion of looking to them, folding, vnfolding, bruſhing, cleanſing, altering, remouing; to ſay nothing of the manifold diſcontents and occaſions of anger which they bring to the owners, if any of them chance to miſcarie, or to be miſuſed. In al which the trouble and griefe oftentimes exceed the comfort and contentment which they bring vnto them. Or if there

Vilitas & deformitas domus non a vaſis inordinatè proiectis, non a negligẽto lectulo, non a muris fumo decoloratis, ſed ab improbitate habitantium cernitur. Chryſoſt. in Mat. 16. Homil. 84.

there be ſuch care, prouidence and paines vſed, that none of theſe things happen, but all is preſerued in his full beautie and good order; then is it a manifeſt ſigne that moſt of their time is ſpent about theſe vanities, and the whole mind ſo wholly poſſeſſed and taken vp with them, that the ſoule is neglected, and little or no paines taken to decke it with the rich ornaments of Gods ſpirituall and ſanctifying graces; ſo that when one commeth into a rich mans houſe where there is ſuch coſtly furniture, ſo curiouſly and carefully diſpoſed and ordered, he may probablie ſuſpect that hee ſeeth all the goodneſſe of that houſe at the firſt view; and that there is nothing better then that which preſenteth it ſelfe in the outward ſhew. Furthermore, wee are to know that theſe glorious things bring to the owners no laſting delight, or durable contentment: for howſoeuer whileſt they haue them but in their deſires, or are newly poſſeſſed of them, they take great pleaſure to thinke vpon and behold them; yet when as they haue them continually in their eye, and that they are become common and ordinarie, their delight preſently ceaſeth; eſpecially if they chance to ſee more rich and coſtly things of the ſame kind in the poſſeſſion of other men. And no maruell, for if the ſunne it ſelfe becauſe wee ſee it daily worketh no extraordinarie delight, although the darke night comming between his ſetting and riſing, ſetteth ſome edge on our tired affections; how much leſſe are wee to expect that we can find it in theſe earthly trifles, whoſe chiefe glory being compared to the ſunnes brightneſſe, is but obſcurity and groſſe darkeneſſe? Finally, the more wee abound with theſe rich furnitures, the more are wee expoſed to the feare and danger of fire, theeues, yea ſillie moaths, which howſoeuer they be baſe and contemptible, yet haue they power enough to pull downe this pride, and to conſume the matter and occaſion of this vaine glory: or if all theſe with prouidence be preuented, yet theſe glorious ſhewes doe ſeldome faile to expoſe vs to enuie, which vſuallie feedeth vpon theſe outward appearances of worldly happineſſe, and feeding pineth thoſe whom it poſſeſſeth, becauſe they want the meanes to make oſtentation of ſuch pompe and glorie.

Baſil. *in diuites auaros*, homil. 7.

Seeing

Seeing therefore theſe things are not onely full of vanitie, but alſo of many euils and inconueniences, how much better were this coſt beſtowed vpon the poore members of Ieſus Chriſt then vpon theſe needleſſe ſuperfluities, manie whereof are ſo fine and coſtlie, that the owners can neuer almoſt find in their hearts to vſe them, but keepe them locked vp in their cheſts not ſuffering them to ſee the ſunne, vnleſſe vpon ſome ſpeciall occaſion, which hapneth not once in a yeere, when as pride meaneth to triumph in all it brauerie, and cauſeth them to make oſtentation of al their glory? How much more were it for their credit to bee with their wealth beneficiall to manie, then to dwell in an houſe thus pompouſlie furniſhed? How much more wiſely ſhould they imploy their wealth for the good of men, then vpon carpets and hangings? vpon liuing and reaſonable creatures, then vpon dead and ſenſeleſſe wals? How much more profitable were it to haue clothed friends, then adorned lodgings, the one ſeruing for defence, the other expoſing them to the prey? Laſtly, it may well weane our hearts from being in loue with this riotous exceſſe, if we conſider that it will make our account more hard and difficult at the day of iudgement. For how doe we thinke will this reckoning bee accepted of our Lord and Iudge, when as wee haue ſpent his talents vpon needleſſe ſuperfluities, and ſuffered the poore members of Ieſus Chriſt, for whoſe vſe alſo wee receiued them, to want neceſſaries? when as we haue adorned our walles with arras and tapeſtry, and ſuffered men created after Gods image, yea our brethren and fellow members of the ſame body, to ſtarue for want of freeſe to couer their nakednes? when our horſes are decked with gold, ſilke and veluet, and poore chriſtians neglected, not affording them rags to couer them, and bread to feed them? How will this goe for currant at this great audit, that wee haue ſuffered in the time of dearth a great manie to ſtarue for want of reliefe, whereas we might haue redeemed their liues from death, by parting with an vnprofitable iewell, or ſome needleſſe furniture which is ſcarce euer vſed? or how can wee then hope to find mercie with God, when as we haue ſhewed ſo little compaſſion to one another?

Quanta eſt glorioſius multis benefacere quam magnificè habitare? Clemens Alexand. pædagog. lib. 2. cap. 12.

Auro parietes, auro laquearia, auro fulgent capita columnarum, & nudus atque eſuriens ante fores noſtras Chriſtus in paupere moritur. Hieron. ad Gaudent.

And

§. S. Ect. 5. *Of the vanity of ſumptuous buildings.*

And thus it appeareth how vaine and worthleſſe theſe rich iewels, and coſtlie furniture are iuſtlie to bee valued and eſteemed. Let vs in the next place conſider of ſtatelie houſes and ſumptuous buildings, wherein worldlie men ſo much glorie and delight; in which after due examination we ſhall find no more excellencie, or leſſe vanitie. And firſt, if we will credit the wiſe *Salomon* (who hauing for a time his affection greatlie ſet vpon them, wanted neither wit curiouſlie to contriue his ſtately buildings for moſt conuenient vſe, and greateſt ſtate and glory, nor yet wealth to ſecond his inuentions) hee will tell vs on his owne experience, that when in this kind wee haue done all wee can, yea all wee will, and in our hearts deſire; we ſhall in the end of all our coſt and labour, find nothing but vanitie and vexation of ſpirit. Againe, if there were any excellencie in theſe ſumptuous buildings, it is chieflie the glorie and praiſe of the builders and workemen, whoſe art and skill is hereby commended, and not of the workemaſter and owner, who had no other part to act in theſe workes, but to disburſe the money and beare the charge. The houſe therefore doth not grace the inhabitant, but he his habitation, when as he maketh it an holie temple for religious duties, a manſion for vertue and good order, the ſeate of good hoſpitalitie, and a place of refuge and reliefe for the needie and afflicted. Neither will theſe ſtatelie buildings greatlie profit vs, for they do not bring to the owners any ſound ioy, quiet and contentation, which dwell more often in poore cottages then in ſtatelie palaces. They doe not free vs from care and griefe, wherewith ſtatelie buildings are often peſtred, when as thatched houſes are priuiledged and exempted. They doe not preſerue their lords from the encounters of ſickneſſes and diſeaſes; yea rather there lieth an open paſſage to let in gouts, palſies, collickes, conſumptions, when as they are kept out from entring ſuch ſlender buildings, as will ſcarce beare off a ſtorme, or hold out raine. The thickneſſe of their ſtone or well timbred walles, nor the ſtrength of their nailed gates will ſerue to keepe out death; neither will the height of their buildings make him neede a skaling ladder, when hee com-

Eccleſ. 2. 4. 11.

meth

meth to aſſult their liues; for when he knocketh the doores flie open, and he findeth an eaſie paſſage into their ſecret chambers. Furthermore, let vs conſider that the moſt ſumptuous buildings haue within a while a time of ruine; and though they are aſſaulted with no outward violence, yet they haue their periods, when as they will fall with their owne waight. Beſides, oftentimes they come through fire, forren forces, and ſuch like caſualties to vntimely ruine; for not only in the ages of men, but alſo in buildings, immature death, and vnexpected deſtruction, rageth with furie vnreſiſtable; which if we know not by our owne reaſon, let at leaſt the example of others teach vs: for behold the ſtately buildings which haue bin of old, what are they now but ruines? And where are their builders, which in all this coſt affected a name, but rotten and conſumed in the graue, without name or memorie? Laſtly, let vs remember that theſe ſtately houſes are ſeldome erected without oppreſſion, for either *Naboths* vineyard lieth neere vnto them, which if he loue his life he muſt ſell them, becauſe it is conuenient to make them a garden; or the poores houſes ſtand on the beſt ſeat and muſt giue place, or hinder their proſpect, and muſt be pulled downe, or elſe they muſt gratifie them, though for feare more then loue, with their labour, carts and carriages, without wages or reward. By which courſes, when theſe ſumptuous and beautifull buildings are erected, a grieuous woe and heauie curſe lieth vpon the owners: *Woe vnto him* (ſaith the Prophet) *that buildeth his houſe by vnrighteouſneſſe, and his chambers without equitie: he vſeth his neighbour without wages, and giueth him not for his worke*, &c. *Shalt thou raigne becauſe thou cloſeſt thy ſelfe in Cedar; did not thy father* (though he dwelt in more homely buildings) *eat and drinke and proſper, when he executed iudgement and iuſtice? when he iudged the cauſe of the afflicted and poore, he proſpered*, &c. The like woe the Prophet *Eſay* thundreth out againſt thoſe, *who ioyne houſe to houſe*, laying on them this curſe from God, that *their houſes ſhould be deſolate, and though they were great and faire, yet they ſhould be without any inhabitant*; according to that malediction denounced in the law, *thou ſhalt build an houſe and not dwell*

Non ſolum in ætatibus hominum, verum & in ſtructuris ædificiorum immatura mors furit. Chryſoſt. in 1. Tim. 6. Homil. 16.

Inſpice ædificia ſumptuoſa quæ olim extruxerunt: quid nunc ſunt? ruinæ: vbi ædificatores? in orco. Baſil. Orat. 15. de auaritia.

Ierem. 22. 13. 15. 16.

Eſay. 5. 8. 9.

dwell therein. Which curſe lieth heauie vpon many builders in theſe daies, though they neuer thinke vpon their burthen, who make ſtately houſes and neuer inhabit them, and ſpend all in building, but nothing in hoſpitalitie; as though the vſe of building were only, like the pyramides of Egypt, to make a glorious ſhew; and as though they had no other inducement to be at all this charge and labour, then thoſe had that built the tower of Babel, that is, to threaten heauen with their houſes height, and get a name vnto themſelues vpon the earth. Seeing therefore theſe ſumptuous buildings are alwaies vaine and worthleſſe, and often accompanied with ſinne and wickednes; let vs learne (though the world and worldlings ſo highly value them) to contemne and thinke baſely of thē, labouring to be inhabitants of that Diuine and Angelicall habitation, which is *not made with hands, but eternall in the heauens.* And when beholding theſe ſtately houſes on earth, we begin to be beſotted with their momentanie beautie and falſe glory; let vs preſently caſt vp our eyes towards heauen; and if hauing ſeated our minds and meditations vpon that heauenly and diuine beautie, we do from thence reflect our eyes vpon the chiefe glory of earthly buildings, they will ſeeme but as childrens houſes, which in play they build vpon the ſands, which euery blaſt of wind defaceth, and euery waue of water waſheth away; and as the houſes of ſpiders, which being made with great labour, are with themſelues eaſily bruſhed away with a wing or broome. For then we will eaſily conclude, that if there be ſuch goodly habitatiōs in our pilgrimage & place of puniſhmēt, then much more glorious manſions are prepared for vs in our owne countrey, where the Lord is purpoſed to glorifie and reward vs: if Gods enemies haue ſuch ſtately palaces on earth, then how much more excellent hath the Lord prouided for his children in heauen? If the great Monarches of the world haue manſion houſes befitting their might and maieſty; then how glorious is the Court of heauen, and chiefe manſion houſe of the King of Kings, which he hath purpoſely fitted and prepared, as is moſt beſeeming his glory and greatneſſe? Surely being ſutable and agreeable vnto his Maieſtie, which

2. Cor. 5. 1.

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is infinite, it muſt needs alſo be of vnſpeakeable and incomprehẽſible excellencie. If the world haue ſuch a goodly vaulted roofe, beautified with ſuch glorious lights, and imbelliſhed with ſuch ſhining ſtarres; then what ſhall we thinke of our heauenly habitation, whoſe floore is much more glorious then this ſtately roofe? Finally, if the Kings of the earth haue their marble, iuory and ieat, to adorne their buildings, then may we well conceiue that which the Apoſtle ſaw, namely, that our heauenly citie is of much more pretious ſtuffe, the walles of jaſper, garniſhed with all manner of pretious ſtones, the gates of pearle, and the ſtreets of gold. And therefore if we affect ſtately buildings, let vs contemne theſe baſe cottages on earth, and labour to be owners of thoſe glorious and heauenly habitations; which as they are by infinit degrees more goodly, and excellent, ſo are they alſo euerlaſting habitations, which neuer need repaire, nor any whit abate of their firſt glorie. Apocal. 21.

§. *Sect. 6.* *The vanitie of a numerous familie.*

And thus haue I ſhewed the vanitie of ſumptuous buildings. Let vs in the next place conſider if there be any more worth & excellency in many ſeruãts, & a great retinue; where alſo we ſhall find, that howſoeuer it is accounted a glorious thing in the world, to haue a multitude of attendants, and a great traine attending at their maſters heeles, yet it is but a meere vanitie, yea if it be poſſible, more vaine then any of the former. And this alſo appeareth by the teſtimony of the wiſe *Salomon*, ſpeaking vpon his owne experience, who ſeeking herein for ſome worldly happines, miſſed of it; and hauing retained ſuch a multitude of ſeruants, as ſerued not only for his neceſſarie vſe, but alſo for pompe and ſtate, for pleaſure and delight; concludeth of this as of the reſt, that he found nothing in it, *but meere vanitie and vexation of ſpirit.* Eccleſ. 2. 7. 11.

Vnto which teſtimonie we may adde diuers reaſons, which ſhew the worthleſnes of this great attendance: for howſoeuer a man hath hereby from the mouthes of many, the goodly titles of lord and maſter, and the outward reuerence of cap and knee, yet what is he in truth, but a common ſeruant vnto them all, and euen as it were the ſteward of the family, who taketh the care and paines to prouide them of all neceſ-

Qui multorum eſt dominus, idem multorum ſeruus eſſe cogitur. Chryſoſt. in Rom. 16. 3.

saries? yea which is worse, hereby he becommeth a seruant to his own auarice and concupiscence, it being a chiefe cause and motiue which induceth him to toile and labour, scrape and rake together, to oppresse and incroch vpon other mens rights, that he may haue wherewith to maintaine this numerous multitude to attend vpon him. The which error were so much the lesse, if al these men thus intertained, were faithfull wel-lwillers, and (as one calleth them) humble friends, readie at all assayes to seeke his good, and to stand in his defence with their owne hazard: but contrariwise experience teacheth, that among many seruants are many enemies, who because they are restrained of their willes, or punished for their faults, or not rewarded according to their expectation, though it may be aboue their deserts, maligne their master, and wait for occasion to shew their hatred. Now these domesticall foes are of al others most dangerous, because they are no lesse priuie to al their masters infirmities, then ready to diuulge them vnderhand, where they may most disgrace him; neither can any thing he doth in the familie be hid from those who wish him worst, because as he hath many eies to obserue his hidden counsels and greatest secrets, so hath he also many tongues to reueale and vtter them: yea and that which for feare they but secretly whispered whileſt they remained in the familie vnder the gouernment of their master, they are readie with professed malice to proclaime publikely when they haue left his seruice, and be vnder the rule of another, vnlesse they be restrained more with feare of their new master, then with loue of the old, lest he might iustly suspect that he also shall receiue at their hands the like measure, when they leaue his seruice. Now this miserie is so much the more miserable, not only because it is impossible to preuent these dangers, which come by these secret traytors, who are bidden and vnknowne, but also because they are faine vnwittingly to nourish these vipers in their bosome, feeding, cloathing and rewarding them, when as they do them most hurt, and are readie vpon all occasions to plot against them any mischiefe. Vnto this we may adde, that where there is a multitude of seruants, there are also many contentions and

Seneca.

domesticall

domeſticall quarrels, much brawling and wrangling, clamor, and noiſe; which muſt needs bee exceeding troubleſome to the gouernour, when as hee muſt bee faine to be a ſtickler in theſe fraies, and euery hand-while bee diſquieted himſelfe that he may ſet them at quiet, and accord their differences and contentions: yea but at leaſt where there are many hands there is an eaſie and quick diſpatch of houſhold buſineſſe, and all things are done ſeaſonablie and in good order, to the contentment of the maſter; ſurely nothing leſſe. Yea contrariwiſe, vnleſſe there bee an exceeding wiſe and ſtrict gouernment, there as are moſt ſeruitours, there is worſt ſeruice, diſorder, negligence and confuſion: either becauſe the ſlothfull are incouraged to continue in their idleneſſe, ſeeing they may eaſilie hide it in a crowde, and faſten their negligences and defaults vpon ſome of their fellowes; or becauſe the diligent are diſcouraged in their painefull labours, ſeeing others marre that which they make; and alſo for that particular notice cannot well be taken of their gouernours, by reaſon of the multitude, of their wel-deſeruing, that ſo they may receiue due praiſe and reward. Or finallie, becauſe they ſtrain courteſie, and put off the buſineſſe to one another, thinking his fellow may do it as well as he; whereof it commeth to paſſe, that that is neglected of all, which might bee done of many. Moreouer, hee who entertaineth a multitude of ſeruants, doth hereby waſt and conſume his eſtate, which might be much better ſpent, not onlie by continuall feeding ſo manie idle bellies, and clothing ſo manie backes; but alſo becauſe where multitudes are, there is much lauiſhing, ſpending and rioting, none taking care to ſpare or ſaue any thing, becauſe his faithfulneſſe and frugalitie would not bee obſerued among ſo manie; and therefore ſeeing all will bee ſpent, he thinketh beſt to do like his fellowes, and to take his ſhare before all bee gone. To ſay nothing of their pilfering and purloyning for their owne vſe; and their waſtfull prodigalitie in beſtowing vpon others their maſters goods; if at leaſt they can haue them as their inſtruments and deputies to doe their buſineſſe, whileſt they ſpend their time in pleaſures or idleneſſe. Finally, it is a thing of great difficultie to gouerne

well ſuch a multitude in the familie; to keepe them in good order, and to make them diligently to performe their duties to God, their maſter, and to one another: for if euerie one findeth it a hard matter to rule a few in ſuch ſort as God requireth; then ſurelie it muſt needs bee almoſt impoſſible to rule ſo many. And this commeth to paſſe, partly becauſe the maſter among ſuch a multitude cannot haue his eye at all times vpon all, to obſerue their diſpoſition, cariage and behauiour; and partlie becauſe there is almoſt alwaies amongſt a great number ſome corrupt and vicious, who, like ſcabbed ſheepe in a flocke, infect and taint their fellowes with their wicked behauiour and conuerſation. Laſtly, what doe they elſe who entertaine a great multitude, but take vpon them a great charge, of which they muſt giue an account how they haue diſcharged it at the day of iudgement? For it is not ſufficient for ſuch to haue liued like good men, if they haue not alſo caried themſelues as good maſters; nor enough that they haue themſelues ſerued God, vnles alſo they haue been carefull to make thoſe vnder their gouernment to ioyne with them in the like ſeruice. And if ſo be through their default, either becauſe they haue not encouraged them in good, or diſcouraged and reſtrained them from euill, they haue neglected their duty and liued wickedly; they ſhall be found acceſſarie vnto, and guiltie of their ſinnes before God. Which if maſters would but ſeriouſly thinke vpon, they would not be ſo much exalted and delighted to ſee the glorioſneſſe of their numerous traine, as amated and affrighted to conſider of the greatneſſe and difficultie of their reckoning and account.

Chap. XV.

Of the vanity of coſtly and braue apparell.

§. *Sect.* 1. *That riches and coſtly apparell is lawfull to thoſe who are of high place and calling.*

AND thus much concerning the vanity of many ſeruants, and a great retinue. The laſt thing wherein we will conſider the vanitie of riches, is coſtlie and braue apparell; which is a thing ſo much eſteemed among worldlings, that they place in it no ſmall

ſmall part of their happineſſe, thinking themſelues beſt when they are braueſt, and moſt eſteemed when they haue got on the richeſt ſuite. And this maketh them to ſet their hearts ſo vpon it, that they thinke no time too much, no coſt too great, which is ſpent in adorning of themſelues; yea they are ready to ſell religion, conſcience, and credit, to purchaſe this exceſſiue brauerie; and to commit all manner of wrongs and iniuries, oppreſſion, and violence, to maintaine their gay and gorgeous apparrell. Which folly, that we alſo may not fal into, let vs learne baſely to eſteeme this, which the world ſo much admireth, and to contemne it as a trifling vanitie; which is not onely void of all worth and excellencie, but alſo through common abuſe, ſubiect to much corruption and ſinne. And yet leſt for the abuſe we ſhould reiect the lawfull vſe, and cynically refuſe that chriſtian libertie, which God herein hath liberally allowed vnto vs; let vs in the firſt place conſider, that there is a good and lawfull vſe of theſe rich attires, and coſtly apparell; namely, when as they are well fitted and ſorted vnto the calling of thoſe that weare them. For as the Lord hath made diuers eſtates and degrees of men; ſo would he haue euery one to apparrell themſelues according to their degree & calling, that ſo theſe diuers orders and conditions of men may the better be diſtinguiſhed the one from the other: kings with royall apparell, nobles according to their nobility, with that which is rich and coſtly; gentlemen, as befitteth their gentrie; and the meaner ſort according to their qualitie and condition. The which difference may lawfully appeare both in the matter, and alſo the forme of their garments. For in the former reſpect, it is lawfull for thoſe who are in high eſtate, to weare ſilkes and veluets, gold and ſiluer, iewels and precious ſtones; neither were theſe creatures cauſeleſly created, but for the vſe of men, and that not heathens, worldlings and infidels; but chiefly and principallie for Gods own children and ſeruants, who onely haue iuſt title and intereſt vnto them. The like difference there may alſo be in the forme or faſhion of apparell; for the king and the meane ſubiect, the courtier and the countrie man, the gentleman and yeoman, the old and

the yonger ſort, as they are not to haue the ſame matter of their apparell; but one more coſtly, another more meane and cheape according to their qualitie; ſo is it fit that they ſhould alſo differ and be diſtinguiſhed in their ſeuerall faſhions, as beſt befitteth euery ones degree and calling. And thus in the time of the law the prieſts had a peculiar kind of apparel allotted vnto them. The Prophets had their rough garments, whereby they were knowne: kings and queenes had their royall ornaments; the man one kind of apparell, and the woman another, which was vnlawfull for them to interchange. Thus *Rebeccah* had her golden abilements & bracelets; and the Iſraelites their earerings and other iewels, and that by the appointment of God himſelfe. And our Sauiour Chriſt the wiſedome of his father, ſeemeth to allow vnto courts and kings houſes, ſoft raiment and gorgeous apparell, as beſeeming thoſe who in the world are aduanced to theſe high places. Yea but the Apoſtles *Paul* and *Peter* doe forbid this brauerie and gorgeous garments as vnbeſeeming chriſtians. I anſwere, that their ſayings are not to bee vnderſtood as generall and abſolute prohibitions; but onely as admonitions, whereby they withdrew them from ſetting their hearts vpon pride, vanity and brauery, as though they were things greatly to be eſteemed and deſired, to the end they might fix them vpon the ſpirituall ornaments of the ſoule, Gods ſanctifying and ſauing graces, as being much more excellent; which alſo appeareth by the antitheſis there vſed. Againe, this gorgeous apparell might be interdicted thoſe chriſtians vnto whom the Apoſtle wrote, as being in thoſe daies for the moſt part of meane quality and condition, as the Apoſtle elſewhere affirmeth; and therefore howſoeuer it were lawfull in it ſelfe, yet it was altogether vnbeſeeming their eſtate: beſides that, the Church was then vnder grieuous perſecutions, in which reſpect theſe coſtly ornaments were vnfit, as being a time of humiliation; and alſo becauſe of the great wants of many the poore members of Chriſt, which the richer ſort were to relieue, not only out of their ſuperfluities, but euen out of ſuch neceſſaries, as might otherwiſe haue well beſeemed their place and calling.

Zach. 13. 4.

Pſal. 45.

Deut. 22. 5.

Geneſ. 24. 22. 30.

Exod. 3. 22. | 12. 35. & 32. 2.

Luk. 7. 25.

1. Tim. 2. 9.

1. Pet. 3. 3. 4.

1. Cor. 1. 25. 26.

So

So that notwithſtanding this obiection, it is lawfull to weare rich and coſtly apparell, if it be fitted to the ſtate and condition of thoſe that weare it; yea men may offend in the contrarie extreame, when as they vſe ſuch baſe and beggerly attire, and in ſuch a ſordidous and ſlouenly faſhion, as is altogether vnbeſeeming men of their quality, vnleſſe it be in ſome particular caſes, as in the time of faſting & humiliation, or when the Church is in extremitie and want, & muſt of neceſſity be relieued, &c. When notwithſtanding decency and comlines may be obſerued, though it be but in a poore habit and meane attire: and therfore the practiſe not only of ſordidous miſers is to be auoided, who will not be at the coſt to maintaine themſelues in ſuch apparel, as their place & calling requireth, but alſo of thoſe, who out of their religion, or rather ſuperſtition, go in beggerly and poore clothing, to make oſtentation of their humility, and contempt of the world: all which looke the ſame way, though vnder another vizard, with thoſe proud cynicall Philoſophers, who affected the glory of the world by their contempt of brauery, euen as ſome of themſelues who were infected with the ſame diſeaſe iudged of others, whom they ſaw tainted with it. So *Socrates* telleth *Antiſthenes* that he could ſpie his pride through the holes of his cloake: and another hauing cenſured the Rhodians for their pride in apparell, and afterwards ſeeing the Lacedemonians in baſe and ſordidous clothes, ſaid, behold another kind of pride. So one of the ancients ſaith, that there may be glorying, as well in baſe, as in gorgeous apparell, which is ſo much the more dangerous, becauſe it deceiueth vnder the colour of Gods ſeruice: and therefore another exhorteth vs to auoid the one extreame, as well as the other, becauſe the one ſauoureth of wanton delicacie, the other of vaine glorie.

§. *Sect.* 2. *That their apparell ſhould not be baſe and ſordidous, which are of good quality.*

Diogenes apud Ælianum. lib. 9. de varia hiſtor. Auguſt. de ſer. Domini. *Ornatus & ſordes pari modo fugiendi ſunt, quia alterum delicias, alterum gloriam redolet.* Hieron. ad Nepolian.

But I ſhall not need to ſay much of this argument in theſe daies, wherein men and women generally are fallen into the contrarie abuſe of exceſſe, forgetting all reſpect of order or degree. For whereas our Sauiour reſtrained gorgeous apparell to Kings courts, now it is growne common in euerie houſe, without any reſpect of ſtate and calling: gentlemen going

§. *Sect.* 3. *Of the great abuſe of apparell, through exceſſiue brauerie.*

going in their attire and habit like nobles, the yeomanry like the gentrie, cottagers like yeomen, citizens like courtiers, ſubiects like Princes, and ſeruants like maſter and miſtreſſe, as though their eies were ſo dazled with pride, that they miſtooke anothers apparell for their own: the which abuſe as it hath tainted all, ſo eſpecially the women kind, who decke themſelues with ſo many vaine toies, and load their bodies with ſuch gorgeous attire, as that we may truly ſay with the Heathē man, that they are the leaſt part of thēſelues. Neither are worldlings alone infected with this cōtagious plague of brauerie and exceſſe, but the profeſſor of religion & the prophane perſon, the harlot and the honeſt woman, are ſo like one another in their habits & attire, that a man ſeeing them both, can put no difference betweene them, as one of the ancients in his time complained. And therefore ſeeing this running canker hath infected and corrupted the whole bodie of our ſtate, it were to be wiſhed that our ancient lawes againſt this exceſſe were put in execution: or becauſe our ſores are growne ſo deſperate, that they cannot be cured with ordinarie and eaſie medicines; that there were prouided for them ſome ſharpe corraſiue, like the Lacedemonian law, which ordered vnder a great penaltie, that none but harlots might vſe glorious and rich apparell; that ſo honeſt women might be brought out of loue with this pride and brauerie.

Auferimur cultu, gemmis auroq; teguntur | omnia, pars minima eſt ipſa puella ſui. Ouid. lib. 2. de remed.

Tertul. de cultu fœmin. lib.

Clemens Alexandr. Pædagog. lib. 2. cap. 10.

§. *Sect.* 4. *Of the abuſe of apparell, in reſpect of coſtlineſſe.*

Now theſe abuſes of apparell are either in reſpect of the cauſes, or the vſe thereof. The cauſes are the matter, forme, or end. In regard of the matter men ſhew their vanitie and ſin; firſt, when in the coſt beſtowed on the ſtuffe, they exceed their calling or abilitie, wearing ſuch things as are aboue their eſtate, or more then their rents, reuenues, or other meanes may well maintaine. In which kind there was neuer greater exceſſe ſince the beginning of the world, then in our times, euery one herein exceeding their ſtate and condition; the tenant will haue as coſtly ſtuffe as his landlord, the farmer as the gentleman, and ordinary gentleman as great nobles. In ſo much as the abler ſort ſticke not to hang the price of a good farme at their wiues eare, and a great lordſhip about their neckes; and the poorer ſort neglect all good duties,

Breuiſſimis loculis patrimonium grande profertur, vno lino decies ſeſtertium inferitur, &c. Tertul. de habit. mulier. lib.

duties, yea pinch their owne bellies, that they may weare the moſt coſtly ſtuffes, and adorne their backes with ſilkes and veluets. So that we may iuſtly take vp that complaint vſed by an ancient of his times, namely, that whereas the thing couered, ſhould much exceed in value the couer or caſe in which it is contained; as the iewell the cabinet, the ſoule the bodie, the bodie the garment: now contrariwiſe, when as the bodie it ſelfe being ſet to ſale, would not yeeld many groats, one ſuite of apparell wherewith it is adorned, is not bought for many pounds. Of which exceſſe of coſt in maintaining pride, we might well be aſhamed, if we conſidered ỹ our firſt parents had no better cloathes of their owne making, then ſuch as were made of fig-leaues; and when God prouided for them, their apparell was of no richer ſtuffe, then beaſts skins, which were only fit to couer their nakednes, and to keepe them from the iniuries of the weather. Secondly, in reſpect of the matter, they offend who make choice of ſuch ſtuffes as are ſo ſlight, as will ſerue to no vſe, but to couer their nakednes (for which alſo ſometimes they are vnprofitable) and are almoſt no ſooner made, then worne out, which they purpoſely affect that they may ſhew variety of brauery, and often change into new faſhions. Wherein as they do much exceed their anceſtors in coſtlines, who clothed themſelues with the deareſt, but yet moſt laſting ſtuffes; ſo do they take away one chiefe end of ſuperfluous apparell, which was, when themſelues had laid it aſide, to clothe therewith the poore members of Ieſus Chriſt.

Clemens Alexandr. Pædagog. li. 2. ca. 10.

Quid de habitu dicam? in quo iam non calor ſed color requiritur, magiſq; cultui veſtium quam virtutum inſiſtitur, &c. Bernard. Serm. ſuper paſſus eſt, &c.

And as men ſin in reſpect of the matter of their apparell, againſt their particular callings, by exceeding their ſtate and meanes: ſo alſo they offend againſt their generall calling of Chriſtianitie in reſpect of the forme and faſhion, & that both in the exceſſe and defect: for as Chriſtians ought to looke that the matter of their apparell be not ouer coſtly; ſo alſo they ſhould take ſpecial care that the faſhion be graue, ſober and modeſt. For ſo the Apoſtle requireth, that *women ſhould array themſelues in comely apparell with ſhamefaſtneſſe and modeſtie, not with broydred haire, or gold, or pearles, or coſtly apparell.* And the Apoſtle *Peter* likewiſe chargeth them that their

§. *Sect.* 5. *Of the abuſe of apparell, in reſpect of faſhiõs.*

1. Tim. 2. 9.

1. Pet. 3. 3.

their apparell ſhould not *be outward, as with broydred haire, and gold put about*, &c. Now in this reſpect people offend two waies: firſt, whenas they affect faſhions, which are not graue and modeſt, but light, vaine and wanton; whereby they outwardly diſcouer the laſciuious lightneſſe and vaine immodeſtie of their hearts, and by hanging out this ſigne of incontinencie, do ſet their honeſty to the ſale. And of this kind are thoſe habits and attires eſpecially, which do not couer the naked parts, which God and nature would haue hid; as alſo when men effeminately affect faſhions like vnto women, and women manniſhly go in ſuch apparell, as doth hardly diſtinguiſh them from men. Secondly, they offend through phantaſticall pride, which moueth them as often to change their faſhions, as the Cameleon his colour, a ſinne vnto which our people in this land are exceedingly addicted, and therein notablie ſhew their vanitie and follie. For if conſtancie be an inſeparable fruit of wiſedome; ſo that they who are moſt wiſe, are moſt vnchangeable in their courſes and actions, becauſe at firſt they are able to diſcerne what is beſt, and knowing it adhere vnto it; whereof it is that God who is infinite in wiſedome, is alſo immutable in al his counſels; then muſt alſo by the ſame reaſon mutabilitie, and phantaſticall change, be a notable effect and ſigne of follie, which being not able to iudge of that which is good, often ſhifteth and changeth, that at laſt it might find it out. Againe, vpon this often change there followeth another miſchiefe; for when they haue tired their wits, aud runne through all faſhions which themſelues can thinke vpon, they craue aid of forraine inuentions, and follow the faſhions of other countries; ſometimes the French, and ſometimes the Italian, one while the Dutch, & ſoone after the Spaniſh. Now it is vnlawfull not only to break the lawes and ſtatutes of our countrie; but alſo the maners and cuſtomes, wherein they are not diſſonant from Gods word; becauſe it is a breach of humane ſocietie, when ſo much as in our habit we differ from the reſt. And as we are not to be ruled by the lawes of ſtrangers: ſo neither muſt we follow their cuſtomes, vnles they bee much better and more conuenient then our owne: in which caſe when

Quæ autem contra mores hominum ſunt flagi-

when we haue receiued them, we muſt conſtantly hold vs to them, that ſo they may in time grow cuſtomable among our ſelues. Neither muſt euery one according to his owne phantaſticall humour varie from his countrie faſhion, ſeeing that part is vglie and monſtrous which agreeth not with the whole body; neither muſt he through vaine inconſtancie affect ſtrange faſhions, for this alſo will induce him in time to imitate their vices and corruptions. In which reſpect God threatneth to puniſh euen princes and kings children (who a man would thinke ſhould in this kind be allowed greateſt libertie) *becauſe they were clothed with ſtrange apparell*, and would not follow their countrie faſhion. In the defect alſo men offend through ſlouenlie vnhandſomneſſe, not caring how their apparell hangs vpon them, nor how beaſtlie and naſtie their clothes are, ſo they keepe them from the cold; into which diſorder they fall either through ſlothfull negligence, becauſe they would not bee at the labour of dreſſing themſelues, or through affected pride, ſeeking for praiſe at the backe dore, and deſiring to bee talked of, and to ſeeme notable for ſomewhat. But this alſo is vnlawfull; for the ſame Scripture which forbiddeth exceſſe in broidered haire, pearle and gold, doth alſo require that we ſhould clothe our ſelues in handſome, decent and comelie apparell, as becommeth ſhamefaſtneſſe and modeſtie.

tia pro morum diuerſitate vitanda ſunt, &c. turpis enim omnis pars eſt ſuo vniuerſo non congruens. Auguſt. Confeſſ. lib. 3. cap. 8.

Zeph. 1. 8.

1. Tim. 2. 9.

Laſtly, men offend in their apparell in reſpect of the ends thereof, the which are two, honeſtie and profit. In regard of the former, apparell is worne by man to couer his nakednes, and to hide his ſhame which after his fall inſued by reaſon of ſinne. The other end is profit, which is two fold, firſt for neceſſarie vſe; ſecondlie for honour and comelineſſe. Apparell is neceſſarie vnto vs; for howſoeuer before the fall there was ſuch a iuſt temperature of the aire, that it was not at all offenſiue to mans naked bodie, and conſequentlie in this behalfe there was no neede of garments; yet through ſinne this temper being loſt, and an inequality following of heate and cold, both intollerable vnto man, and hurtfull to his health, apparell became neceſſarie to preſerue him from the outward iniuries of the weather, and to keepe him in an

§. *Sect. 6.* *Of the abuſe of apparell, in reſpect of the ends thereof, which are, honeſtie and profit.*

equall temperature. Secondly, apparell is profitable for comlineſſe, honour and ornament, not onely as it couereth naturall deformities; but alſo as it now maketh the bodie ſeemelie and graceſull, which in it ſelſe was more comelie and beautifull before the fall. And this end the Apoſtle ſpeaketh of, where he ſaith, that vpō *thoſe members of the body which we thinke moſt vnhoneſt, we put more honeſtie on, and our vncomely parts haue more comelineſſe on.* And in the verſe following, that *God hath tempered the body together, and hath giuen the more honour to that part which lacked.* And theſe are the ends of apparell; in which many failing doe ſhew much vanitie and ſinne. For how manie are there in theſe daies who diſhoneſt themſelues by their wanton and light garments, wearing ſuch as will not couer their nakedneſſe, but diſcouer their bare breaſts to open view, whileſt their apparell either couereth them not at all, or in couering doth not hide them? How many are there who in apparelling themſelues haue leaſt reſpect to neceſſary vſe, or to preſerue their bodies from the iniuries of the weather, but affect thin and ſubtile fineneſſe, more then wholeſome warmeneſſe; deſiring rather to be adorned then clothed, and to delight others eyes, then to preſerue their owne health? Finally, how manie are there who doe not honour their bodies with graue and decent apparell, but diſgrace themſelues with phantaſticall faſhions, and laſciuious habits; proclaiming by their outward garments, their inward pride and wantonneſſe, as though they would haue all men to take notice of their vanitie and lightneſſe?

1. Cor. 12. 23.

Nec veſtitum appetimus ſed ornatum; quæritur ad induendum non quod vtilius, ſed quod ſubtilius inuenitur, non quod repellat frigus, ſed quod ſuperbire compellat. Bernard. Apol. ad Guliel. abbat.

§. *Sect.* 7. *Of the abuſe of coſtly apparell in reſpect of the common vſe thereof.*

And theſe are the abuſes of apparell in reſpect of the cauſes thereof. In regard of the vſe alſo it is abuſed, when as gorgeous and coſtly apparell, which might ſometimes bee lawfully worne in reſpect of the dignitie of the perſon, is daily and ordinarilie put on, for greater oſtentation of pride and vaineglorie. For as we may offend by wearing ſuch rich and coſtlie garments as are aboue our ſtate and calling; ſo when theſe might well beare it in due time and vpon fit occaſion, we offend alſo when we ſhew exceſſe in neglecting theſe circumſtances, and in keeping reuels all the yeere. And this

was

was the ſinne taxed in the rich glutton, not that hee was clothed in purple and fine linnen; but becauſe he was exceſſiue in reſpect of time, vſing theſe coſtly ornaments euerie day. In which reſpect men and women greatly offend in theſe times, who (not obſeruing the courſe and cuſtom of their anceſtors, which hauing this rich attire befitting their callings vſed it ſparinglie, at certaine great feſtiuals onely or ſome few extraordinarie meetings) do make it their dailie habite, and (as we ſay) worke-aday attire, as though the chiefe end of their comming into the world, were to pranke themſelues in riotous pride, and ſuperfluous brauerie. Luk. 16.

§. *Sect.* 8. *Reaſons to diſſwade all from abuſes in apparell: becauſe God hath forbidden this exceſſiue braucrie.*

And thus haue I ſhewed in what reſpects apparel in which worldlings ſo much delight, is vaine and ſinfull. Now in the next place let vs conſider of ſome arguments which may weane vs from this vanitie, and may moue vs, both in our iudgements lightlie to value it, and in our affections to deſpiſe and contemne it. The firſt reaſon is, that God in the Scriptures hath forbidden this glorious and gorgeous apparell, vnleſſe it be to ſome perſons, and at ſome times. So the Apoſtle *Paul* giueth women in charge that *they array themſelues in comely apparell, with ſhamefaſtneſſe and modeſtie, not with broidered haire, or gold, or pearles, or coſtly apparell (but as it becommeth women which profeſſe the feare of God) with good workes.* Likewiſe the Apoſtle *Peter* willeth them that *their apparell ſhould not be outward, as with broidered haire, and gold put about, or in putting on of ornaments; but that the hid man of the heart ſhould bee vncorrupt, with a meeke and quiet ſpirit, which is before God a thing much ſet by.* If therefore we would ſhew our obedience to our great Lord and maſter, we muſt not conforme our ſelues to the faſhions of the world, by wearing ſuch coſtly apparell, and glorious or gariſh habits, as beſeeme not our place and calling. But alas ſuch is the vanitie of the times, that people ſticke not to come into the publicke congregation, where out of Gods word this pride and exceſſe is condemned, with their broidered, curled and frizled haire; gold, ſilkes, veluets, and exceſſiue brauerie, as though they would openly profeſſe their diſconformity with the Scriptures, and rebellious diſobedience againſt God, 1. Tim. 2. 9. 10.

God, in doing that which he forbiddeth before his face, and euen in that very time when by his word he doth condemne it: as if they ſhould plainely ſay, I will not forſake the faſhion of the world, though it be neuer ſo much or oft forbidden. Which as it is a great offence among our ſelues, ſo doth it ſcandalize pagans, infidels and worldlings much more, and as a ſtumbling blocke in the way hinders them from the profeſſion of our religion, when as they heare our doctrine, and ſee our practiſe; obſerue that the Scriptures which wee profeſſe to beleeue, and propound as the rule, according to which we frame our liues, condemne and forbid this vanity, and wee euen when wee heare them read, vſe that exceſſiue brauerie, which the heathens themſelues would neuer tolerate.

§. *Sect.* 9. *The originall of apparell ſhould preſerue vs from taking pride in it.*

Secondly, if we would cal to mind the firſt originall of apparell, we ſhould haue little cauſe to affect brauerie, or to wax proud of gay clothing; for had our firſt parents continued in the ſtate of innocencie, they ſhould haue remained glorious in themſelues, and not haue needed any apparell; but hauing tranſgreſſed Gods commandement they ſaw their nakedneſſe, and being aſhamed of their deformities, they ſought to hide themſelues, and to couer their ſhame by the helpe of garments. In which reſpect what is our apparell but a daily monitour, to call our ſins and ſhame to memorie? What is it but a Lazers cloth, caſt ouer our filthy ſores of ſin, that we may not become lothſome through our deformities to our ſelues and others? and conſequently what doe they which vaunt themſelues in this vanity, but like the thiefe, who being adiudged to weare an haltar in perpetuall remembrance of his foule crimes, doth make him one of ſilke, or gold twiſt, and ſeeing it to make a glittering ſhew, doth wax proud of that which ſhould rather humble him, as being a continuall teſtimonie of his ſinne and ſhame? ſo they wax proud of that which is the enſigne of their ſinne and miſerie, and conuert the habits which were giuen vs to hide our ſins, into ſinne it ſelfe. Againe, if we conſider the vſe of apparell in the firſt inſtitution, which was not onely (as I haue ſaid) to couer our nakedneſſe and hide our filthineſſe; but alſo to preſerue

preſerue our bodies from the iniuries of the weather, wee ſhall find little cauſe which may moue vs to affect or delight our ſelues in this ſuperfluous brauerie. For this emnitie betweene vs and the creatures which makes vs neede theſe armours of defence, puts vs in mind of the cauſe thereof, which was our emnitie with God by reaſon of our ſinne: theſe couers to hide vs, argue to our ſhame, that there is ſomething vnder them which needes couering; and theſe plaiſters, though they be of ſilke or veluet, ſhew that vnder them are ſome loathſome ſores, which being ſeene would diſgrace and ſhame vs. In all which reſpects the moſt glorious garments bring with them cauſe of bluſhing rather then of boaſting; for before man ſinned hee was glorious in his naturall beautie; and a garment to him would haue beene but as a cloud to the ſunne, which doth not grace it but hide his brightneſſe. Neither would theſe ornaments haue more adorned him then a ſilken caſe a ſweete roſe; but when his beautie was by ſinne blemiſhed, then, like the withered roſe reſerued in a bag of ſilke, hee was driuen to ſeeke for ornaments, and to ſupplie naturall defects with the helpe of art. So that he who is proud of theſe poore ſupplies, is like vnto him who being blind glorieth in ſiluer eyes; or vnto a lame man, who hauing loſt his legge, boaſteth and braggeth of a gilded ſtumpe, which was not giuen him for glory and oſtentation, but as a poore ſupport to hold him vp, and as a ſorrie helpe to relieue his miſerie. And this the Lord plainely intimated in thoſe firſt garments which he gaue our great progenitours; for howſoeuer hee could as eaſilie haue prouided apparell of ſilke, or veluet, curiouſly imbroydered with gold and ſiluer, as of any meaner ſtuffes; yet he clothed them with beaſts skins, which were onely fit for thoſe vſes of hiding their nakedneſſe, and defending them from the weather, and ſerued rather to humble then to puffe them vp with pride, not only by putting thē in mind of their brutiſh condition, but alſo of their frailety and mortality, ſeeing the creatures for their ſakes were already ſubiect to death and vanity.

Thirdly, let vs conſider, that howſoeuer it may beſeeme worldlings §. *Sect.* 10. *That exceſſiue*

Brauarie in apparell miſbeſeemeth Chriſtians.

worldlings to iet it out daily in their gorgeous attire, becauſe they haue nothing to glorie in but theſe outward things; and alſo haue their proud habits ſuiting with their proud hearts, and the reſt of their outward cariage and behauiour, yet it much misbeſeemeth chriſtians herein to faſhion themſelues to the cuſtome of the world; for their chiefe ornaments are not outward and carnall, but inward and ſpirituall, when as they are decked with Gods ſanctifying graces; they are moſt glorious when they are moſt humble, and what hath humility to doe with the enſignes of pride? they are beſt adorned with modeſtie and chaſtity, which outwardly ſhew themſelues in ſober and graue attire; and therefore what haue they to doe with phantaſticall faſhions, and the wanton and light habits of laſciuious and filthie harlots? they come neareſt the truth of their profeſſion, when as following the rule of the Scriptures, they put on the *habit of holineſſe, and array themſelues in comely apparell, with ſhamefaſtneſſe and modeſty, and are adorned with good workes, as it becommeth thoſe that profeſſe the feare of God:* why therefore ſhould their practiſe giue the lie to their profeſſion, by accuſtoming themſelues to weare gorgeous and gay garments, which harlots vſe as ſnares to let out their beauty to the ſale, and to intice vaine perſons to follie and filthineſſe? Why will chriſtian women ſeeme ſuch as they would bee loth to be; and hauing nothing to ſell, why do they hang out ſignes to inuite cuſtomers? Finally, ſeeing in our Baptiſme we haue renounced the world with the vanities and luſts thereof, why ſhould we in our apparell ſhew our ſelues as vaine as the vaineſt, or hauing caſt theſe luſts out of our hearts, as it were the chiefe city, why doe wee ſuffer them to reſt vpon our backes, as in the ſuburbs, where they are ready euery day to make a reentrie, and to bring with them all vice and vanitie? Againe, let vs remember, that if our Sauiour Chriſt would not haue vs, who profeſſe our ſelues children of our heauenly father, to take any care for food and raiment, but to reſt our ſelues vpon his alſufficient prouidence; how much leſſe would hee haue vs to trouble our braines about curious and coſtly ornaments? how farre would hee haue vs from

Tit. 2. 3.
1. Tim. 2. 9. 10.

ſpending

ſpending our time & ſtudy about variety of colours, in broydery, iewels, dying and curling of haire, painting, periwigs, and ſuch like vanities? Finally, ſeeing we profeſſe our ſelues pilgrims on earth; why ſhould we goe like, not onely citizens, but courtiers of the world? and ſeeing we ſay that wee are trauelling towards our heauenly countrie; why doe wee loade not ſo much our bodies, as our minds, with the intollerable waight and heauie care of variety and ſuperfluity of ſuits, made more maſſie and burthenſome with gold, ſiluer, and precious iewels; all which before wee come to our iournies end, we muſt leaue behind vs, if at leaſt we do not make the poore our porters to beare them for vs.

§. *Sect.* II. *That this brauerie hath in it no worth or excellencie.*

Fourthly, that wee may bee weaned from this vanity of coſtly and gorgeous apparell; let vs conſider that it is of no worth and excellencie: for the moſt rich clothes do not better the body that weares them; much leſſe the mind that takes care to prouide them; but as it is vnto this the bellowes of pride, ſo vnto the other an vnprofitable burthen; and were it not for opinion and affection which lightens the loade; what leſſe waight and cumber is there in a chaine of gold, then in a chaine of iron? what leſſe trouble to haue the fingers loaded with gold rings ſet with pointed diamonds, then to weare vpon them rings of braſſe ſet with flint or ſmall peebles? ſeeing the price doth not lighten the burthen, but onely a deceiued and falſe conceit? Againe, what excellencie or worth is there in the richeſt ſilkes, and fineſt clothes, the matter of the one being the excrement of crawling wormes, the other the fleece of the ſillie ſheepe? both which within a ſhort time weare out to ragges, or with vntimely decay may bee conſumed with moathes and ſillie vermine; and what excellencie is in that, which as wormes breed, ſo wormes deſtroy? And of what worth is that to be valued which man borroweth from beaſtes and creeping things, which are creatures farre inferiour vnto himſelfe? A noble man much ſcorneth to borrow clothes of a meane yeoman; or being by preſent need conſtrained to bee thus beholding, he would rather be aſhamed then glorie in it; although theſe both are creatures of the ſame kind, made by

Collum catena conſtringit, &c. nil refert an corpus auro ligetur an ferro. Si ceruix premitur, ſi grauatur inceſſus, nil pretium iuuat. Ambroſ. de virgin. lib. 1.

the ſame workeman, and caſt out of the ſame mold, and yet man borroweth ornaments from all the inferiour creatures; from one his fleece, from another his skinne, from this his light feathers, from that his teeth and ſolid bones, from wormes their intrailes, from cats their excrements, from the ſands his ſtones, from the earth his gold; and when with the crow he hath made himſelfe gay with theſe borrowed feathers, he glorieth and vaunteth himſelfe in his owne worth, as though they grew all vpon his owne backe; and that nature and not art, had put this difference between him and others.

§. *Sect.* 12 *That in this brauerie we haue no prehemineence before thoſe who are of baſe condition.*

Let not therefore any who profeſſe chriſtianity much affect theſe trifling vanities, or hauing them, glory in theſe baſe toies, vnto which beaſts, birds, and ſillie wormes haue the firſt title and moſt naturall intereſt, whereas man onely commmeth by them as it were by conqueſt, violence and force of armes. With all which ornaments when men or women haue with great coſt and labour decked themſelues, yet ſhal they find ſmal excellency in them, ſeeing herein they are matched by many, & exceeded by ſome; and that not thoſe onely of the nobleſt rancke, but alſo ſuch as are of meane and baſe condition; as players, dancers, harlots, who adorn themſelues with as glorious apparell as the beſt, that rauiſhing the minds, and dazling the eies of their beholders, they may allure them to offer to this idoll of beautie and glory, the ſacrifice of fooles, and to become contributors towards their maintenance in theſe lawleſſe courſes. Yea not onely are they herein matched by men, but alſo with their horſes, whom vſually they adorne with gold, veluet, and imbroiderie; and ſo cauſe them to communicate with them in an equall ſhare of this glory and brauerie; and what excellencie is in that, wherein man is not priuiledged aboue the brutiſh creatures? To this purpoſe one of the ancients ſpeaketh fitly: *Wilt thou* (ſaith he) *that we examine their courſe which equally clothe their horſes and wiues with golden ornaments? for beſides other things, this priuiledge riches haue, to make men fooles. They communicate the ſame honour to their horſes and their wiues, one kind of ornament belongeth to them both; and by the ſame things,*

Quid enim ſibi vult plurimum illud aurum? eis enim qui in ſcena ſunt iſta conueniunt, & meretricibus, quæ omnia ad hoc faciunt vt ſpectentur. Chryſoſt. in Hebræos cap. 12. Homil. 28.

Vis & eorum rationem excutiamus qui deauratis & equos & vxores amiciunt, &c. Chryſoſt. in Philip. 3. Serm. 10.

things, they deſire to make their wiues glorious and famous, wherewith they adorne their coaches, curtaines and couerings: yea herein men are not onely equall with the beaſts, but alſo inferiour to the ſenſeleſſe creatures; for when they are in all their royaltie and brauerie, they are not to bee compared (as our Sauiour Chriſt ſpeaketh) with the lilies and flowers of the field; and who would thinke that any part of mans excellency, who was created after Gods image, wherin theſe inferiour creatures doe ſo far exceed him? Mat.6.28.29.

§. *Sect.* 13. *That this exceſſiue coſt in apparell doth not better the wearers.*

Fifthly, to this worthleſſe vanity and want of excellencie, let vs adde their inutility and want of profit; for howſoeuer worldly men procure them with great coſt and labour, as if their chiefe happineſſe conſiſted in them; yet they doe them no good, nor make them a whit the better when they are adorned with them. For howſoeuer purple and ſcarlet, ſiluer and gold, ſilkes and veluets haue in them ſome beautie and glory, yet they doe keepe it to themſelues, and doe not communicate it to thoſe that weare it; and therefore ſeeing the glory which commeth by the putting on of the apparell, vaniſheth away when it is put off, without leauing any ſigne behind; it hereby appeareth, that it is the glory of the veſture and not of the owner. So that vicious men haue little cauſe to glorie in this externall and ſtrange beautie, when they haue loſt their owne, the inward vertues of the mind. As therefore no man iudgeth a horſe the better which is ſet out to ſale, becauſe hee hath a veluet footcloth, or golden trappings, yea rather ſuſpecting this brauerie, he vncouereth him of them al, and looketh vpon him in his naturall beauty: ſo neither is a man to be eſteemed better for his glorious ornaments, but laying theſe aſide, wee are to value him according to the inward beautie of his mind; for if that which is outwardly ſeene of man, is not man, but the ſoule, vnto which his body is but the caſe or couer; how much leſſe are we to eſteeme gay apparell any part of mans excellencie and goodnes, ſeeing it is but a meere accident, which may eaſily be put on, and with more eaſe laid aſide?

Sirica, purpura & tinctlurarum fucus decorem habent, ſed non præbent, &c. Bernard. ad Sophiam virgin.

§. *Sect.* 14. *That exceſſiue brauerie doth*

But this vnprofitableneſſe will better appeare if we conſider that this glorious apparell doth not aduance thoſe ends for

doth not make thoſe that weare it more commendable. Clemens Alexand. Pædag. lib. 3. cap. 11.

for which it is vſed: for firſt, whereas it is put on as an ornament to commend vs, it is manifeſt that it faileth herein; for (as one ſaith) he who thinks that gold adornes him, muſt acknowledge himſelfe inferiour to that whereby he is adorned; and being inferiour, hee is no more a maſter of it but a ſeruant: now what is more abſurd then for a man to acknowledge himſelfe inferiour, and leſſe comely and beautifull then this Lydian fragment? Neither in truth doth this gay clothing adorne and commend any in reſpect of their ſtate and perſon, bodie or mind, if it be exceſſiue in it ſelfe, or immoderate and too too common in reſpect of time; for if a man thus goe aboue his calling, in ſtead of making himſelfe commendable by all his coſt and labour, hee is of ſome enuied, of others skorned; one hee prouoketh to anger, another to laughter, and all to diſpleaſure and diſlike; yea thoſe who bow vnto thoſe thus richly adorned and do them reuerence, euen in the performance of theſe outward complements, doe ſecretly condemne them in their hearts; cenſuring them of pride, vanitie and wantonneſſe; ſeeing if they were not wholly poſſeſſed of theſe vices, they would not with ſo great coſt and labour attire themſelues aboue their calling, nor with ſuch phantaſticall and light faſhions deforme their bodies. Wherein the iuſt iudgement of God threatned againſt the proud lieth heauilie vpon them; for when they thinke by their coſt and brauerie to exalt themſelues in euery ones iudgement, and to be commended and approued of all that behold them, the Lord reſiſting them in their pride, pulleth them downe, and maketh them to pleaſe none, whereas they intended hereby to pleaſe all, for God approueth them not, yea rather he profeſſeth to oppoſe againſt them; the vertuous and humble like them not, for hating pride in themſelues, they cannot loue it in others: thoſe who are as proud as themſelues are not hereby pleaſed; for they who are their ſuperiours diſdaine that they ſhould match or come neere them in brauerie; their equals emulate and contend with them who ſhall exceed other; their inferiours enuie and maligne them becauſe they cannot be as fine as they, yea themſelues are not pleaſed with themſelues, becauſe they neuer thinke

thinke that they are braue enough, which is the reaſon that they ſo often alter their attires and change their faſhions, becauſe none can long pleaſe them, and giue contentment. In a word, they pleaſe no bodie with their brauerie, but onely the prince of pride, whoſe ſubiects and ſeruants they profeſſe themſelues by wearing his badge and liuerie. So that if a man would honeſt and commend himſelfe to the iudgements of all; it were a much wiſer courſe to fit his apparell according to his place and calling, yea to carrie a lower ſale then the ſhip may well beare, abating ſomewhat of that brauerie which his eſtate may well warrant and maintaine; for heere alſo we ſhall find it moſt true, that he who exalteth himſelfe ſhall be caſt downe, and he who humbleth himſelfe ſhall bee exalted; euerie one being readie to adde vnto his praiſe, who rather ſhunneth then ſeeketh it; and to detract from him, who too much affecteth and eagerlie purſueth credit and commendations.

§. *Sect.* 15. *That this brauerie graceth neither the beautifull nor deformed, vertuous or vicious.*

And as this coſtly and gorgeous apparell doth not commend the perſon or ſtate of any; ſo neither doth it make their body or mind more commendable, whether they bee beautifull or deformed, indued with rare vertues, or defiled with foule vices. For if they bee beautifull by nature, what neede they the helpe of art, ſeeing nature it ſelfe ſufficeth? eſpecially ſeeing theſe goodly ornaments doe not commend them ſo much to the ſight, as they detract from their praiſe in the iudgement; euery one being ready to attribute a great ſhare of their beautie and comelineſſe, to their ſetting forth and gaineſſe in apparell, imagining that almoſt any other would be as praiſe worthie as they, if they were ſo decked and adorned. In which regard a careleſſe neglect of beautie better pleaſeth; and oftentimes not to be adorned is in ſtead of the beſt ornament. Againe, this brauerie as little helpeth thoſe who naturally are deformed, ſeeing it doth not take away their deformities but rather ſheweth them, when as it inuiteth the eyes of all to behold them, and ſo cauſeth them to thinke in their iudgements, that ſo great coſt is but ill beſtowed. Neither doth it at al profit the mind of man, whether he be indued with vertue, or blemiſhed with vice; for if the

Neglecta deceoris cura plus placet, & hoc ipſum quod non ornamus, ornatus eſt. Ambr. de virgin. lib. 1.

glorious beames of vertue doe ſhine in any, the brightneſſe thereof ſo much excelleth theſe outward ornaments, that they adde no more grace to a man, then a candle light when the ſunne ſhineth. Contrariwiſe if the mind bee deſtitute of vertue, and deformed with vice; this outward decking will little auaile to furniſh it with the one, or cleanſe it from the other. It will not make any more religious, humble, iuſt, and temperate; yea rather as experience ſheweth, it bringeth men to the contrary extreames, it doth not abate pride and vaine glory, yea rather it encreaſeth it; it doth not extinguiſh the heate of luſt, but rather doth inflame it; it doth not warm our hearts with charity, nor repell the force of the diuels darts, but cauſeth rather our loue to freeſe, and endangereth vs to Satans blowes; it doth not free vs from iniuſtice, raging anger, enuie, malice, intemperance, couetouſneſſe, ambition and ſuch like vices, but rather giueth occaſion and way vnto them. In which reſpect a vicious man adorned with glorious garments, is like a dead corps ſtucke with flowers; or like a glorious ſepulchre, containing in it a putrified and rotten body, which is tainted thereby with vnſauourie ſtench, but can giue no beautie or excellencie to the dead and corrupted carcaſe. So that rich attire neither beautifieth nor bettereth either the body or the mind; and therefore thoſe who being deſtitute of vertue, or of naturall beautie doe thinke to adorne and commend themſelues by their goodly apparell, fall into the errour of the painters boy, who being to paint the faire *Helen*, and wanting art to ſet forth her beautie, daubed on gold on her apparell, making her clothes rich, becauſe he could not make her face beautifull.

Pulchrum ornatum turpes mores peius cæno collinunt. Lepidi mores turpem ornatum facilè facilis comprobant. Plaut. in Pœnulo.

Clemens Alex. pædagog. lib. 2. cap. 12.

§. *Sect.* 16. *That coſtly apparell doth not make thoſe that weare it more reſpected.*

Secondly, worldlings vſe theſe rich ornaments becauſe they would be more admired and reſpected; the which end alſo is often fruſtrate, eſpecially when as by often vſe they are made ordinarie; for gold and ſiluer, ſilkes and veluets, being as common as ſtuffes, cloth, and freeſe, are within a while as little regarded and admired; yea though man could match the ſunne in glory, yet if with the ſunne they ſhould daily appeare in this brauerie, it would worke in the beholders no wonder or reſpect, howſoeuer at the firſt ſight they

were

were much admired; yea contrariwiſe becauſe they waſt their ſtates, and ſpend all their liuings in maintaining this brauery, and ſuperfluous exceſſe, which was heretofore beſtowed, vpon charitable vſes and good hoſpitality; therefore the meaner and poorer ſort, receiuing no reliefe or comfort from them; deteſt their pride and enuie their brauerie. Much wiſer therefore was the courſe held by our forefathers, who hauing indeed coſtly attire befitting their callings, did not weare it commonly, but by the ſeldome vſe thereof, made it the more to be admired and reſpected, and howſoeuer making their garments of the beſt and moſt laſting ſtuffes, they did not need to change them, but wore the ſame clothes many yeeres together; yet wearing them ſo ſeldome, and with ſuch great diſtance of time comming betweene; and not glutting either themſelues or others with their common vſe, it was all one, as if at euery good time they had changed their ſuit and faſhion. By which wiſe frugality they were enabled to keepe good hoſpitalitie, and to performe the workes of mercy; whereby as they had comfort to their owne conſciences; ſo did they deſerue the loue and reuerence of their inferiours towards them, when as they taſted of their bountie and goodnes. Eſpecially they were not driuen through their exceſſiue expences to inhance rents and increaſe fines, but hauing ſufficient of their owne to maintaine their port, they were able to afford to their poore tenants their houſes and lands at ſuch eaſie rates, as they might comfortablie liue vnder their ſhelter. Whereby as their loines did bleſſe them, when they enioyed theſe benefits from them; ſo in the time of peace they had ſo many ſeruants as tenants, readie for all imployments; and in time of warre ſo many ſouldiers, who in all dangers were ready to liue and die with them. Whereas now their pride hauing ſet rents and fines vpon the extreameſt racke, becauſe nothing ſufficeth to maintaine their exceſſiue brauerie, and hauing turned hoſpitality and the works of mercy into rich iewels, ſumptuous furniture, and gorgeous apparell; their tenants ſtand vpon equall tearmes with them, ſeeing their houſes and lands being brought to the markethil, they had onely a bare penniworth for their pennie;

nie; and therefore at their need are vnwilling (vnleſſe they be forced by oppreſſion) to do them any ſeruice, or to ſtand betweene them and any danger; ſo that whereas heeretofore gentlemen ſo imployed their wealth, that it ſerued notablie for their defence in time of perill; now ſpending it vpon iewels, apparell, plate and furniture, in time of peace it expoſeth them to enuie, and the danger of theeues, and in time of warre to the common ſpoyle.

§. *Sect.* 17. *Of the euils which accompanie exceſſiue brauerie: ſinne againſt God.*

And thus haue I ſhewed the vnprofitableneſſe of coſtly and gay apparell: which if it bee not ſufficient to weane our hearts from it, let vs further conſider that it is not onely empty of profit, but alſo full of euill, both in reſpect of ſinne and puniſhment; for it is euery way ſinfull as being ſin in it ſelfe, the cauſe and alſo the effect of ſinne. Concerning the firſt, they who exceed in this exceſſiue brauery offend firſt againſt the maieſty of God himſelfe, not onely by tranſgreſſing his commandement, whereby he hath forbidden it, and by neglecting his worſhip and ſeruice, becauſe their whole time almoſt is taken vp either in caring for, prouiding, or putting on their ornaments; and thereby either want time on Gods ſabbaths to come to his publicke ſeruice, or elſe ruſh into his preſence without all due preparation; but alſo through the groſſe abuſe of his creatures and good bleſſings beſtowed vpon them. For they were not made ſtewards of theſe rich talents, that they ſhould beſtow them in exceſſe and vanitie: but that with the ſurpluſſage of their wealth they ſhould relieue their poore brethren, and performe the works of charitie and mercy, which either reſpect the good of the Church or common-wealth. And therefore fearefull will their account bee at the day of iudgement; when as it will not excuſe their neglecting the poore members of Chriſt, to ſay they could ſpare nothing from theſe vſes, becauſe all was too little to maintaine their brauerie and exceſſiue coſt in apparell; nor yet that their riches and reuenues was great, and therefore they might well adorne themſelues in gorgeous attire; ſeeing their wealth was not giuen them, that they ſhould waſt it in ſuperfluities, but that they ſhould beſtow it in relieuing the poores neceſſities, in which reſpect this

this excuſe of abundance will bee no better, then if a man ſhould cauſe his garments to bee made farre too large and long for his ſtature, and excuſe himſelfe by this, that hee had too much ſtuffe: for as it is abſurd and ridiculous, to make the garment not after the meaſure of the body, but the quantitie of the peece out of which it is cut: ſo is it no leſſe abſurd to waſt a mans ſubſtance in ſuch coſtly apparell, as is aboue his calling, and not fitting to his ſtate and condition, becauſe he hath abundance of wealth lying by him.

§. *Sect.* 18. *Too much care in decking the body, argueth the neglect of the ſoule.*

Secondly, heerein they ſinne againſt themſelues: firſt, by neglecting their ſoule, which is their moſt excellent part, whileſt their whole care and paines is taken vp in adorning of their bodies; for too much care of the bodie plainely argueth, the too little care of the ſoule; richnes in apparell, pouertie in vertue; outward ornaments, inward deformities, and ſpirituall nakednes; and (as one ſaith) Whileſt men are cloathed with ſilke and purple, commonly their conſciences are ragged and beggarly; whileſt they gliſter with iewels and chaines, their manners vſually are loathſome and ſordidous. In which reſpect they are not vnfitly compared to beeres or coffins; for as they are moſt adorned, when as they haue a dead bodie in them; ſo theſe bodies are moſt decked with gorgeous attire, when they haue in them a ſoule deſtitute of vertue and dead in ſinne. And in the ſame regard one of the ancients compareth them to the ſtately temples of Egypt, which had the outward courts, porches, walles and roofes, richly adorned with gold, ſiluer, curious caruing and ingraining, and with all other ſtately and gorgeous ornaments; but if a man ſhould goe on further into the inmoſt parts, to ſee the idoll which was there worſhipped, in ſtead of ſome goodly image ſet out according to the reſt of the brauerie and pompe; hee ſhould find nothing but the baſe picture, or other reſemblance of ſome cat, crocodile or vgly ſerpent: for ſo theſe women who load themſelues with gold, ſiluer, iewels, and coſtly apparell, if this outward glory bee remoued, and they more narrowly ſearched what they haue in the inmoſt temple of their heart, they cannot ſhew vnto vs Gods image ſhining in his ſpirituall graces, but rather a man.

Induuntur purpurâ & byſſo, & ſubinde conſcientia paupere ſaiacet; fulgent monilibus, moribus ſordent. Bernard. ad Sophiam virg.

Clemens Alexand. pædag. lib. 3. cap. 2.

man ſhall find in them crocodiles and ſerpents, that is, beaſtly luſts, pride, wantonneſſe, immodeſty, and ſuch like impieties. Againe, thoſe who affect this coſtly apparell hurt themſelues, whileſt by their pride and exceſſiue brauerie they lie open to the hatred and enuie, the cenſers and bitter frumps of all that ſee them. For euen thoſe who are ſober, graue and humble, when they ſee thoſe who are inferiour vnto themſelues in place and calling, ſo farre outſtrip them in this outward brauerie, cannot chuſe but diſdaine and ſcorne it; and others who thinke themſelues as good as they, comming ſhort of them for want of meanes, or will, ſo to beſtow their coſt, doe as much enuie and hate them. The which ſheweth the extreame follie of theſe proud perſons; for whereas they might haue loue and due reſpect among their neighbours good cheape, they rather chuſe to purchaſe hatred, enuie, and contempt, at theſe deare rates. Finally, by this outward brauerie they diſgrace themſelues, and bewray vnto euery iudicious beholder the ſecret corruptions which lie lurking in their hearts. For when the heart is infected and poyſoned with the contagious plague of pride, it tainteth outwardly the whole body with the markes and tokens, which certainly prognoſticate death and deſtruction, without repentance. So if it be corrupted with follie, it diſcouereth it ſelfe in fooliſh and phantaſticall faſhions; if with prodigall vanity, it appeareth in the outward ſuperfluitie; if with luſt, it ſheweth it ſelfe in a wanton habit: and finally, if it bee an heart ſoft and effeminate, it will eaſily bee diſcerned, by ſoft raiment and wanton delicacie. So that as one ſaith, this vanity of apparell doth not ſo much adorne the body, as diſcouer the mind; and as the ſonne of *Syrach* telleth vs, *A mans garment, exceſſiue laughter, and gate, plainely declare what perſon hee is.* And therefore the Lord reprouing Iſrael ſaith, that their *pride did teſtifie againſt them to their face*, becauſe they did diſcouer it outwardly in their very countenance and gay apparell.

Non hæc ornant corpus ſed mentem detegunt. Quintilian.

Eccleſ. 19. 28.

Hoſe. 7. 10.

§. *Sect.* 19. *That they who vſe exceſſe in*

Laſtly, by wearing theſe coſtly and gorgeous garments they alſo ſinne againſt their neighbours: firſt, by way of offence, when as by their example they allure and draw them

them on to imitate their brauerie; for ſuch is the pride of mans heart, that he is impatient to bee any way inferiour to thoſe whom he eſteemeth but his equals; and therfore when hee ſeeth his neighbour in coſtly clothing, fearing leſt hee ſhould be preferred before him, he inwardly diſdaineth, enuieth, and vieth with him who ſhall excell in brauerie; whereof it commeth to paſſe, that this vanity of gay apparell, hauing infected any corner, doth in a ſhort time like a running canker, ſpread it ſelfe ouer a whole country. Againe, they are ſcandalous to thoſe who are without, as they hinder and diſcourage them by their pride and exceſſe from the imbracing and profeſſing of their religion, when as in this they can perceiue no difference between a profeſſour of religion, and a profeſſed vaine perſon; the children of God, and the children of the diuell; thoſe who profeſſe mortification, and they who are worldly and prophane. Whereas contrariwiſe, if they were according to their profeſſion, humble, modeſt, graue and ſober, in their habit and outward cariage, they might moue them to a liking of their religion for their vertues ſake, who profeſſe it, and in time draw them on to the profeſſion and practiſe of it. Finally, if in ſincerity of heart wee profeſſe and practiſe chriſtianity, and yet bee ouertaken with this vanity, as we doe thereby wrong our ſelues by impairing our good name; ſo by ſeeming that we are not, wee giue occaſion to wicked worldlings of falling into ſinne, whileſt for the [illegible]rmitie they are ready to blaſpheme Gods truth, which we profeſſe, and cenſure and condemne vs for hypocrits and wicked perſons, who are as proud, wanton and laſciuious as any other. Which ſuſpitions wee ought to ſhun by auoiding theſe outward apparances of euill; for if my heart be cleane and vpright in it ſelfe, why ſhould I giue occaſion to haue it ſpotted and blemiſhed in anothers conceit and eſtimation? Why ſhould wantons and laſciuious perſons haue any hope of finding that in mee which I abhorre? Why doth not my habit proclaime the affection of my hart, leſt impudencie ſhould be incouraged to taint it, by infuſing the poyſon of luſt and wantonnes by my eares? Why ſhould I not profeſſing charity ſeeke rather to edifie then deſtroy my neighbour;

apparell, offend againſt their brethren by giuing offence.

Tit. 2. 3.

Tertul. de cultu fœmin. lib.

neighbour; and being a ſouldier of Chriſt why ſhould I not put on mine owne armour, badge and liuerie, and manfully profeſſe open emnitie againſt the world and worldlie vanities?

§. *Sect.* 20. *Their excuſe takes away who pretend inward humilitie though they exceed in outward brauerie.*

That therefore will not ſerue their turne which profeſſors of religion vſually ſay for their excuſe; that whatſoeuer men may thinke of them when they ſee their brauerie and vanity, yet they haue cleere conſciences towards God; though their apparell be gariſh and wanton, yet their minds are humble and chaſt; and though they faſhion themſelues according to the world, and doe after the cuſtome of the moſt, yet they are not of the world, nor approue of worldly vanities, but could find in their hearts, if others would accompany them, to lay all theſe proud clothes and wanton faſhions aſide; whereas now they are caried away with the ſtreame of time, and are ouerruled euen againſt their owne minds by the tyrannie of euill cuſtome. For wee are bound to labour with the Apoſtle to haue a cleere conſcience before God, and before men; we ought to conforme not only our hearts, but alſo our outward habits vnto the obedience of Gods law and reuealed will; and ſo to performe the duties of the inner man towards God, as that we ought alſo to haue ſpeciall care, that our outward cariage be not ſcandalous to our neighbours. We muſt *procure honeſt things, not onely before the Lord, but alſo before all men*, as the Apoſtle inioyneth vs. We who profeſſe chriſtianity, are *as the light of the world*, and as *a citie ſet vpon an hill*; and therefore our endeauour ſhould be to ſhine before others in all holineſſe of conuerſation; neither is it enough for vs to haue light in our ſelues, but wee ſhould alſo haue our lights *ſo to ſhine before men, that our heauenly father may be glorified*, & our brethren edified in the holy faith. We muſt not onely be good, ſober, humble and chaſt for our owne ſakes, but we muſt alſo appeare ſo, for the good of others. And the chriſtian muſt haue his head and heart ſo full of the ſweete oyle of Gods ſanctifying graces, that they muſt alſo ouerflow euen to his garments and skirts of his clothing; that by theſe precious odours, not only himſelfe may be comforted, but others alſo may bee refreſhed by the perfume

Act. 24. 16.

Rom. 12. 17. 2. Cor. 8. 21.

Mat. 5. 14. 16. 1. Pet. 2. 12.

fume of his holy example. Neither ought they to vſe vaine faſhions, and exceſſiue coſtlineſſe in their apparell, becauſe it is the common cuſtome of the times; ſeeing wee haue an expreſſe commandement, that we ſhould not *follow a multitude in that which is euill*, nor conforme *our ſelues to the faſhions of the world; but be outwardly changed by the inward renuing of our minds.* Wee muſt not ſtay our reformation of apparell till we may carrie it with moſt voices, nor expect a parliament to take away theſe abuſes; not laying them aſide till we haue the whole countrie to beare vs company; but the law of Gods ſpirit ruling in our hearts, muſt make vs herein to be a law vnto our ſelues, ſeeking the reformation of that which is amiſſe, though none would accompany vs in well doing: for if ſo be worldlings and vaine perſons bee bold on the behalfe of their maſter Satan, to bring into common vſe coſtly attire, and ſtrange and wanton faſhions, whereby they poyſon and corrupt all that are neere vnto them by their ill example: why ſhould not wee who profeſſe the name of Chriſt, ſhew the like or greater boldneſſe in a better cauſe, obeying our Lord and maſter, and labouring by our modeſt, graue and ſober apparell, to moue others to imitate vs, and reforme their vanity, and exceſſiue brauerie, by our good example? Which if in theſe times chriſtians would begin, there is great hope that their endeauour would haue good ſucces; not onely becauſe many would bee drawne for conſcience ſake to follow their practiſe; but alſo becauſe the moſt being almoſt cloyed with the common vſe of brauerie, and al quite tyred with the exceſſiue charge which goeth to the maintaining of this coſtly apparell; doe inwardly deſire a reformation, ſo it might bee generall, and could bee content to weare more modeſt, ſober, and frugal attire, if the reſt of their neighbours would beare them companie.

Exod 23.2. Rom.12.2.

But here the weaker ſexe doth further obiect, that either they muſt offend others by putting on this rich and vaine apparell, or their husbands by laying it aſide; who vnleſſe they adorne themſelues, will either be diſpleaſed with them, or at leaſt take no delight in them; and better it were to offend ſtrangers by exceſſe, then thoſe who are ſo neere and deere

§. *Sect.* 21. *Their excuſe answered who pretend the pleaſing of their husbands as the cauſe of their exceſſe.*

deare vnto them, by not ſetting themſelues forth in ſuch apparell as beſt pleaſeth them. To which I anſwere, that if any haue ſuch husbands, delighted with follie and vanity, their wiues haue in this kind greater liberty then other women, becauſe ſmaller inconueniences are to bee vndergone, that greater may be auoided: but let ſuch vnder colour of libertie beware of licentiouſneſſe, and vnder ſhew of pleaſing their husbands, let them take heed that they doe not displeaſe God, wound their owne conſciences, and offend their brethren, by wearing ſuch coſtly or gariſh apparell, as is either aboue their particular ſtate and calling; or not beſeeming their generall calling of chriſtianity. For howſoeuer they ought to pleaſe their husbands rather then ſtrangers, yet they muſt labour more to pleaſe God thē them both, yea euen ſtrangers too in that which is good, rather then their husbands in that which is wicked and vnlawfull. But further I admoniſh them to take heed leſt this bee a meere pretence and falſe excuſe, and that they doe not by this brauerie ſtudy to pleaſe their husbands, but rather their own proud humor, yea euen ſtrangers themſelues, whileſt they affect by this brauerie their eſteeme and commendations. For if they angled onely for their husbands loue, they would caſt this baite of brauerie before his eyes alone, more carefully adorning themſelues at home whileſt they are in his preſence, then when they goe abrode into other companie: whereas they follow the contrarie practiſe, curiouſly decking themſelues when they are to goe forth into the compānie of ſtrangers, and putting all off againe when they come home and returne vnto their husbands. Finally, let ſuch know that if at all they are conſtrained to ſeeke to pleaſe them by theſe vaine ornaments, it is for the moſt part for want of better things, wherby they ſhould be commended. For if in their behauiour and conuerſation they were religious, wiſe, modeſt, graue and ſober, and towards their husbands meeke, humble, louing, and reſpectiue, they would by theſe vertues and duties pleaſe them better, if they haue any religion, conſcience, or true wiſedome, then by wearing the gayeſt ornaments; or if they be yet ſtrangers to the grace of God, they may through his

bleſſing

bleſſing winne them (as the Apoſtle telleth vs) to the profeſſion and practiſe of religion, by this their holy and vertuous conuerſation. 1.Pet.3.1.

§. *Sect.* 22. *That exceſſiue brauerie is the cauſe of many ſinnes, in reſpect of thoſe that weare it.*

And thus it appeareth that the wearing of coſtly and gay apparell, vnfitting our ſtate and calling, is it ſelfe a ſinne. It followeth that I alſo ſhew that it is both the cauſe and effect of other ſinnes much greater then it ſelfe. And firſt, it is the cauſe of many ſins, which men vſually commit, both againſt themſelues, and againſt their neighbours, in both which regards this exceſſiue brauerie is a fruitfull mother of much wickedneſſe. It is the cauſe of luſt and vncleanneſſe both in themſelues that weare it, as it doth effeminate the mind and ſofteneth the heart, making it vaine and wanton, and ſo readie to receiue any impreſſion of luſt; as alſo in others, as it doth incourage them to giue the aſſault to chaſtitie, with hope of obtaining victorie, when as theſe enſignes of wantons being diſplayed, doe promiſe a yeelding at the firſt encounter. It is alſo the cauſe of much pride; for as pride firſt breedeth brauerie, ſo no ſooner is it borne, but preſently it nouriſheth the mother that bred it, making men in theſe gay habits to thinke better of themſelues then when they are more meanely attired, and to contemne others as baſe, who are not decked in ſuch rich attire. It cauſeth men, and much more women to miſſpend their time, whileſt they conſume a great part of their life, either in caſting with themſelues how they may be moſt braue, and what faſhion will beſt become them; or in putting their purpoſes in execution, whileſt they ſpend the greateſt part of the morning in prancking aad trimming of their bodies; or finally, in contriuing their plots, and vſing the meanes for the vpholding and maintaining of their exceſſe. Whereby it commeth to paſſe, that they haue little or no time to adorne their ſoules with Gods ſauing graces, knowledge, faith, charity and the reſt, but remaine ignorant, impenitent, ſecure, and full of infidelity; neither yet to performe the publicke duties of Gods ſeruice, nor their owne priuate deuotions, (for they dreſſe themſelues by the houre, and pray by minuts) nor finally the duties of their particular callings in their houſes and families.

Quid ex veſtibus ſupernacuis expectandũ, niſi vt laſciuus ille ornatus præteuntes inuitet, aut alienis matrimonijs infidietur? Baſil. de legen. lib. gentilium.

lies. For whereas the calling of the womankind tieth them to keepe the chiefe part of their reſidence at home, imitating the ſnaile which carieth her houſe vpon her backe; contrariwiſe hauing ſpent a great part of the day in dreſſing of themſelues in their rich and coſtly attire, they haue now no power to ſtay at home, but needs they muſt goe abrode to ſhew their brauerie, as thinking their coſtly apparell and vaine faſhions not worth the wearing, vnleſſe they might be ſeene often, and much admired. And to ſay truth, ſuch are as well abrode as at home, ſeeing by their habit they haue made themſelues vnfit for any huſwifely dutie; for neither may they come neere thoſe places which require their chiefe reſidence, for ſoiling of their clothes, neither are they able to ſtirre themſelues more then images, for the performing of any buſineſſe. Yea to that height of pride is the world come, that euerie pettie gentlewoman skorneth to be ſeene in any ſuch huſewifelie imployments, whereas in ancient times, princes and queenes thought it their chiefe glory, as we may ſee in the example of *Salomons* mother.

Pro. 31.

§. *Sect.* 23. *That this exceſſe cauſeth many euils both to priuate perſons, and to the common-wealth.*

And as this pride of apparell is a cauſe of much ſinne in reſpect of themſelues that vſe it; ſo alſo in regard of others, whether we reſpect priuate perſons or the whole common-wealth. For what greater cauſe I pray you is there of bribing and extorſion, fraud and couſonage, oppreſſing of the poore by cruell landlords, whileſt vnmeaſurablie they encreaſe their fines and inhance their rents, yea of wrongs and iniuries, rapine and violence, theft and ſacriledge, then this exces in coſtly apparel, men being reſolued to run any deſperat and wicked courſe, rather then they will want meanes to maintain this pride. Neither doth this exces in apparel bring leſſe miſchiefe to the whole common-wealth then to priuat perſons. For firſt, it ouerthroweth all order of ciuill ſocietie, whileſt there is in the outward habit no diſtinction of degrees; but the ſuperiour and inferiour, the maſter and the ſeruant, the maid and miſtriſſe, the nobleman and gentleman, and the gentleman and farmer goe all alike; ſo as by the outward habite they cannot poſſiblie bee diſcerned the one from the other. Againe, it is the chiefe cauſe of the decay

of

of good hoſpitalitie, which is a principall pillar that vpholdeth the common-wealth, as being the meanes to preſerue loue and neighbourly friendſhip among the richer ſort, and to giue reliefe to the poore, who ſtand in need of helpe. For whereas there was much beſtowed this way by our anceſtors, whileſt they contented themſelues with meane attire; now they who ſucceed them, although they haue doubled and redoubled their fines and rents, cannot keepe open doores, but are faine to leaue their countries, and to lurke in corners of great cities to ſaue charges in houſekeeping, being not able with all their meanes to maintaine halfe their forefathers familie, becauſe all which they can rake and ſcrape together, is much too little to maintain their brauery in apparell. Finally, there is no cauſe equall to this, of impouerifhing the common-wealth, of cauſing dearth and ſcarcitie of all things neceſſarie; and conſequently of bringing the whole communaltie to want and miſerie. For to maintaine this exceſſe in apparell, landlords are faine to rack their rents; and the tenant being not able with all his labor poorely to maintaine his charge, and pay his rent, is conſtrained to raiſe the prices of all his countrie commodities to a double rate. Artificers and tradeſmen are likewiſe forced to increaſe the prices of their worke and wares, being not otherwiſe able to maintaine their families; and none ſmart ſo much as the poorer ſort, who being deſtitute of meanes, haue no entercourſe of dealing with the reſt, nor cannot (like the other) heale their owne wound by biting of their fellow; or being not able hauing done their worke to forbeare the ſale, are for the ſuſtaining of their preſent neceſſitie faine to part with their wares at ſuch eaſie rates as the buiers pleaſe to giue them. Finally, nothing doth more impouerifh the common-wealth then this exceſſiue brauerie, ſeeing our monies and chiefe commodities, which are of much better vſe, are daily tranſported into other countries, we hauing in lieu thereof nothing but coſtly ſtuffes, ſilkes and veluets, gold and ſiluer laces, and ſuch like toyes and vanities, which within a few moneths wearing come to ragges, not worth the taking vp if a man ſhould find them in

the ſtreets. In which reſpect this pride of apparell endamageth the land more then any other waſtfull expences; for howſoeuer much coſt is ſuperfluouſly beſtowed on ſumptuous buildings, plate, and exceſſe in diet; yet here the riches of the common-wealth continue ſtill amongſt vs, and do but onely change their maſter, and that commonly a richer for a poorer: whereas this apparell is the cauſe why our chiefe riches and treaſures are vſually tranſported into other countries, and in the meane time our owne commodities are vilified and lightly eſteemed, and the poore people want imployment, or at leaſt a ſufficient reward for their great labor. To ſay nothing of the durable continuance of houſes and plate: whereas theſe gay clothes euery yeer, yea (in our times) almoſt euery quarter, muſt be new either in themſelues, or at leaſt in their faſhion, & ſo bring a continual & heauie charge to all that vſe them. In which regard though religion & conſcience ſhould not preuaile with vs; yet mee thinks ciuill policie, and loue of our countrie and common welfare, ſhould perſwade vs to loath and lay aſide this pride and brauerie.

6. Sect. 24. That coſtly and vaine apparell is the fruit of pride and ſelfe-loue.

And thus it appeareth that this rich and coſtly attire is the cauſe of many euils. Now to the end that wee may plainely ſee, that it hath neere alliance to all kinds of wickedneſſe, we are further to conſider that it is alſo the effect and fruit of ſinne, namely, of pride and ſelfe-loue, which worke in men a deſire to ſeeme excellent, and in all things to exceed other men; howſoeuer oftentimes they faile of their end, for as much as others being as proud as they, vie and contend with them for this preheminence. Neuertheleſſe though they miſſe the marke, yet doe they continually aime and ſhoote at it, propounding this as the maine end of all their brauerie and exceſſiue coſt, that they may excell and put downe others. And thus ſome adorne themſelues that they may ſeeme more beautifull; ſome that they may bee thought more noble and better deſcended, & ſome that they may be reputed more wealthy, & of better eſtate then the reſt of their neighbors. And as heereby they labour to aduance themſelues into the higheſt ſeate of mens hearts, and ſeeke to be greatly eſteemed, and much admired of al that looke vpon them;

them; ſo by the ſame meanes they aſpire to haue the precedence before others, the vpper hand and higheſt places in all meetings, not becauſe theſe things haue any worth in themſelues, or merit the leaſt part of their coſt and labour, by any true good which they impart vnto them; but becauſe their pride affecteth them, as ſignes which argue their excellencie, and as meanes to make them more reſpected then other men. So that this gay apparell is (as one truely calleth it) the verie enſigne of pride, and neſt of luxurie; for take away beholders and admirers, priority in eſtimation and precedence in place, and there would need no ſtatute of reſtraint to prohibit this exceſſe.

Iam. 2. 2. 3. *Veſtitus inſignis ac mollis ſuperbiæ vexillum eſt, nidus quoque luxuriæ.* Aug. Cæſar apud Suetonium. *Nemo veſtimenta pretioſa niſi ad inanem gloriam quærit, &c.* Gregor. homil. 40. in Luc. 16.

Finally, as this exceſſiue brauerie in apparell is euery way euill in reſpect of ſinne; ſo alſo it is euill in regard of puniſhment: for firſt, thereby the mind is exceedingly moleſted and troubled, not onely in inuenting faſhions, and in ſtudying how the body may be moſt beautified and adorned; but alſo in laying plots and contriuing meanes to maintaine this brauerie. For men beſtowing exceſſiue coſt aboue their meanes about this vanity, are forced to run into debt which is the very bane of a quiet mind, and to borrow moneys vpon vſurie, or to take vp their ſtuffes at worſe rates, which by reaſon of the increaſe of the price, and decreaſe of their ability, they are commonly worſe able to repay at the time appointed, then when they tooke it vpon credit; and therefore they are forced to trie & tire al their friends, to change often their creditours, borrowing of one to pay vnto another, to receiue proud repulſes, euen of thoſe whoſe lending is their liuing; to endure vpon euery default of payment hard words, and bitter menacings; yea oftentimes ſuites, arreſts, impriſonment, and many ſuch like miſeries: for as the wiſe man ſaith, thoſe that borrow loſe their liberty, and become thrals and vaſſals to thoſe who lend vnto them. By all which courſes not onely the mind is exceedingly tormented, as being continually vpon the racke of paſſion; reioycing when they haue borrowed, ſorrowing when they are to pay, fretting when they receiue repulſes and diſgraces, and fearing when as through default of payment they haue hazarded their

§. *Sect.* 25. *Of the puniſhments which God inflicteth on men for pride in apparell.*

Pro. 22. 7.

ſtate by ſtatutes and forfaitures, or their perſons, when as they goe daily in danger to be arreſted and impriſoned; but alſo their ſtate is vtterly ruined, for their ordinarie rents and reuenues not being ſufficient to maintaine this pride and prodigall exceſſe, they are after much ſhuffling and tumbling among their creditors, forced to ſell ſome part of their lands to pay their debts; fooliſhly imagining that they may hereafter (it may bee when their charge increaſeth) liue vpon a part, whom the whole before could not ſuffice: of which vaine hope when as they faile, they (being ſtill reſolued to abate nothing of their brauerie) are conſtrained to ſend one part of their reuenew after another, til within a while the whole eſtate is ruined & brought to nothing. When as being pinched with want & miſery, they are glad of cloth & freeſe, who before skorned ſilks and veluets, vnles they were cut and mangled, printed, and laced, as beſt fitted their vaine fantaſie: and to become loathſome & vnwelcom gueſts at other mens tables; who, before pride had ſhut them out of their owne houſes, were able to giue liberall intertainement vnto others. To ſay nothing of thoſe who end their daies in priſon, and lie in holes and dungeons: wanting meate to ſuſtaine their pinching hunger, and homely cloathes to couer their nakednes, the which notwithſtãding is the caſe of many, as the coũters and iaylesin all places can beare mee witnes. And as heereby they diſquiet their minds & ruine their temporal eſtats, ſo do they bring vpon themſelues for their pride, Gods heauie puniſhments, and feareful malediction; for the Lord by his prophet threatneth, that the *high looke of man ſhall bee humbled, and his loftineſſe abaſed, and that the day of his viſitation ſhall fall out moſt heauie to the proud & haughtie, and vpon all that is exalted, that it may be made low.* And more particularly he denounceth miſerie, pouerty and deſtruction againſt the daughters of *Sion*, becauſe being haughtie in their harts, they exceeded in this wanton and coſtly attire, and threatneth that in the day of his vengeance he will viſit the princes and the kings children, for their vaine faſhions, and ſtrange apparell.

Eſa.2.11.12.

Eſa.5.16.17. &c.

§. *Sect.26. That we are*

Seeing therefore this coſtly and gorgeous apparell, is forbidden

bidden in the Scriptures, and is the badge and remembrance of our ſinne and ſhame: ſeeing it misbeſeemeth thoſe who profeſſe Chriſtianitie, to affect or vſe it, much more to dote and ſet their hearts vpon it, becauſe it is in it ſelfe vaine and void of excellencie, and vnto them not only vnprofitable, but euery way euill, both in reſpect of ſinne and puniſhment; let vs labour to weane our hearts and affections from this worthleſſe and wicked vanitie, that we may place and fixe them vpon much more excellent and precious ornaments; ſtriuing and indeauouring to adorne our ſelues with the ſanctifying and ſauing graces of Gods Spirit, which will not only ſerue for garments to hide and couer our ſpirituall nakedneſſe, wherewith being cloathed, we ſhall appeare beautifull and glorious in the ſight of God, and all his holy Saints and Angels; but alſo for armour of proofe, to defend and preſerue vs from all the furious aſſaults of our ſpirituall enemies: and as the Apoſtle exhorteth vs, let vs aboue all things labour to decke our ſoules with humilitie, and with the wedding garment of faith, and a good conſcience; and put on Ieſus Chriſt, that being cloathed with his righteouſneſſe and obedience, wee may bee accepted of God in his beloued; and ſo ſhall we, when we haue finiſhed our courſe with much ioy and peace, haue thoſe long white robes of glorie, and eternall happineſſe beſtowed vpon vs in the day of Gods appearing, and as fit gueſts of the bridall chamber, follow the Lambe whither ſoeuer he goeth.

much to prefer the ſpirituall ornaments of the ſoule, before corporall.

Purpureæ, aureæ, & ſplendidæ veſtes, his demum conueniunt, quibus nullus vitæ ſplendor, nullum virtutis decus ſuppetit. Nazianzen. ad Olympiadem.

Pſalm. 45.13.

Epheſ. 6.10.12.

1. Pet. 5.5.

Rom. 13.14.

Apoc. 7.13.14.

CHAP. XVI.

Of the vanitie of worldly pleasures.

§. *Sect.* 1. *Worldly pleasures are of no worth, in comparison of heauenly ioyes.*

AND thus haue I shewed the vanity of riches, in the speciall kinds thereof. Now it followeth in the last place that we examine worldly pleasures, to see if wee can find any more worth and excellencie in them, then in the other: where vpon the triall we shall find, that howsoeuer they may be preferred before honors and riches, as being the end of them both: for therefore do men affect honors, because they delight and please them, and riches because they would enioy them, and reioyce in their fruition, as also because they are much more free from trouble, and full of sweetnesse; whereof it is that the wise *Salomon*, who had experience of them all, concludeth, that among worldly things *there is nothing better, then that a man should reioyce in his affaires, because that is his portion:* and that there *is no profit to man, but that he eate and drinke, and delight his soule with the profit of his labour:* yet neuertheless if we compare them with the spirituall ioy of a Christian in this life, or the heauenly ioyes in the life to come, they are to be esteemed vaine and of no value, and to be contemned as being altogether worthlesse and void of excellencie. For howsoeuer *Salomon* comparing them with other worldly things, doth giue them the preeminence; yet considering them in their owne nature, ioyned with our vse, he condemneth them as vaine and vnprofitable, in respect of any sound good, or true happines which they bring vnto vs. *I said in my heart* (saith he) *go to now, I will proue thee with ioy, therfore take thou pleasure in pleasant things: and behold this also is vanitie. I said of laughter, thou art mad: and of ioy, what is that thou doest?* And afterwards he saith, that he sought for ioy and contentment, in stately buildings, fruitfull vineyards, pleasant gardens and orchards, sweete and delightfull musicke, and in all other worldly pleasures which his heart could thinke of; but in conclusion

Eccles. 3. 22. and 2. 24.

Eccles. 2. 1. 2. 11.

concluſion found, that there was nothing in them all, but meere vanitie, and which is worſe, vexation of ſpirit.

§. *Sect.* 2. *That worldly pleaſures are gifts of an inferiour nature, which are beſtowed moſt plentifully vpon the wicked.*

But how vaine and void of excellencie theſe worldly pleaſures are, it may hereby appeare, in that if we take them at the beſt, they are but of a meane, inferiour and indifferent nature; whoſe goodnes chiefly conſiſteth in their mediocritie and meaſure, rather then in the pleaſures themſelues; which meaſure being exceeded, they become euil and loathſome, as we may ſee in the exceeſſe of eating, drinking, playing and the reſt. Now how baſe and meane is that good to be eſteemed, whoſe abſtemious vſe is better then full fruition? and whoſe limited meaſure is more commendable, then plentie and abundance? yea how void of excellencie, and neare vnto nought is that to be accounted, which becommeth euill by increaſing, and when it hath greatneſſe, loſeth goodnes? And hence it is, that the Lord, whoſe moſt wiſe iudgement is the true ballance, that diſcerneth ſolid good, from light vanitie, eſteeming theſe worldly pleaſures, as vaine and worthleſſe trifles, careleſſely caſteth them in common among all, and ſuffereth the bad as well as the good, his enemies as well as his friends to communicate in them: yea ſeeing that the wicked ſet their hearts vpon them, and loue them much better then their Creator; and his owne children, being too carnally licorous, are readie to ſurfet vpon theſe ſweet meats of worldly delights; hauing ſcattered them in common among all, in his iuſt iudgement to the one, he leaueth them to their owne libertie, and letteth them gather their fill; and in his rich mercie to the other, he holdeth them backe, when they run after them with too eager an appetite, and ſuffereth them to feed vpon them but ſparingly, and in ſmall quantitie, and becauſe being tainted with the fall of our firſt parents, as they ſtill retaine ſome goodnes of their creation, ſo there is infuſed into them a malignant qualitie, which filleth thoſe who too much feed vpon them, with the groſſe and dangerous humors of corruption: therefore the Lord the wiſe Phyſition, either reſtraineth his patients, whom he intendeth to cure, from their vſe, or if yeelding ſo much to their appetite, he ſuffereth them to feed vpon them;

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he doth ſo correct and qualifie them with the cordiall preſeruatiues of his grace, that they do not hurt them; or if the groſſe humors of ſin breed in them by this voluptuous diet, he purgeth them away with the bitter potions of troubles and afflictions. So that the wicked haue a greater portion in theſe worldly delights then Gods deareſt children; yea and much more carnall pleaſure in their fruition, becauſe in the ſecuritie of their hearts they inioy them, letting the raines looſe to their licentious will, and ſuffering their appetites to take their fill, vntill euen they glut themſelues with theſe delights, and be made drunke with abundance of pleaſure: whereas the children of God dare only taſte of theſe bewitching cups, or if being allured with the ſweetnes, they take a more deepe draught, they find them bitter in digeſtion, for not only do they find much trouble in the very fruition of their pleaſures, whileſt they are faine to watch with great care and vigilancie ouer their hearts, that they do not ſurfet of theſe delights, by exceeding iuſt meaſure, leſt in pleaſing themſelues they diſpleaſe God; but finding that they are faultie and ouertaken, they haue their ſweet pleaſures ſowrely ſauced, with preſent ſmiting of the heart, and checkes of conſcience, and afterwards when the delight is vaniſhed, it leaueth behind it bitter ſorrow and repentance: whereby it appeareth that the children of the world haue in al reſpects a greater ſhare in theſe carnall pleaſures, then the children of God: and therefore our Sauiour Chriſt plainly telleth his Diſciples, that *they ſhould weepe and lament, when as wicked worldlings ſhould reioyce*, and ſolace themſelues in their delights: the which alſo the experience of all times hath plainly proued: for *Dauid* was afflicted and perſecuted, when his wicked enemies wallowed in their delights, and through their daintie fare, eaſe and pleaſure, had their eyes ſwollen with fatneſſe; ſo the falſe Prophets fare daintily at *Ieſabels* table, whileſt poore *Elias* is fed by the rauens, and glad of any ſcraps: proud *Herod* delighteth himſelfe with his feaſts and reuels, whileſt holy *Iohn Baptiſt* lieth in priſon, expecting death; and the rich Glutton goeth gorgeouſly and fareth deliciouſly euery day, whileſt poore *Lazarus* is couered with ſores

Iohn 16.20.

Pſalme 73.

ſores in ſtead of clothes; and being famiſhed with hunger cannot haue the crummes of his table, or the leaſt part of his needleſſe ſuperfluities. By all which it appeareth that theſe worldly pleaſures are of little worth, ſeeing the Lord doth ſo plentifully beſtow them vpon thoſe who are moſt vnworthie; and that they haue little goodneſſe in them; becauſe with a ſparing hand he imparteth them vnto the good, and ſuffereth thoſe who are voide of goodneſſe to bee glutted with them.

But how vaine and worthleſſe theſe worldly pleaſures are, it may further appeare, in that the Lord more freely, and in greater meaſure beſtoweth them vpon the brutiſh creatures, then vpon thoſe who are reaſonable; implying thereby that they are ſo baſe and contemptible, that they are fitter for beaſts then for men. And this may eaſily appeare, if wee conſider that the bruit creatures haue full freedome in the vſe of their delights, hauing no law to limit them but their owne appetite, and conſequently are priuiledged in their pleaſures from all ſinne, guilt and puniſhment; whereas man is limited by the law, ſo as he dare not do what hee liſt, but is pulled backe with feare when his appetite moſt draweth him on, being ſubiect to puniſhment when in his delights he exceedeth due meaſure. Or if he deſperately goe on, hee hath all his mirth marred with the pangs of an accuſing conſcience, and loſeth much of his preſent delight, through feare and expectation of future puniſhment. Againe, they are ſo guided by inſtinct of nature, and haue their appetite ſo fully conformable to it direction, that they take delight in thoſe pleaſures, which are vnto them moſt good and profitable; they ioy in that food which is moſt fit for their nouriſhment, and take pleaſure in no more then will do them good; they ſatisfie in ſeaſonable time their naturall luſts, and enioy their ſports when it beſt pleaſeth them; they doe not compaſſe their pleaſures by fraud or iniurie offered to thoſe of their owne kind, nor enioy them enuying, or being enuied; their pleaſures are free from ſhame, becauſe they are free from ſin, and haue not like men their delights damped with lookers on. They haue more ſtrength and health then

§. *Sect.* 3. *That the bruſh creatures haue the largeſt ſhare in earthly pleaſures.*

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men to enioy their pleasures, and their appetite is no more strong to desire these sweete delights then their stomacke to digest them; they haue no crudities in concoction nor superfluitie of ill humours through bad digestion; or if they haue, they can easily cure themselues with their knowne physicke, and neuer need the apothecaries lothsome drugs. Finally, they securely enioy their pleasures without feare of losing them; and when the obiect of their delight is taken away, they haue no carking care in seeking it, or griefe for losing it. By all which it appeareth that the brutish creatures haue many priuiledges in their pleasures more then men; and therefore farre be it from vs to set our hearts vpon these vanities, as though they were of great worth and excellencie, seeing the very beasts herein excell and goe before vs: for (as one saith) if this were mans chiefe good to enioy pleasures, in vaine was reason and wisedome bestowed vpon him, seeing he might more easily and perfectly attaine vnto and enioy them, if he had onely the guide of sense and sensuall appetite, like the brutish creatures.

Cleanthes apud Stobæum Serm. 6.

§. *Sect. 4.* *That worldly pleasures are of lesse esteeme because they are apt to be abused.*

Lastly, howsoeuer these worldly pleasures be vaine and worthlesse in themselues, yet they become more base and of lesse value, by reason that we are ready through our corruption to abuse them vnto sinne; being apt in the middest of our delights to forget God, and neglect his seruice, to vse prophane iesting, and wanton communication, intemperance, and excesse; and finally to remaine in our security and hardnesse of heart, putting farre from vs the euill day, and together with it our repentance and conuersion vnto God: In which regard the wise *Salomon* saith, that it is *better to goe into the house of mourning then into the house of feasting; because this is the end of all men: and the liuing shall lay it to his heart: and that anger is better then laughter, because by a sad looke the heart is made better; and finally, that it is a signe of a wise heart, when it frequenteth the house of mourners, and a badge of follie, when it moueth vs to haunt the house of mirth.* But of this I shall haue occasion hereafter to speake more largely; as also of the vncertaintie, inutility, and hurtfulnesse of worldly pleasures, all which proue them most vaine and worthlesse; and

and therefore it shall suffice in this place to haue thus briefly touched them.

Seeing therefore these carnall delights are so vaine and void of excellencie, let vs not like filthie swine, take our chiefe ioy and contentment to wallow our selues in this puddle of worldly pleasures: neither let vs like the serpentine brood creepe groueling vpon our bellies, licking the dust of these earthly and sensuall delights; but rather let vs seeke while we continue heere, to take our chiefe delight in the Lord, in meditating and studying in his word, in doing his will, in our reconciliation and peace with God, in our spirituall ioy, grounded vpon our assurance and hopeful expectation of our heauenly happinesse; and finally in all other Gods spirituall fauours and graces. For if the heathen man iustly taxed such of folly as did seeke for pleasure in tauernes, rather then in their owne houses; and in vnlawfull sports, rather then in their honest labours; how much more are we to bee reproued, if we seeke for our ioy and delight in voluptuous, carnall, and sinfull pleasures, which being vaine and momentanie, doe end in bitternesse, and eternall woe and miserie, and not in Gods loue, holy obedience, and all other testimonies of his mercy, and pledges of our owne saluation? In which (if our hearts were not too too carnall, sauouring only earthly things, and our negligence exceeding great, in making a holy and comfortable vse of them) wee might take infinite more true delight and comfort in one day, then wee haue done in all worldly pleasures and vaine sports in our whole life. An example whereof we haue in the kingly prophet, who had so weaned his affections from the world, and inured them to feed on these spirituall banquets, that feeling their sweetnesse he could not in comparison thereof relish at all the chiefe comforts which he found in the world: for so he professeth, that he had more ioy of heart when the light of Gods countenance shined vpon him, then worldly men had, when their wheate and wine did abound; that he desired Gods law rather then gold, yea though it were most pure in qualitie, and much in quantitie; and that hee found more sweetnesse in it then in the honie and honie combe. That Gods

§. *Sect.* 5. *That the vanity of worldly pleasures should make vs to seek spirituall and heauenly ioyes.*

Zeno apud Stobæum.

Psal. 4. 7.

Pſal.119.10.& 119.14.24.97. 103.111.162. Gods teſtimonies were his delight and his counſellers; that he had taken Gods teſtimonies as his heritage for euer, becauſe they were the ioy of his heart, and that he reioyced in Gods word, as one that had found a great ſpoile. And therefore when for his ſinne he had loſt the ſenſe and feeling of this delight and comfort, it was not all the ioy and pleaſure of a kingdome that would giue his mind contentment, but as one robbed and depriued of all his pleaſure, he earneſtly deſireth God to reſtore it vnto him: *Make me* (ſaith he) *to*

Pſal.51.8.12. *heare ioy and gladnes, that the bones which thou haſt broken may reioyce: reſtore me to the ioy of thy ſaluation, and ſtabliſh me*

1.Chron.29.9. *with thy free Spirit:* and elſewhere, he ſaith, *that except Gods law had been his delight, he ſhould haue periſhed in his affliction.* So it is ſaid, that when the people offered willingly towards the building of the Temple, they reioyced with great ioy. And thus our Sauiour Chriſt took ſuch pleaſure in doing his Fathers will, that it more delighted him, then to eat his meat

Iohn 4.34. when he was an hungred; and his beloued Apoſtle profeſſeth, that he tooke no greater ioy in any thing, then to ſee the fruits of his Apoſtleſhip, and to heare that his ſonnes, whom he had begotten vnto God, did walke in his truth. Which

Ioh.epiſt.3.4. examples (if we had the like holy hearts and ſanctified affections) we would follow, weaning our ſelues from delighting in worldly vanities, that we might wholly ioy in the Lord, and in theſe ſpirituall pleaſures; which if we would do, then ſhould we find more comfort in this courſe, then euer the world could afford vnto vs; for the Lord would not giue vs ioy with a ſparing hand; but as the Prophet ſpeaketh, we

Pſal.36.8. *ſhould be ſatisfied with the fatneſſe of his houſe, and God would*

Pſalm.89.15. *cauſe vs to drinke out of the riuers of his pleaſures:* yea then ſhould we be, as he alſo ſaith, eternally bleſſed: for they who delight in the Lord in this life, they ſhall find in his preſence

Pſalm.16.11. in the life to come, *fulnes of ioy, and pleaſures at his right hand for euermore.*

CHAP.

CHAP. XVII.

That worldly things do not satisfie, nor bring contentment to those that haue them.

AND thus haue I shewed the vanitie of the world, and of those worldly things which are most admired and affected. Now it followeth according to my order propounded, I also proue, that by reason of this their vanitie, they do not satisfie, or bring contentment to those who most abound with them: for whereas that which is substantially and truly good, filleth and repleniſheth the place where it is, these worldly things which are but vaine shadowes and false resemblances of this goodnes, being receiued into our hearts, though they much cumber the roome, yet they do not fill it, but in their greatest plentie, leaue the greatest emptines. They promise indeed when we pursue them, that they will giue vs contentment when we enioy them; and (like the harlot in the Prouerbs) when they allure vs to folly, and to the committing of spirituall fornication, by setting our hearts on them more then God, that we shall take our fill in their loue: and those who are insnared with these inticements, when with all their desires and painfull endeauours they pursue these bewitching vanities, they imagine like the foolish builders of Babel, that they shall eternize their name, and climbe vp euen into heauen at their owne pleasure; but vpon triall they find nothing but trouble and confusion; for these goodly castles of their hopes which the great Magitian Satan offered vnto them for the wages of ther sinfull seruice, as places of sure refuge in all wants and dangers, vanish away when in their greatest need they flie vnto them for succour and defence: and these beautifull strumpets, with whose loue he hath weaned their harts from God, like shadowes vanish, when they come to imbrace them; leauing behind them no comfort or contentation. In which respect those who dote vpon worldly vanities, and thinke

§. *Sect.* 1. *That worldly things do not bring that contentment which they promise.*

Prou. 7. 18.

Genes. 11. 3.

thinke to satisfie their minds in their fruition, are like vnto the hungrie man, who dreameth that he eateth, but when he awaketh he is still emptie; or to the thirstie man, who dreameth that he drinketh, but arising from his sleepe remaineth still a thirst, as the Prophet speaketh: or as the Wise man compareth them, they are like vnto the graue and destruction, which are neuer satisfied; and to the horseleaches, which crie, giue, giue, and are neuer filled. And as those who being vexed with the disease called the dogs hunger, are alwaies eating, but neuer sufficed, so as it is more easie to burst their stomackes, then to satisfie their appetite: so howsoeuer worldly men are still feeding their hopes and desires, with these earthly vanities, yet their minds remaine as emptie and vnsatisfied, as they were whē they first tasted of thē: wherby the vanitie and worthlesnesse of these worldly things plainly appeareth, seeing that is said to be vaine, which like a shadow maketh some appearāce, but filleth not the place where it is. And as they are vaine, so also they are worthlesse and of no value: For as that is not to be esteemed little, which is enough, because it satisfieth: so contrariwise, that is not to be accounted great, or greatly to be valued, which doth not satisfie the inioyer, but leaueth his desires emptie, and his mind full of nothing but vexation and discontentment.

Esai. 29. 8.

Prou. 27. 20.

Prou. 30. 15.

Nunquam parum est quod satis est, nunquam multum est quod satis non est. Senec. epist. 119.

§. *Sect.* 2. *That worldly things possessed do but inflame the desire.*

Yea so far are these worldly things frō satisfying them that haue them, that they inlarge their desires, & set an edge vpon their appetite, seruing rather for sauces to sharpen ỹ stomack, then for substantial food to allay the hunger, and for baits to allure vs, rather thē meat to satisfie vs: for those who most deuour them, do most desire them; like those that are diseased with the dropsie, who being ful of water, do most cōplaine of drought, & crie out of want, when as they are readie to burst with fulnesse. And as those who are sicke of a burning feauer, howsoeuer in the time of their health they were not much troubled with thirst, being inwardly vexed with the raging burning of their disease, do desire abundance of drinke; and hauing that they longed for, are not satisfied, but the more they drinke, the more they thirst, because it is an vnnaturall heate which causeth this vnnaturall appetite: so when soules

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are in health, a little doth content them, but when they are diſeaſed with the burning heate of worldly concupiſcence, this vnnaturall appetite is neuer ſatisfied, but the more they haue, the more they deſire, and the neerer they are to abundance and ſuperfluitie, the further they are from contentation; and whereas at firſt they had ſome ſtay of themſelues, and ſome power to moderate their deſires, now hauing giuen the raines to their concupiſcence, it runneth on with headlong violence, and admitteth no reſtraint: like vnto thoſe ſtanding on the top of a ſteepe hill, who howſoeuer they can eaſily rule themſelues whileſt they keep their place, or if they warily creepe downe by little & ſlow degrees, yet if they begin once to runne, they can make no ſtay, till with great perill they come headlong to the bottome.

§. *Sect. 3.* *The reaſons why the mind of man cannot be ſatisfied with earthly things.*

The reaſons of this vnſatiablenes are diuers: firſt and principally it commeth to paſſe through the iuſt iudgement of God, who (ſeeing worldlings loue his gifts better then himſelfe that gaue them, and in ſtead of being moued by his bountie to ſerue him with more alacritie, do commit idolatrie with theſe earthly vanities) doth lay this heauie curſe vpon them, that they ſhall not be able to ſatisfie them or giue contentment, yea rather the more they ſhall feed vpon them, the more their hunger ſhall be increaſed. And this is that iudgement and malediction which the Lord denounceth againſt the Iſraelites, for neglecting the duties of his ſeruice, that they *ſhould eate and not haue enough*; the which iudgement was accordingly inflicted on them, as the Prophet *Haggai* telleth them: *Ye haue ſowen* (ſaith he) *much, and bring in little; ye eate, but ye haue not enough; ye drinke, but ye are not filled; yee cloath yee, but you be not warme; and he that earneth wages, putteth the wages into a broken bag.* Another reaſon may be, that our appetite and the deſires of our hearts being ſpirituall, are in compariſon of theſe earthly things almoſt infinit, and of ſuch exceeding large extent, that the whole world cannot fill and ſatisfie them, there being no end or limits ſet vnto them, or at leaſt ſuch as the earth & earthly things cannot afford vnto vs. The which vnſatiableneſſe of the heart by the world (one wittily ſaith) is implied and ſignified by their

Hoſea. 4. 10. Micha. 6. 14. Haggai 1. 6.

Zanch. in Ephes. 5.

diuers figures, for the world is round, and the heart three cornered; and a triangle cannot be filled with a circle. It is therefore the Lord alone that can satisfie this insatiable hart of man; for being created of a spirituall substance, and according to Gods image, and that to this end, that it might be a fit temple for his holy spirit, there is nothing lesse thē God can fill and satisfie it. And therefore that soule which seeketh full contentment in any thing sauing God, is like those vncleane spirits which seeke for rest but find none: yea it is not onely frustrate of all fruit of it labour, but findeth that which it seeketh not; that is, much disquietnesse and vexation of spirit. These worldly vanities being vnto them like wind to the body which puffeth vp, but nourisheth not; tormenteth, but not satisfieth. Whereas on the other side, hee in whose heart God lodgeth and dwelleth by his holy spirit, is throughly filled, and fully satisfied; and though it should enlarge it desires beyond the bounds of the highest heauen, yet should no part thereof be emptie and vnrepleniſhed; for as the Psalmist telleth vs, if we *delight in the Lord, he will giue vs our hearts desire*; and rather then it should not be satisfied he will giue vs himselfe, whom who so enioyeth can want nothing. And therefore we should not set our hearts vpon these worldly things which cannot satisfie vs, but vpon the Lord, whose fruition bringeth full contentment. And because (as one saith) no man possesseth God, but he who is first possessed of him, let vs become a possession vnto God, that he may become a possession vnto vs; and if wee haue him wee shall haue enough: for what can suffice him whom the infinite Creator cannot satisfie? Another reason of this vnsatiablenes of mans mind with these worldly vanities, may bee their difference in nature, in that it is heauenly and spirituall, and these earthly and corporall, in regard whereof there can bee no proportion betweene them; and therefore as it is impossible to repleniſh a corporall emptinesse with a spirituall substance, as a cheſt with vertues, or the stomacke with wisedome; so is it no more possible to fill a spirituall emptinesse with a bodily substance, as the soule and mind of man with earthly treasures, or worldly preferments. And therefore when

Capacem Dei quicquid Deo minus est non implebit. Bernard. de clam. in Mat. 19.

Matth. 12.

Eccles. 2. 11.

Psal. 37. 4.

Nimis auarus est cui Deus non sufficit. Bernard. in Cœna Domini serm. 7.

Sed quoniam nemo Deum possidet, nisi qui possidetur ab eo, simus nos ipsi facti Dei possessio, & efficietur nobis possessio Deus, &c. August. de salutar. documen. cap. 9.

when we feed our hungry ſoules with this vnnaturalll food, it doth not ſatisfie our appetite, but rather encreaſeth our hunger. Whereas if we feed them with ſpirituall food which is of like ſubſtance vnto themſelues, they will thereby bee nouriſhed; and if we hunger after the bread of life, and deſire to repleniſh our emptie ſoules with Chriſts righteouſnes, wee are by him pronounced bleſſed, becauſe wee ſhall bee throughly ſatisfied. Finally, our appetites are vnſatiable, not through any neceſſity which we haue of earthly abundance, but through vnlimited and vnnaturall greedineſſe; for in reſpect of vſe, nature is content with a little, as well as with much; but when the ſoule being ſicke of worldly concupiſcence, hath once paſſed the limits of nature, whereby theſe things are meaſured vnto vs, according to neceſſity and profit, the deſires thereof become endleſſe and infinite, and are by acceſſe of theſe vanities rather encreaſed then diminiſhed. For being applied to the mind to cure it of this vnſatiable greedineſſe, like weake and ouer gentle medicines, they onely ſtirre the humours of our corrupt concupiſcence, whereby we become more dangerouſlie ſicke then we were before, but doe not at all purge and free vs from them.

Mar. 5. 6.

Neceſſe eſt in immenſum exeat cupiditas quæ naturalem modum tranſiit. Illa enim habet finem ſuum, inania & ex libidine orta ſine termino ſunt. Senec. epiſt. 39.

§. *Sect.* 4. *That it is great follie to ſeeke for content in earthly abundance.*

Let vs not therefore fooliſhly imagine that our minds can be ſatisfied and filled with theſe worldly vanities, nor greedilie affect and ſeeke after a greater meaſure, when as we are not ſufficed with a leſſe, ſuppoſing that the acceſſe of quantitie may bring contentment; ſeeing the hunger which wee feele in our hearts proceedeth not from the want of earthlie abundance; but becauſe it is vnnaturall nouriſhment for the mind of man, ſo that it can no more ſatisfie our ſoules hunger, then it can ſatisfie our bodies to feede vpon the wind. And therefore as his follie were ridiculous, who being an hungred ſhould ſeeke to ſatisfie his appetite by gaping after the wind; and finding that a leſſer gale would not ſuffice, ſhould runne to the wind-mill hill to receiue a greater: ſo no leſſe fooliſh are thoſe worldly men, who finding their hearts emptie, and tormented with the hunger of greedie concupiſcence, doe thinke to ſtay their appetite by feeding

vpon this wind of worldly vanities;and failing of their expectation in a leſſer quantitie, thinke to attain vnto their hope, when they haue heaped vp to themſelues a greater; for the defect is not in the matter, but in the nature and qualitie of the nouriſhment, there being no ſimilitude or proportion betweene a ſpirituall ſoule, and corporall ſubſtances. They doe indeede for the preſent ſeeme to ſatisfie and aſſwage the hunger, but afterwards it is enraged with greater greedineſſe: euen as cold drinke doth giue ſome preſent cooling and refreſhing to him who is in a fit of a burning feuer, but ſoon after the heat returning with greater violence bringeth with it more intollerable thirſt. And as the fire at the firſt caſting on of wood or oyle, hath for the inſtant the heat therof ſomewhat abated, but preſently after hauing caught hold of the matter, it waxeth much more hote then it was before: ſo worldly men purſuing theſe earthly vanities, after they haue attained vnto their hopes, haue for the inſtant ſome contentment; but within a while the rage of their concupiſcence reuiueth and encreaſeth, tormenting their ſoules with more vnquenchable thirſtineſſe then that which they felt before they taſted them. If therefore we would haue ſuch ſufficiencie of theſe worldly things as may bring contentment, wee muſt attaine vnto it by moderating our affections, rather then by multiplying theſe vanities; if wee would haue this aguiſh thirſt ſlaked and abated, it muſt not bee by larger drinking of theſe vnſatisfying drinkes, which will but encreaſe our appetite; but by purging away the fretting choler of world'ly concupiſcence, which is the true cauſe of our vnſatiableneſſe: and if wee would haue this deuouring fire of our greedie deſires quenched, let vs not fooliſhly heape vpon it more of that matter whereby it is nouriſhed; but rather caſt on it the water of careleſſe contempt, whereby this flaming heate will bee ſoone extinguiſhed. For much more eaſily ſhall we find contentment, and haue our ſoules ſatisfied, by diminiſhing our deſires, and cutting off our greedy concupiſcence, then by nouriſhing them with outward ſupplies, ſeeing they are not naturall affections, for then they would delight in neceſſaries and not in ſuperfluities, but monſtous

Facilius reſecantur cupiditates in ys qui Deum diligunt, quam in ys qui mundū diligunt aliquando ſatiantur. Auguſt. ad Bonifac. epiſt. 70. tom. 2.

monstrous births, aberrations, and corruptions of nature, which were better strangled then nourished, insatiable diseases and dropsies of the soule, which torment with fulnesse, and are soonest cured by longest abstinence.

§. *Sect.* 5. *The insufficiency of worldly things to giue content, shewed by examples.*

But this insufficiencie in worldly vanities to satisfie the mind and giue contentment, will more cleerely appeare, if we would make vse of our owne experience, and set them before vs as examples who haue most abounded with them. For how many doe we daily see aduanced to the highest honors, abounding with riches, and wallowing themselues in al worldly delights, who are as vnsatisfied and farre from contentment, as those who most want them? How many shall we obserue consuming their daies in melancholick passions, and humorous discontent, whom the world hath enriched with his best meanes to make them happie? how many are there who are heauie, sorrowfull, and euer complaining; who if they were asked cannot tell what they want, as though they were pressed downe with the waight of their own felicity, and thought themselues vnhappie, because they haue drunke so deepely of the worlds happinesse? And this commeth to passe because this sun-shine of worldly prosperity doth mollifie and effeminate the mind, making it foolishly wanton, and through wantonnes wayward & peeuish; and through this froward waiwardnes, hardly pleased with all the worlds best fauours, and discontented when the least occurrent crosseth their will, or but the least appearance of euill looketh towards them. Herein like vnto foolish children, who being brought vp vnder seuerer discipline, & continually restrained of their will, doe patiently endure it, though they are denied necessaries, and are much affected and ouerioyed when they haue a little liberty, or some small fauour vouchsafed them from their gouernours; whereas if they be cockered by their parents, and haue in all things their wils and vaine humours satisfied, they grow in a while so wanton, and through wantonnesse so wayward, that nothing will please them, or keepe them from crying and complaining; but are much more froward in their fulnesse, and discontented in the fruition of all that they can desire;

then the other in their greateſt wants, and when their willes and appetites are moſt croſſed.

§. *Sect. 6.* *That honors bring no contentment to thoſe that haue them.*

And thus haue I generally ſhewed the inſufficiencie of worldly vanities, for the bringing of contentment to thoſe that haue them. Let vs now take a more ſpeciall view of it in honors, riches, and bewitching pleaſures. And firſt for honor, how ſhould it ſatisfie and giue contentment, ſeeing it is but a name, title, or conceited ſhadow, which hath it ſubſiſtence in the vngrounded opinions and vaine breath of the vnconſtant multitude, and like a ſmoake is carried about with the winde of mens mouthes? And therefore thoſe that reſt vpon it for the ſufficing of their ambitious and hungrie appetites, haue that ſlender pittance of the falſe Paſtors, through Gods iuſt iudgement allotted vnto them, in ſtead of meate feeding vpon the aire; and with *Ephraim* they gape after the winde which puffeth them vp with vaine-glorious pride, but affordeth vnto them no ſubſtantiall nouriſhment: and therefore vnto ſuch the ſaying of the Prophet *Haggai* may fitly be applied, *ye haue eaten and are not ſatisfied.* In which reſpect this breath of honor is not vnfitly compared to the ſmell and odour of the kitchin, which doth not nouriſh, or ſo much ſatisfie with the ſent, as it doth ſharpen the appetite by the ſight. By reaſon whereof ambitious men are inſatiable in deſiring honors (becauſe they are vaine and do not ſatisfie) and being not filled with that which they affect, they can put no end vnto their appetite; ſtill they are climing the ladder of preferment, and aſpire to ſeate themſelues in the throne of higheſt honor; but neuer do they find contentment in the things they ſo much deſire; for either they catch a fall whileſt their haſt in climing exceedeth their prouidence and heed; or being come to their deſired height, they are not ſo much ſatisfied with this ſuperlatiue and tranſcendent glorie, as diſcontented and diſpleaſed, becauſe there is no higher place vnto which their ambition may aſpire. It may be when they firſt gaue way to theſe proud deſires, they propounded vnto themſelues ſome low or meane pitch, which if they could attaine vnto, their deceitfull heart promiſed them to reſt contented; but as the rich glutton craued but a drop of water to coole

Ierem. 22. 22.

Hoſea 12. 1.

Haggai 1. 6.

coole his tongue, when as a whole riuer would not haue quenched his tormenting heate: so at first they desire but small preferment, and as it were to set vp but one foot vpon this ladder, but finding herein little ease, they aspire higher and higher; till at last they haue ascended so high, that they hold it vnsafe to turne themselues, or stand still vpon this tottering ladder, and thinke there is no securitie till they be come to the top, and haue seated themselues in the royall throne. Manifold examples hereof we haue in the booke of God, and in the histories of all ages. It was not sufficient for *Corah* and his companions, to haue chiefe places in the congregation, so long as *Moses* and *Aaron* were aboue them. *Abimelech* could not indure to gouerne with his brethren, but he must be sole Monarch, though to accomplish his desire, he must commit them all to the slaughter. It was nothing to *Absalon* to be the Kings sonne, in possibilitie after his fathers decease to weld the Scepter, vnlesse presently he may clime vp into the throne, though he could no otherwise ascend, vnlesse he would make his deare fathers dead bodie his first step. Among the Heathens it is said of *Cesar*, that he could indure no superiour, and of *Pompey*, that he could not abide an equall; and of great *Alexander* it is recorded, that the world could not satisfie his ambition, and therefore his great Soueraignty and Monarchy could not bring vnto him so much ioy and contentment, as to restraine teares, because there were no more worlds to conquer, or as some haue it, because hearing there were many, he had not yet conquered one. And of the most of the great Emperours we see it manifest, that earthly glorie could not satisfie them, vnlesse they also attained vnto diuine honors, and were reputed among the gods. Neither is it any maruell if these men could not get out of this intricate and endlesse laberynth of pride, hauing no better guide then blind nature to leade them; seeing the Apostles, who had heard so many holy and powerfull sermons of humilitie, preached by our Sauiour Christ, and confirmed vnto them by his gratious example, were yet notwithstanding so ambitiously affected, that they thought it not preferment enough to haue chiefe places in his glorious

Marke 10.37. kingdome, but contended which among them should haue prioritie and chiefe preeminence: whereas the most meane aduancement in that heauenly happines, is a much more glorious preferment, then to be a perpetuall Monarch of the whole world. By all which it appeareth, that after we haue once drunke of this poison of ambition, our inward burning heate maketh our thirst so vnquenchable, that we shall sooner burst then rest satisfied. And therefore the Prophet fitly compareth this thirsting after worldly honors, to the thirst of drunkards; for as their first cups serue to quench their thirst and satisfie nature, but those which follow, inwardly inflaming them, do renue and increase their appetite, till at last it grow insatiable: so whereas these men might haue rested satisfied and contented, when their honors and preferments were moderat, now hauing by addition of more matter inflamed their hearts with the fire of ambition, nothing will suffice, but their desires (as the same Prophet speaketh) being inlarged like the gulfe of hel, and the vnsatiable iawes of death, can no more be satisfied then either of them; neither doe they euer thinke whence they ascended, but onely whither they are purposed to clime; nor euer marke how many they haue outrunne in this race of honor, but only obserue how many are still before them.

§. *Sect.* 7. *That there is no satietie or content in riches.*

So likewise there is no satietie or content in riches, if once men begin to set their hearts vpon them, for though the couetous man hath in euery ones iudgement far too much, yet in his owne he hath not enough, though in others conceit he seemeth to abound, yet to himselfe he seemeth to want: well may he fill his chests, but not his mind; and sooner may he by oppression make thousands poore, then make his own mind rich with content; for couetousnesse may bring riches, but not rest, and emptie others, but not fill it selfe, like *Pharaohs* leane kine which deuoured the fat ones, and yet themselues were in neuer the better liking: yea though it were possible for couetous men to emptie the Westerne parts of gold and siluer, and the East of pearles, yet all this would not repleniſh their hearts emptinesse: neither can riches euer bring content to the mind, vnlesse it bring it first to them; but

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the more mans dropsie hart drinketh of this golden streame, the more it is inflamed with vnsatiable thirst. So *Salomon* teacheth vs that there is no end of couetousnes: for (as he saith) he who is infected therewith, *couveteth euermore greedily*; so elsewhere, *he that loueth siluer shall not be satisfied with siluer, and he that loueth riches shall be without the fruit thereof.* An example hereof we haue in *Achab*, who was not satisfied with ỹ riches of a kingdome, but greedily coueteth *Nabothis* vineyard, taking no ioy in all that he had, because his poore neighbour had that which pleased him: and in the rich man in the Gospell, who had filled all his barnes, but not his hart, and therefore he resolueth to inlarge them, that they might be somewhat proportionable to his mind; a thing foolish, because impossible; for though they had been neuer so large and full, yet the capacitie of the heart being farre greater, he would still haue found it emptie and vnsatisfied.

Prou. 21. 26. Eccles. 5. 9. 1. King. 21. 3. 4.

§. *Sect.* 8. *That worldly riches promise contentment, but cannot giue it, and the reasons why.*

It is true indeed, that these worldly riches promise contentment, and the heart of the couetous man deceiuing him, maketh him beleeue, that when he hath filled such a bag, and raised his state to such a proportion, when he is become master of such an house, and hath purchased such lands or lordships, it will then rest satisfied and contented; whereas hauing attained vnto his desires, his greedie appetite groweth faster vpon him then his wealth; and all that he addeth to his estate is but fuell to encrease the flame and furie of his concupiscence; for when he hath what he would, he hath not that he now willeth; but the obtaining of one wish is the beginning of another, and when he hath heaped all he can together, it putteth not an end to his concupiscence, but only serueth as a degree or step, whereby it may ascend higher. And this commeth to passe partly because riches are vaine, and therefore fill not; partly because they are not the naturall food of the soule, and therefore cannot satisfie it; and partly in that the desire and apperite of mans heart, hauing passed the naturall bounds of necessitie and vse, becommeth so vnsatiable that nothing may suffice it: for that which is abundant vnto nature, is too little for luxuriousnesse and greedie auarice. And from this vnsatiable desire of still hauing more couetous-

Cum habet quod voluit, non habet quod vult. Crescentem sequitur cura pecuniam | maiorumq; fames | multa petentibus | desunt multa. Horat. Carm. lib. 3. Od. 16. *Parum est luxuriæ, quod naturæ satis est.* Senec. de vita beata. cap. 13.

couetouſneſſe with the Grecians hath it name; for it is called πλεονεξία, becauſe it is the nature of couetouſneſſe, to make men when they haue that they deſired, ſtill to deſire more; and when they haue that alſo, yet to remaine ſtill vnſatisfied. And though they haue more then they can tell how to vſe, yet their care and labour in hunting after more is no whit abated; like vnto an hungrie ſtomacke whoſe appetite exceeding the facultie of concoction, doth deſire more then it can digeſt. In which reſpect the couetous man is fitly compared to the ſea-cormorants, which deuoure all they can come by; and yet remain vnſatisfied; ſauing that their vnſatiablenes tendeth to the profit of mankind, wheras the greedines of couetous miſers, is to humane ſociety hurtfull and pernicious: or elſe to the greedie dog, who hauing one bit after another caſt vnto him by his maſter, ſwalloweth them downe, and as though he had none giuē him, ſtil looketh in his maſters face for more: wherin to ſay truth they are much worſe; for wheras the dog caſteth his eyes vpon his benefactour, they neuer looke vp towards the author of their good, but like the vnthankful hog their eies & hart are inclined towards the earth, and neuer by thanksgiuing vnto God acknowledge him the fountaine of theſe benefits: or as themſelues doe compare themſelues, they are like vnto the graue, *ſwallowing downe all whole, like thoſe that goe downe into the pit:* or as *Salomon* compareth them, they are like vnto hell, which is neuer ſatisfied. And to this (as one ſaith) the Gentiles alluded, calling Pluto the prince of hell, and the couetous rich man by the ſame name, not onely to note that they are ſubiects of that kingdome; but alſo that the couetous man is an vnſatiable gulph of riches, who the more he ſwalloweth and deuoureth, the more he burneth in concupiſcence. In vaine therefore doe couetous men toile themſelues, whileſt they ſeeke to ſatisfie their hungrie appetite by multiplying their wealth, for as the Iuie groweth with the Oke, ſo doth couetouſneſſe with riches; and as their wealth increaſeth, ſo likewiſe doe their deſires that haue it. Wherein couetouſneſſe reſembleth a riuer which hath but a ſmall beginning, and a weake courſe at the head and fountaine from which it firſt ſpringeth; but receiuing

Baſil. de auaritia. Orat. 15.

Attalus apud Senec. epiſt. 72

Pro. 1. 12.

Pro. 30. 15.

Ditem dicunt gentiles inferorum præſulem, arbitrum mortis. Ditem appellant & diuitem, &c. Ambroſ. lib. de Nabuth. cap. 8.

ceiuing by the way many brooks which fall into his ſtream, groweth ſtrong and vnreſiſtable; for ſo when a man firſt letteth couetouſneſſe into his heart, it is but weake and eaſilie checked, but when wealth and riches come vpon him, the ſtreame of his concupiſcence groweth ſo violent, that neither reaſon, nor religion can withſtand it.

§. *Sect. 9.* *That couetous men, the more they abound, the more they want.*

By which it plainely appeareth, that the more couetous men abound with wealth, the more their pouerty is encreaſed; for ſeeing the mind is the true meaſure of riches, and he onely is to be accounted rich who hath ſuch ſufficiencie and plentie as doth giue contentment; and ſeeing, as I haue ſhewed, thoſe who ſet their hearts vpon riches, haue by their increaſe their appetite alſo increaſed, and the more they abound in wealth, the leſſe are their minds filled and ſufficed; therefore it muſt needs follow, that as they increaſe in externall riches, ſo alſo their internall pouerty is encreaſed. For the more they haue, the more they deſire; the more they deſire, the greater is their want, and the more they want, the poorer they are; and conſequently the more they haue, the more their pouerty is increaſed. What they haue not, that they deſire; what they deſire, of that (at leaſt in their owne iudgement) they ſtand in need; how great therefore is the want of theſe rich beggers, which need all the wealth that is in the world, ſauing that ſmall pittance which they hold in their owne poſſeſſion? So that (as one ſaith) this vice of couetouſneſſe hath in it ſuch contrarieties, that it is like vnto a riddle; ſeeing hee that hath moſt, hath alſo the greateſt want; for as they increaſe in wealth, they increaſe in their wiſhes and deſires, and great deſires argue great wants. For example, whileſt a man is poore he wiſheth onely for hundreds, promiſing vnto himſelfe contentment if he could obtaine his deſires; hauing attained hundreds, he now wiſheth for thouſands, and comming to thouſands hee affecteth millions, and thinketh it now a kind of pouerty to haue his riches and treaſures numerable. So that hee now ſkorneth his old deſires, and contemneth hundreds if they be offered vnto him as a prey; not for that hee is ſatisfied and needeth no more, but becauſe with his wealth his wiſhes, and

Toto mundo eget, cuius non capit mundus cupiditates. Ambroſ. de Nabuth. cap. 12 Chryſoſt. in Rom. 8. Ser. 13.

and with his wishes his wants are increased; and therefore he despiseth these small cups, because he thirsteth after great riuers, and no lesse then whole streames of riches can so much as promise him contentment. Now if it bee the onely true riches, not to haue much, but to stand in need of nothing, and to abound in all things which a man desireth; then how great is their pouerty, who being vnsatisfied, want so much? how farre are they from true riches which are so straitned in their minds, and haue their hearts like a bottomlesse gulfe full of nothing but want and penurie?

Diues est nō qui multum habet, sed qui nullo egeat. Quid est itaque diuitem esse, nisi abundare, &c. Amb. ad Simplicianum epist. lib. 2. epist. 10.

§. *Sect.* 10.

That couetous rich men are more in want then the poore.

In which respect the condition of couetous rich men is much more miserable then theirs who are of the poorer sort, seeing their wants being measured according to their desires, are much greater; for these neede but little, because they desire not much; whereas they stand in need of abundance, because it is no little will giue them contentment. Now as his estate is very miserable who is tormented with an infatiable thirst, though he haue his cellers full of drinke; and he much better in his condition, who as hee hath little store, so also he hath little thirst; so much more miserable is he whose mind is insatiable, through this dropsie of couetousnesse, though he haue abundance; then such an one as hauing little, is notwithstanding contented with that hee hath. Take for example *Achab* and *Naboth*, the one hauing a kingdome, the other some small possessions. But yet hee who had abundance, and the reuenues of a kingdome, is not satisfied with all he possesseth, but greedily coueteth the poore mans vineyard; on the other side *Naboth* hath but little, yet that little so contenteth him, that hee desireth none of the kings abundance. Now which of these was truely rich, he that seemed to want, because his poore neighbour had a vineyard which he thought worth his desiring; or the other that is satisfied with his owne possessions? whether of the two was poorer, he who wanted no more then hee enioyed, but rested content with his owne; or hee who greedily coueted that which belonged to another? Surely this man was much more poore in his affection, then the other in his estate and possession. Whereby it appeareth that the insatiable rich man,

Ambros. lib. de Nabuth. cap. 2.

man, is much worſe then thoſe that are of poore eſtate; yea ſurely herin the very beaſts are to be preferred before him; for they whē hunger inciteth thē hunt after their prey, but when their ſtomacke is ſufficiently filled, their appetite alſo reſteth ſatisfied, deſiring no more till againe hunger prouoketh them. But (as wee ſay) the couetous mans eye is farre worſe then his bellie; for when hee hath enough and too much in his poſſeſſion hee greedily hunteth after more, and is neuer ſatisfied ſo long as he ſeeth any thing which is to be deſired. To this purpoſe one of the ancients ſpeaketh fitly. Couetouſneſſe (ſaith he) the more it taketh from others and raketh together, the more poore it is in it owne opinion; it enuieth all men, and is vile to it ſelfe; it is poore, in abundance of riches; and needie in affection, when it is rich in poſſeſſion. It hath no meane in raking, becauſe it hath no meaſure of deſiring. It ſo inflameth the mind, and feedeth his ſoule with his fire, that it ſeemeth onely in this to differ from luſt, that this luſteth after beautifull perſons, and that the heauie earth. It troubleth the elements, ploweth vp the ſea, diggeth the earth, and with varietie of wiſhes wearieth the heauens, being thankfull neither for faire weather nor for foule; it repiningly extenuateth the yeerely profits, and findeth fault with the fruits of the earth.

Auaritia quo plura abſtulerit eo magis inopem ſe eſſe credit: omnibus inuida, ſibi vilis, &c. Ambroſ. de Cain. & Abel. lib. cap. 5. T. 4.

§. *Sect.* 11. *That it is in vaine to ſeeke for contentment in riches.*

Seeing therefore couetouſneſſe is vnſatiable, let vs not ſeeke for ſufficiencie and contentment in earthly abundance, imagining that the more wee encreaſe in riches, the ſooner we ſhall reſt ſatisfied: for when our deſires exceed meaſure, wee cannot attaine vnto contentment by adding to our wealth, but by detracting from our concupiſcence; not by increaſing our riches, and filling our cheſts with ſiluer and gold, but by diminiſhing our greedy appetite, and emptying our hearts of vnſatiable couetouſneſſe. For as well may a man fill a ſieue with water, or a bottomles purſe with money, as a couetous heart with ſufficiencie of riches. And therefore as his follie were rediculous, who ſhould endeauour to fill a leaking or bottomleſſe veſſell in a ditch or pond, and not being able to doe it, ſhould carrie it to a full riuer, or the maine ſea, becauſe the reaſon why it cannot bee filled, is not in the

quantity

quantitie of the water, but in the quality of the vessell, for if he would stop the leakes, he might as easily fill in a standing poole, as in the great ocean: so the follie of couetous worldlings is no lesse absurd, who when they cannot satisfie their greedie hearts with competent store of riches, couet after more, thinking to giue them contentment when they can wallow in the abundance of their wealth: but all in vaine; for the fault is not in the too little quantity of their riches, but in the vnsatiable greedinesse of their mindes, which can neuer be satisfied. And therefore they should not seeke contentment by filling their emptie harts in an ocean of wealth, but rather by stopping those leakes which are made by couetousnesse, and so would small store of wealth better satisfie them, then the great reuenues of a rich kingdome. For hee is not contented who hath enough, but he hath enough who is contented, seeing when he cannot fit his state to his mind, he fitteth his mind to his estate, & so is satisfied with a little, because he desireth not much. Now as he is truely rich which hath as much as he wanteth or desireth; so he onely is to bee esteemed poore, which wanteth that which he hath not; for if not hauing wealth he neither wanteth nor desireth it, hee is rich in his mind, though he be poore in possessions: neither is he to be esteemed poore, whose mind agreeth with his state, but he who though he haue abundance is not satisfied: seeing pouertie consisteth rather in the penurie of the mind, then in the absence of riches, and not in hauing little, but in not hauing that which is enough.

Quis diues? qui nil cupiat: quis pauper? auarus. Ausonius.

Ille pauper est qui eget eo quod non habet: nam qui & non habens, habere non appetit, diues est. Gregor. in Ezech. lib. 2. Homil. 18.

Neames diuitias et diues eris: magnæ sunt diuitiæ non desiderare eas. Seneca.

Non is pauper est qui nihil possidet, sed qui multa concupiscit. Chrysost. de Lazaro conc. 2.

§. *Sect.* 12

Another reason why riches satisfie not, namely, because they are not vsed.

Another reason why the heart is not satisfied with these worldly things, is, because they who are possessed of them, cannot find in their hearts to vse them; and though they haue abundance of earthly treasures, yet are they so charmed with these idols, vpon which they haue set their hearts, that they dare not touch them, or any way conuert them to their benefit: resembling herein the Indian Ants, which (as it is said of them) taking great paines in gathering gold, do neuer vse it, but only hide it, so that others can haue no benefit by it: or him who being spent with sicknesse, hath his table furnished with all manner of dainties, but wanteth a stomacke to feed

Plutarch. de Cupid. diuit.

vpon

vpon them: wherein greedie auarice hath one folly peculiar vnto it ſelfe, aboue all other kinds of concupiſcence. For whereas other vicious affections moue men to long after their obiects for fruition, as the glutton after daintie meats, that he may feed vpon them: the drunkard after pleaſant wines, that he may drinke them; the ambitious man after preferments, that he may enioy them; neither doth loue in any other thing make a man abſtaine from the vſe & fruition of the thing loued; only couetouſnes maketh a man fall into this folly, letting his money lie by him without vſe of it (vnleſſe it be ſuch a vſe as whereby it ſelfe is increaſed) and abſtaineth to feed on theſe daintie meats, which aboue all other his ſoule loueth, becauſe he hath an ouer great appetite vnto them; as if a man would not therefore put on his clothes, becauſe he is cold; or drinke, becauſe he is athirſt: whereof it commeth to paſſe that he hath no more contentment by his wealth, nor vſe of any thing which he poſſeſſeth for the ſatisfying of his greedie appetite, then a thirſtie man hath of the drinke, which ſtill remaineth vndrawne in the veſſell, for the quenching of his thirſt.

§. *Sect.* 13. *That it is not the bare poſſeſſion of riches that maketh rich.*

Now howſoeuer ſuch men may haue all manner of abundance, yet it cannot at all ſatisfie them, and therefore though they haue full bagges and rich cheſts, yet ſeeing they haue emptie ſoules and poore hearts, they are falſly tearmed rich; for as the Prophet ſpeaketh, *A niggard ſhall no more be called liberall, nor the churle rich*; ſeeing true riches conſiſteth not in the poſſeſſion of much, vnleſſe alſo fruition be ioyned with it, which being wanting, their leather bags, and iron-barred cheſts might be ſaid to be rich, as well as they, if only cuſtodie could intitle to the name of rich: neither can theſe earthly treaſures, gold, ſilver, and ſuch like, be truely called riches; for (as one ſaith) we vniuſtly call them riches, which do not take away pouertie: but euery one that doteth on theſe things, is by ſo much increaſed in the pouertie of concupiſcence, by how much theſe treaſures which he ſo much affecteth are increaſed: and how can they be truly called riches, whoſe increaſe increaſeth their pouertie that poſſeſſe them? And the more they abound, the more heate of concupiſcence

Clem. Alexand. Pædagog. lib. 3. cap. 6. Eſay 32.

Iniuſtum eſt eas putare diuitias quæ non auferant egeſtatem. Auguſt. in Hag. 2. Homil. 30. Tom. 10.

cupiſcence they bring to their louers, and the leſſe ſatietie? Howſoeuer therefore theſe miſers abound with ſtore of true gold and ſiluer, yet they are but falſe riches; ſeeing they only ſtretch and inlarge the iawes of greedie auarice, but do not fill or ſatisfie them, and rather inflame then quench the heate of couetouſnes. Well therefore was the ſpeech of the Heathen man fitted to the rich miſer: All (ſaith he) account thee rich, but I affirme that thou art very poore, becauſe not the poſſeſſion, but the vſe iuſtly intitleth riches. If thou art partaker of thy wealth, it doth by the vſe become thine owne; but if thou reſerue thy riches for thine heires, preſently from that time they are made other mens. To which purpoſe another ſaith, Thou haſt indeed the riches of a rich man, but the mind of a begger; thou art rich to thine heires, and poore to thy ſelfe.

Incerti, apud Stobæum, de iuſtitia. Ser. 10. Pallade apud Stobæum.

§. *Sect.* 14. *That rich miſers are of all others pooreſt.*

Yea in truth theſe rich miſers are of all others moſt miſerablie poore; for whereas all other men want many things, theſe want all; ſeeing they want as well that they haue, as that they haue not: for whatſoeuer others haue they want, becauſe they haue it not in poſſeſſion, and they want alſo that which themſelues poſſeſſe, becauſe they haue it not in vſe. In which reſpect they are worſe then any begger; for wheras but ſome things are wanting to theſe, all, both which they haue, and haue not, is wanting vnto them: neither is there in truth any pouertie alike wretched to this wilfull penurie of rich miſers, for they thirſt in the middeſt of the waters, and haue emptie bellies, when their garners and ſtorehouſes are full of corne: they are cold and haue not the heart to prouide them garments, or hauing them to weare them: they are hungry, and yet dare not for feare of impairing their eſtate, feed vpon that food which is good and wholeſome; ſo that they wilfully take vpon them that puniſhment which the poore ſuffer through neceſſitie: for theſe faſt when they want meate, they when they haue it; the poore haue not money to vſe, the miſer hath it, but will neither vſe it himſelfe, nor ſuffer others; they dig gold out of the veines of the earth, and hide it therein againe; and if but an egge be ſet before them, they complaine of loſſe, becauſe a chicken is killed.

Deſunt multa omnibus, multis omnia.

Auaro deeſt tam quod habet, quam quæ non habet. Hieron. in Prolog. Bibliæ.

Deſunt inopiæ multa, auaritiæ omnia. Senec. epiſt. 108.

Ambroſ. de Naboth. cap. 4.

led. In which respect the miser may not vnfitly be compared to the minerall out of which these rich metals are digged; for that keepeth gold as well as he; that hauing gold hideth it in the secret veines of the earth, and hath no further vse of it, and so doth he: but herein they differ, that whereas the mines freely communicate their wealth to those that seeke and labour for it, the couetous man so hideth and gardeth it, that neither himselfe nor others can receiue any profit by it.

§. *Sect.* 15. *The miserable condition of rich misers.*

Wherein what do they else shew, but that of all men they are most miserable, foolish, and void of goodnes? For what greater miserie can there be, then to sit vp in water to the chin, and yet die of thirst? To haue all good things in possession, and nothing in fruition and vse? To sell their good wine vnto other men, and themselues to drinke sowre vinegar, lees and dregs? To go with an emptie belly, that they may the sooner fill their chests; not that themselues may enioy that which they haue gathered, but that they may leaue it to their heires, who will wastefully spend that which they haue wickedly gotten; and consume vpon superfluities, that which they haue spared from necessaries, and as it were haue borrowed from their owne bellies. Wherein what are they, but like such miserable cooks, who dressing all curious dainties for other men, whereon they will riot and surfet; and yet themselues being pinched with hunger, either cannot or dare not so much as licke their owne fingers? For though these misers be hungrie, yet they haue no power to take a good meales meat of their owne allowance; only (as one obserueth) they haue good stomackes at another mans table, when as greedily they stretch out with ouermuch fulnesse, their straitned and emptie bowels, that it may serue for a double meale, and ease them of so much charge; though hereby they are distempered with crudities, and the day following, beare the punishment of the former daies miserable gluttonie. Againe, what can be more miserable, then for a man to toile and labour his whole life, and to haue no power to enioy any fruit of his labors? to beare like an asse a golden burthen all the day, and without any further vse of it, at night to haue it taken away, reseruing nothing to himselfe but a

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Plutarch.

cupiscence they bring to their louers, and the lesse satietie? Howsoeuer therefore these misers abound with store of true gold and siluer, yet they are but false riches; seeing they only stretch and inlarge the iawes of greedie auarice, but do not fill or satisfie them, and rather inflame then quench the heate of couetousnes. Well therefore was the speech of the Heathen man fitted to the rich miser: All (saith he) account thee rich, but I affirme that thou art very poore, because not the possession, but the vse iustly intitleth riches. If thou art partaker of thy wealth, it doth by the vse become thine owne; but if thou reserue thy riches for thine heires, presently from that time they are made other mens. To which purpose another saith, Thou hast indeed the riches of a rich man, but the mind of a begger; thou art rich to thine heires, and poore to thy selfe.

Incerti, apud Stobæum, de iniustitia. Ser. 10. Palladæ apud Stobæum.

§. *Sect.* 14. *That rich misers are of all others poorest.* *Desunt multa omnibus, multis omnia.* *Auaro deest tam quod habet, quam quæ non habet.* Hieron. in Prolog. Bibliæ. *Desunt inopiæ multa, auaritiæ omnia.* Senec. epist. 108.

Yea in truth these rich misers are of all others most miserablie poore; for whereas all other men want many things, these want all; seeing they want as well that they haue, as that they haue not: for whatsoeuer others haue they want, because they haue it not in possession, and they want also that which themselues possesse, because they haue it not in vse. In which respect they are worse then any begger; for wheras but some things are wanting to these, all, both which they haue, and haue not, is wanting vnto them: neither is there in truth any pouertie alike wretched to this wilfull penurie of rich misers, for they thirst in the middest of the waters, and haue emptie bellies, when their garners and storehouses are full of corne: they are cold and haue not the heart to prouide them garments, or hauing them to weare them: they are hungry, and yet dare not for feare of impairing their estate, feed vpon that food which is good and wholesome; so that they wilfully take vpon them that punishment which the poore suffer through necessitie: for these fast when they want meate, they when they haue it; the poore haue not money to vse, the miser hath it, but will neither vse it himselfe, nor suffer others; they dig gold out of the veines of the earth, and hide it therein againe; and if but an egge be set before them, they complaine of losse, because a chicken is killed.

Ambros. de Naboth. cap. 4.

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galled conscience? to haue goods, and no good by them? to keepe that money which they haue gotten by painfull labor, with toiling care locking it vp, as if it were a strangers, and (as if it were theft) not daring to touch it, for the benefit of themselues, their children, or friends: as though they had no other end of keeping it, but that others might haue no benefit by it: and yet wretches that they are, they call these possessions their goods, and by sole vertue of this iaylorship, they lay claime to the title of goodnes, as though they deserued to be called good men, because they haue goods in possession, notwithstanding that they do not at all vse them, for the good either of themselues, or any others: but much more right haue they vnto that title of misers, which is iustly allotted vnto them, seeing of all other men they are the most miserable. And as they do by their wretched courses bewray their miserie, so also their extreame folly; for whereas wise men propound vnto themselues some end of their labours, which is better then the paines it selfe; they either haue no end at all of all their toile, or at least such as is sottish and ridiculous; for the end of their gathering riches is to gather them, and therefore gathering for no end but for it selfe, they can make no end of gathering. As though the sole end of their comming into the world were like harbingers and purueiours to prouide lodgings and good fare for others, and so to depart without tasting of it: or to play the bailiffes, who haue nothing to doe, but onely to gather the rents of large reuenues, that others may haue them to spend and enioy. And this foolish vanity the wise man in his time obserued. *There is one alone* (saith he) *and there is not a second, which hath neither sonne nor brother, yet is there no end of all his trauel, neither can his eye be satisfied with riches. Neither doth hee thinke; for whom doe I trauell, and defraud my soule of pleasure? This also is vanity, and this is an euill trauell.* Or if they haue any ends of their care and labour, they are foolish and absurd; for either out of a distrustfull care of Gods prouidence they trust to their owne, scraping abundance together, left in time to come they might be brought to want and miserie; or else because at their death they would be accounted great

Eccles. 4. 8.

rich

rich men who haue left behind them ſuch large poſſeſſions. Now what can bee more fooliſh and ridiculous, then to liue in want for feare of want? to be preſently poore, vpon a bare doubt of pouerty for the time to come? as though a man ſhould hang himſelfe for feare of death; or goe naked for feare of wanting clothes? The which follie is more abſurd, in that many being inured to theſe miſerly courſes in their meane eſtates, doe hold on and continue in them, when as their wealth is encreaſed to ſuch abundance, that they could not if they ſhould liue to old age, ſee any end of it, though in a large proportion they ſhould ſpend vpon the ſtocke. Neither is their other end leſſe fooliſh of leauing a great eſtate behind them. For what can be more abſurd for a man to liue poore, to die rich; to take nothing himſelfe, that he may leaue all to his heires? and to affect hereby a name, when as being remembred onely for his follie and miſerie, he doth by continuing his fame, continue his infamie and reproch?

Sed quo diuitias hæc per tormenta coacſas? | Cum furor haud dubius, cum ſit manifeſta phreneſis, | Vt locuples moriaris egenti viuere fato. Iuuenal. Satyr. 14.

Finally, as theſe miſers are wretched and full of follie; ſo are they emptie of al goodneſſe, ſeeing they are neither good to others, nor to themſelues; others haue no good by them, ſeeing they are ready rather to ſcrape from them by oppreſſion and deceit, then to communicate to their neceſſities. For whereas they vſually alledge, that they therefore gather, that they may prouide for their poſterity, or ỳ they may do good deeds at their death; it is manifeſtly falſe, both becauſe thoſe that haue no children, or neere friends, are as wretchedly couetous as they who haue moſt; and alſo becauſe if they gathered riches to communicate them to the good of others, they would (ſeeing charity beginneth at home) impart them to their owne vſe and benefit: if it were ſimplie their deſire by their wealth to doe good after their death, they would alſo bee ready in ſome meaſure to imploy it to theſe vſes in their time of life: if loue of their poſterity made them ſo greedilie to heape vp riches, this loue would moue them to impart ſome ſhare vnto them, when as they might ſtill keepe it in their owne poſſeſſion. But experience teacheth vs, that theſe rich miſers pinch euen their deareſt children of that neceſſarie allowance which belongeth to their backes

§. *Sect.* 16. *That rich miſers are empty of all goodneſſe, being good neither to themſelues nor others.*

ὁ πονηρὸς ἰωτὴρ, πὸν ἑαυτῷ ἀγαθὸς οὐ; Eccleſ. 14. 5.

and bellies; and which is worst of all, will not affoord vnto them good education, because it requireth cost: whereby it manifestly appeareth that the loue of nothing but of their money, and that for it owne sake, without respect of further vse, is the true cause of all their greedie scraping. And to say truth, how can he be good to others who is naught to himselfe? how can he be anothers friend, who is his owne enemie? But the couetous miser (as euen the heathen man could discerne with the eye of nature) though hee bee good to none, yet hee is worst of all to himselfe; for hee robbeth his owne soule of necessaries, that hee may leaue behind him superfluities; and like an vnnaturall theefe, hee defraudeth himselfe of those rich blessings which God in his bountie hath imparted vnto him. He fareth hardly, and goeth basely, and in all respects maketh vnto himselfe a more short allowance, for all his great care and labour, then any master (vnlesse he were as wretched as he) would afford vnto him. In which respect one concludeth that the miser is not onely a theefe, but also a selfe-murtherer, seeing hee will not allow vnto himselfe necessaries to preserue life. What (saith he) is a couetous man? a murtherer of himselfe. What is couetousnesse? a liuing poore for feare of pouerty. Wherein the miser doth onely this worke of iustice in all his cariage, that he doth not cast away his wealth vpon his vnworthie selfe, but reserueth it safe and vntouched, for those who better deserue to enioy and spend it. Rightly therefore is this miserableneſſe called a wormewood sinne, which bringeth his punishment in the very committing, sauing that it is neither sweete nor wholesome, but a delightfull vexation, a rich beggerie, a superfluous penurie and affected want, which turneth Gods blessings into cursings; his gifts into clogs, and maketh all his benefits heauie burthens. And this commeth to passe by the iust iudgement of God punishing their immoderate loue of these earthly things; that though they should haue abundance in possession, yet they should haue nothing in fruition, much in keeping and nothing in vse, because hee so straiteneth their hearts and restraineth their liberty, that like the prince in the booke of the Kings they

In nullum auarus bonus est, in se pessimus. Senec. epist. 108.

Quid est auarus? sui hõicida. quid est auaritia? paupertatis timor, semper in paupertate viuens. Bernard. epist. Sylvest.

they onely behold this great plenty with their eyes, but haue not the power to taste of it. And this iudgement the wise man obserueth *There is an euill* (saith he) *which I saw vnder the sunne, and it is much among men. A man to whom God hath giuen riches, and pleasures and honour, and he wanteth nothing for his soule of all that it desireth; but God giueth him not power to eate thereof, but a strange man shall eate it vp: this is vanity, and an euill sickneſſe, yea* (as he saith in the verse following) *much worse then vntimely birth.* Eccles. 6. 2. 3.

§. *Sect.* 17. *That worldly pleasures satisfie not, nor giue contentment.*

And thus haue I shewed that there is no contentment in worldly riches, both becauſe they are vaine and cannot satisfie; and alſo becauſe our hearts are vnſatiable, and our auarice ſo ſtrong and tyrannous that wee neither can nor will be ſatisfied by them. Now in the laſt place we are to examine pleaſures, to ſee whether we can in them find any ſatietie or contentment: where vpon triall wee ſhall find, that they are as vaine and inſufficient for his purpoſe as either of the other. For like ſweete drinkes, they ſerue not to abate and quench, but to encreaſe the voluptuous mans thirſt; making him after the enioying of one pleaſure, to hunger after another; and after he hath enioyed thouſands, to be as farre from contentment, as when firſt he began to couet them; becauſe being vaine they vaniſh in the fruition, and ſlip away whileſt they are betweene our hands; like a ſhadow, leauing nothing behind them but an emptie mind and hungrie deſire after new varietie. Yea rather the more wee enioy them, the further wee are from contentation; ſeeing euery delight is vnto vs as a taſte of ſweetneſſe, which doth not ſatisfie but ſharpen our licorous appetites: and howſoeuer like the water in the ſmiths forge, they ſeeme for the preſent to quench and allay our heate, yet ſoone after, the flame of our concupiſcence increaſeth, and burneth much more hotly. So that howſoeuer before wee taſted of theſe bewitching delights, we were maſters of our owne affections, and could moderate our deſires: yet after wee haue beene allured to enter into pleaſures maze, we find not our comming out ſo eaſie as our going in; and when we haue been inticed to drinke of theſe golden, but yet intoxicating cups, wee are preſently made

drunke with delight; and drunkennesse increasing thirst, maketh vs in the end to grow insatiable. And this emptines and insatiety doth make vs often both to change, and also to reiterate the same pleasures; that they which cannot at once satisfie, may by our continuall feeding on them, at least keep vs from famishing. For example, what doth dainty meates bring with them, but a vaine delight, which presently vanisheth, either by renued hunger, which againe desireth them, or through their surcharging the stomacke, vpon which follow crude humors and ill digestion, which causeth vs to loath them? So, how vaine is the pleasure of the most delicate drinks, which delight no longer then they are swallowing downe, and do not fully satisfie, but only for the present allay our thirsty appetite? The like may be said of odoriferous smels, which delight then only whilest they are at the nose; of pleasing sights, which no longer please then they are in the eye; of sweet musicke, which vanisheth and leaueth nothing behind, when the consort ceaseth; of merrie company, and pleasing sports and pastimes, whose delight lasteth no longer, then their present fruition; and in a word, of all other pleasures that the world affordeth, which filling vs full of nothing, but vaine emptines, do make vs like the thirsty grounds to open the mouth, gaping after the pleasing showers of new delights. And of this *Salomon* himselfe had experience, who though he surfetted of pleasure, yet he was not filled, and when he had suffered his heart to glut it selfe with variety of delights, yet he remained altogether vnsatisfied, only in the end by much vse he came to loathing satietie, and was vexed in his mind, because he had spent so much good time in the fruition of these base vanities. Eccles.

CHAP.

Chap. XVIII.

Of the miserable effects which accompanie the insufficiencie of worldly things, as discontent in all estates, loathing satietie, and an endlesse desire of changing.

§. *Sect.* 1. *That all men are discontented with their estate, and first those who are of honorable condition.*

AND thus haue I shewed that these worldly things do not satisfy those which are most possessed of them; from which insufficiencie proceed diuers effects, which bring much trouble and disquietnes to the life of man. The first is, that because no man is satisfied with the things he possesseth, therfore none are contented with their owne state and condition, but seeing only their owne wants, and not other mens, and by a foolish and selfe-deceiuing sophistrie, comparing themselues with others, not in those things wherin they match or exceed them, but setting the beautie of other mens state, against the blemishes of their owne, their commodities against their owne discommodities, and matching their fulnes, with that wherein they are most wanting and defectiue; at last they grow to this conclusion, that no man is so miserable as they; the which in truth is not so, or therefore only so, because they thinke so: whereas if in comparing themselues with others, they would obserue due proportion, fitting their owne benefits, with the benefits of others; their owne defects with their wants, and their discommodities and euils, with those which others sustaine; they would be comforted, either because, all things considered, their owne estate is better then other mens; or else because in their miseries they haue all the world to beare them companie. But this discontentednes, the vsuall companion of insatietie, will better appeare, if we descend to some particulars, and take a briefe view of the seuerall states and conditions of men. And first for men of honorable qualitie, because honor it selfe is vaine and doth not satisfie them, they are neuer contented with their owne estate, but finding in themselues an hungring emptines, and pinching

want,& not knowing that it is the disease of their mind, but rather imagining that it is some defect in their outward condition, they grow into dislike of it, and aspire to some higher preferment, thinking that height and happinesse, aduancement and content will come together. Thus the man of meane qualitie thinketh his basenes an heauie burthen, and aspireth vnto the reputation of a gentleman, supposing that there is much more contentment in gentilitie then in yeomanrie: but when he hath attained vnto it, not finding in his new estate, that for which he looked, he resteth not heere, but goeth on in his endlesse iorney of ambition, and affecteth nobilitie; and being enobled he is neuer the neerer vnto content, because he doth not looke vnto those whom he hath outgone, but vnto those who are yet aboue him; and therefore is not so much contented because he excelleth the most, as he is tormented to see any preferred before him; and this maketh him not to stay heere, but now he affecteth Soueraignitie, imagining it a goodly thing to rule, and that there is great contentment in this supreme authoritie, vnto which all stoope, it selfe stooping to none; but before the crowne be well setled to his head, he finds that it doth not giue his head-ach of ambition any ease, but only tormenteth him with the heauie waight, and therefore being not yet satisfied he affects Monarchies; and hauing no higher place vnto which he may clime on earth, he aspires vnto diuine honors, vsurping both the titles and worship which is peculiar vnto God. And thus do ambitious men tire themselues in seeking content where it is not to be found, and torment themselues when they find it not; and hauing placed their happinesse in honor, they aspire vnto one preferment after another, thinking when they misse of it, that it is only wanting in that degree vnto which they haue attained, and not in honor it selfe.

§. Sect. 2. The discontent which accompanieth riches and pleasures.

The like discontent is to be found among those who affect riches; for being altogether vnsatisfied with their present possessions, they grow into dislike of their estate, thinking others more happie, because they are more rich; and therefore hauing outstripped one richer then themselues, they

they labour to ouertake another, and hauing also outrunne him, they propound vnto themselues a third; imagining that there is none in worse estate, whilest there is any better, none poorer, whilest there is any richer, and that they haue outgone none, so long as they see any go before them; as though other mens abundance were their want, and so much were detracted from their estate, as they see others do exceed them. And thus also those who place all their felicitie in worldly pleasures, are vtterly discontented with their state and condition, when they find that those they haue do not satisfie them, or see that others go beyond them in varietie of delights; taking no pleasure, but rather fretting and enuying, when they see their idoll more propitious to others then themselues, though they also haue in the same kind a large measure of fauour imparted vnto them. And thus the glutton abounding with good fare, thinketh that he feedeth but grosly, when he seeth more daintie cates at another mans table: thus the drunkard loatheth his best wines, when he meeteth with better in another mans cellar: thus he who delighteth in musicke contemneth his owne consort, as though there were nothing in it but iarring discord, when he heareth more melodious harmonie. And in a word, thus all sorts of voluptuous men distaste their seuerall delights, when either being glutted with them, they find satietie without satisfying; or see that others haue any priuiledge and preeminence more then they, in respect of the qualitie or varietie of their pleasure.

§. *Sect.* 3. *That all men in all ages and in all estates, are full of discontent.*

Neither are only these worldly things, honors, riches, and pleasures, accompanied with discontent, but all other things in the world bring the same dislike to euery condition and estate: and to begin with the beginning of our life; we see that the child is wearie of his childhood, because he feareth the rod, and by seuerer discipline is restrained from his desired delights; wishing that he were come to such an age as might exempt from these feares, and procure his liberty. Being come to youth he runneth himselfe out of breath, vnder the conduct of his vnbridled passions, till at last panting for wearines, he desireth that he were come to ripe age, when as

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he might rest from these vaine courses, and settle himselfe in some profitable calling, vnto which when hee hath attained he is not content, but thinking old age honourable, desireth that he might haue a share in that reuerence and respect which is due vnto it, in the meane time neuer thinking of the manifold infirmities, griefes and discontentments which it bringeth with it. Of which when hee tasteth, they are so burthensome vnto him, that hauing now no other age to change withall, he desireth to be vnburthened of them euen by death it selfe. The like discontent is to be obserued in all other states and conditions: hee that leadeth a single life is wearie of his solitarinesse, and thinketh there is no comfort equall to that sweet society of man and wife; being maried, he waxeth wearie of his yoke, either because hee hath made an ill and vnequall choice, or because hee is impatient of the cares and troubles incident to this estate, and now wisheth againe that he were at liberty. He that hath no children taketh no pleasure in his possessions, because hee wanteth an heire to succeede him, and little playfellowes to beare him
Gen. 15. 2. companie: he that hath children is not contented, either because they are vnrulie, or ouer burthensome, imagining that if he had lesse companie, he should haue better store, and liue in greater plentie; and yet if he bee taken at his word hee is ready to repent, and to thinke that there is no greater losse, then when by hauing his companie lessened, he saueth of his former charges. The seruant thinketh his life a bondage, and wisheth meanes of liberty that hee might liue at his owne command; and when he is come to be a master, he is discontented much more, in gouerning and prouiding for his familie. The people dislike their subiection, and grieuously complaine of their heauie burthens, tributes, taxes, customes and impots; supposing that all worldly contentment resteth in soueraignty; the prince is no lesse wearie of his toile in ruling, of his troubles, dangers, and continuall care, hauing not onely himselfe and priuate familie to looke to, but the whole people and common-wealth which shrowdeth it selfe vnder the wings of his prouidence. He that leadeth a priuate life, though he liketh of his ease, yet he is discontented, because

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hee wanteth respect, & is not crouched vnto by suters, hauing no authority either to helpe or hurt them: they who are aduanced to publike place commend retiredneſſe, complaining that they are ſo wholly taken vp with other mens buſineſſes, that they are conſtrained to neglect their owne; and whileſt they labour for forraine intelligence, become ignorant of that which is done in their owne familie. The poore labouring-man is not contented with his condition, ſeeing after he hath toiled all the day, & commeth wearie home, he there findeth but courſe fare and hard lodging; enuying the rich man his eaſie life, full tables, and downe-bedding. The rich alſo, though ſhame keepeth him from complaining, diſliketh of his eſtate, wiſhing that he had leſſe wealth ſo he had better health, and more labour ſo he had more ſtrength; and could find in his heart to change fare with the poore man, ſo he might alſo change ſtomackes; and to lie as hard, if alſo he could ſleepe ſo ſoundly, and take ſuch quiet reſt. The countrie man ſeeing the plentie and brauerie of citizens, groweth in diſlike with his home-ſpun ſuit, and houſhold prouiſion, and wiſheth rather that he lacked his farme, then that by ſtaying him at home, he ſhould bee thus debarred of citie preferments. The citizens thinke themſelues ill ſeated by reaſon of bad aires, and dangerous ſickneſſes that raigne among them, and like better of the countrie mans life, as being more healthie then theirs; and of his eſtate, as being more certaine, and in leſſe danger of ruine and alteration. And finally, in the citie the artificer is wearie of his great paines and ſmall gettings, and wiſheth that he could change eſtats with the merchants, who haue more pleaſure and greater abundance. The merchant running many dangerous courſes, by reaſon of boyſterous tempeſts, ſpoyling pirats, and barbarous nations, thinketh them happie that ſit quietly, though but poorely, by their owne fire; and if by any caſualty their ſtate bee impouerished, they wiſh that they had beene brought vp to ſome handie trade, and preferre a mechanicall art aboue a great ſtocke, and skill in merchandiſe, ſeeing that may bee loſt, and ſo this grow vnprofitable; whereas the other neuer faileth, but as a leaſe for life, bringeth

Nobis alienum, nostrum plus aliis placet.

geth in continuall maintenance. In a word, there is no man that is contented with his estate, but thinketh euery mans better then his owne, not because it is so, but because hee is neerer acquainted with the miseries of his owne condition, and so is better able to declame against them, then with those that are incident vnto others men; euen as contrariwise they extoll in their iudgements any benefits inioyed by others farre aboue their owne, and are ready to admire with rauishing wonder that in anothers possession, which they would thinke scarce worth the owning, if it were in their owne custodie.

§. *Sect.* 4. *Of the causes why worldlings are so full of discontent.*

Now this commeth to passe, partly because wee are much more sensible in feeling our owne miseries, and partly because by experience we find the insufficiencie and vanity of those worldly things which our selues enioy, and are apt to thinke others benefits of a better quality; whereas in truth whatsoeuer is in the world is vaine and sufficeth not; and euery condition hath good and euill, miseries and benefits, in such iust proportion tempered the one with the other, that if a man knew all, hee could hardly tell which to chuse: and in that this man is contented with his estate, and another is not; the true cause of this difference is not in the outward condition, but in the hart and mind. For al estates bring with them causes enow of discontentment, but one beareth them with wisedome and patience, and in thus bearing lesseneth them; whereas another by impatiencie aggrauateth his burthen, which in it selfe is not so heauie, and by struggling and striuing to shake it off, findeth no ease, but galleth his mind with griefe and sorrow. And as we see those who are of a strong constitution contentedly endure all weathers, whereas he who is weake and vnsound complaineth in winter of cold, and in the summer of heate: so those whose minds are healthie, constant, and strong in patience, are prepared for all estates and conditions; whereas hee who is infirme through impatiencie, and subiect to the ague fits of passion, with equall discontent afflicteth himselfe with the cold winter of aduersitie, and the hotte summer of a prosperous estate, and both these come to passe, not because the one feeleth no

waight

waight, but because he hath strength to beare it; or that the other hath an heauier burthen, but because by reason of his weakenesse, a light loade is sufficient to presse him downe. As therfore the foot fashioneth the shooe, and not the shooe the foot; for a crooked foote, maketh the shooe also crooked; but contrariwise, a straight shooe will not make straight a clubbed and crooked foot: so the state is fashioned by the mind, and not the mind by the state; for if it be quiet and contented, then all outward things bring contentment to it; whereas if it be impatient, wayward and peeuish, euery feather seemeth an heauie burthen, all kind of occurrents vex and displease; and that which would bee anothers paradise and delight, is vnto them an hell and grieuous torment. And hereof it is that men are discontented and complaine, not for the same causes only, but also for those which are diuers, yea quite contrarie one to another: as for example, one complaineth of his poore and base estate, which maketh him neglected and contemned of al; another that his honors & authority are too burthensome, & that he is sued vnto by too many: one is vexed because he hath too many children; another because he hath none at all; this man crieth out of his multitude of businesse, and his neighbour is as much troubled, because he is not troubled; and liuing at too much ease, wanteth imployment. One is tormented with iealousie, because hauing a beautifull wife she loued of al; another with satiety and lothing, because she is deformed, and affected by no body. And this commeth to passe partly because these worldly things are vaine, and cannot satisfie those that haue them; and partly by reason of the weakenesse and infirmity of mens minds, who bring no more contectment to their estate, then it bringeth to them; but make all things they enioy, which in themselues are vaine and scarce worth the keeping, to become vnto them troublesome burthens, which bring cumber in carying, and ease when they are shaken off. For as the weake and sickly stomacke is made more sicke, and surfetteth with a small quantitie of wholesome food, turning the best meate into noysome humours, whereas that which is strong and healthie is wel refreshed, with a great meale of the coursest

Plutarch. de tranquil. anim.

Optat ephippia bos piger, optat arare caballus Horat.

ſeſt fare, and conuerteth it to profitable nouriſhment: ſo a weake and froward mind is ſurcharged euen with the delicates of a proſperous eſtate; whereas an heart which is indued with conſtancie and patience, is contented, and can well digeſt the meaneſt condition, and groweth daily in better liking, whileſt it is fed with the bread of affliction, and water of ſorrow.

§. Sect. 5. *That worldly things in ſtead of ſatisfying bring with them loathing satiety.*

A ſecond effect of the vanitie and inſufficiencie of worldly things is, that in ſtead of ſatisfying they bring with thē loathing ſatietie; for howſoeuer whileſt men are in purſuit of theſe vanities, they thinke them of ſuch excellency, that they would account it a great part of their happines, if they might enioy them; yet hauing obtained their deſire, they are ſtraight glutted with their companie, and now look vpon that with loathing contempt, which before they had it, they beheld with rauiſhing delight: and this commeth to paſſe, either becauſe they after ſee things more deſireable, and worthy their loue, in the poſſeſſion of other men; or becauſe they haue theſe things in exceſſiue meaſure, which maketh that which is moſt ſweet to become loathſome; or becauſe their appetite which was ſharpned with want, labour in ſeeking, and difficultie in obtaining, is dulled and taken away by their aſſiduitie, and eaſie inioying, without any competitour to ſharpen their loue: or finally, becauſe whileſt they were in the purſuite of theſe vanities, they were deceiued with a falſe conceit of their worth & excellencie; which opinion is afterwards confuted by their own experience, which manifeſteth their worthleſſe baſenes, and inſufficiencie to ſatisfie and bring contentment. In which reſpect theſe worldly vanities are fitly compared to the apples of Sodome, which allure the eye, and ſharpen the appetite, but if any touch, or ſet his teeth in them, they fill his mouth with duſt, or vaniſh into ſmoake; and thoſe which dote vpon them are like vnto thoſe who hauing ſicke and weake ſtomackes, do long for many things when they heare them but named, and when they are procured with coſt, and prepared with labour, they begin to loath them, as ſoone as they ſee them, and to waxe ſicke as though they had ſurfetted, before they haue ſcarce taſted

tasted of them: or like vnto fond louers whose affection being sharpened with competition, and difficulty of obtaining, do make idols of their mistresses, and admire them as though they were free from all fault and blemish, and full of diuine excellencies: but after inioying them for their wiues, thinke them scarce good enough to be their vnder fellowes, there being now in their conceit many more excellent, and free from imperfections. And thus the ambitious man groweth out of liking with his obtained honor, which before he had it, he was rauished with delight, when he did but thinke of it with some weake and vncertaine hope of inioying it, either because he seeth another (which selfe-loue maketh him beleeue is of lesse desert) better preferred, or because growing ordinarie and common by possession, it becomes stale and triuiall; or finally, because being vaine, it doth not satisfie and giue contentment, but rather sharpeneth the appetite, and inflameth the desire to aspire to an higher place; and a greater honor being but entertained by desire, and nourished with the least hope, maketh the lesser to be contemned as base and worthlesse. Thus also the couetous man loatheth his owne possessions as good cheape and of small value, and desireth another mans, as being most pretious and worthie esteeme; and those things which he highly prised before he had them, being come into his owne keeping are thought scarce worth the hauing: thus he taketh little ioy in his goodly house and rich furniture, when his eyes haue been a little glutted with their sight, though whilest they were in purchasing, he thought to find in them a great part of his happines: thus his pleasant gardens and orchards bring no more delight then the wilde woods, though with great labour and cost he purposely trimmed them, that they might be vnto him his paradise and place of ioy: and thus he pulleth downe his old barnes, when he thinketh of building bigger, and in his large lordships thinketh himselfe straitned, as though he were in a prison, when he beholdeth others greater territories. Finally, thus the voluptuous man is straight glutted with the fruition of those pleasures, which before he much desired, the glutton loathing those meats which erewhile he longed.

Diues quod suum est quasi vile fastidit; quod alienum est, quasi pretiosissimum concupiscit. Ambros. lib. de Nabuth. cap. 2.

longed after, and being cloyed with thoſe drinkes, which when he was at another mans table, ſeemed moſt delicious. Thus he who delights in vaine ſhewes, ſports and paſtimes, taketh a monthes paines in preparation, and ſpares for no coſt to make them moſt delightfull; and though both theſe ſet an edge on his appetite, yet he is often wearie of it before it be done, though it be but of ſome few houres continuance, and not finding that ioy and contentment which he expected, wiſheth that it were paſt. By which the great vanitie of worldly things, and miſerie of worldly men plainly appeareth; for what can be more vaine then they, whoſe expectation was better then their fruition, and whoſe worth ceaſeth when they are inioyed? what can be more void of excellencie, then that which is only precious when it is abſent, and loſeth all it value when it commeth to vſe, experience ſpoiling it of all that worth which a falſe opinion had inriched it with. And conſequently, what can be more miſerable then a worldly man, who ſpendeth his whole life in the deſire and purſuit of things future, and in loathing things preſent, and who ſetteth his heart vpon ſuch vanities which are more eſteemable in their want, then in their inioying, and being obtained with great care, paines and labour, when they ſhould be the reward of all, become contemptible trifles, if not troubleſome burthens: in which reſpect it were much better for him to ſpend his whole life in ſeeking, then to obtaine that which he could find in his heart to caſt away againe, but that he would not ſeeme to haue loſt all his labour; much better were he to be ſtill ſuing, then euer to inioy, becauſe in the purſuit he is delighted, and as it were fatted with his owne opinion, whereas fruition maketh him more leane and comfortleſſe then he was before, becauſe experience teacheth him that he hath ſpent all his ſweate in hunting after a feather, and tired himſelfe in ſeeking a vanitie, which being obtained bringeth no pleaſure or contentment; and in ſtead of ſatisfying cauſeth loathing ſatietie.

Præcipitat quiſque vitam ſuã, & futurorum deſiderio laborat præſentium tædio. Senec. de breuit. vitæ. cap. 7.

§. *Sect. 6.* *From the inſufficiencie of worldly things to*

Thirdly and laſtly, from this inſufficiencie of worldly things to ſatisfie and bring contentment, proceedeth an endleſſe deſire & affectation of change: for though theſe earthly

ly vanities ſatisfie not, yet they bring with them cloying ſatietie, the which being accompanied with loathſome contempt, enforceth the mind which naturally affecteth happines, and full contentment (though it bee ignorant of the meanes whereby it may be attained) to fixe the deſires vpon new obiects, to ſee if it can find that in them, which was wanting in the other, wherein finding as little contentment as before, they leaue alſo them and affect new; till hauing run ouer all which they thinke worth the deſiring, and hauing tried all things which the world calleth excellent (if at leaſt they can with all their care and labour attaine vnto them) at length (like thoſe who affect new faſhions and ſtrange attires) when they haue tired their inuention, and know not what more to deſire, they are faine to take vp the old againe which before they loathed, and after their glutted appetite is a little ſharpned with abſence and diſcontinuance, they place vpon it afreſh their ſoone wearied delight, till their renued loathing moueth them vnto a new change. And thus worldly men (like the horſe in the mill) tire themſelues in trauelling this endleſſe circle, ending where they began, and being at the night of death as far from the iorney end of their deſires, as when they began their daies trauaile: and not hauing fixed their hearts, and grounded their hopes vpon that neuer failing foundation, God all-ſufficient and the eternall ioyes of his kingdome, they haue nothing ſolid and ſubſtantiall to reſt vpon, but like a feather in the aire they are toſſed to and fro with euery winde, ſeeking reſt but finding none. And hauing long tired themſelues in vaine, after manifold trials and new concluſions, finding no contentment, at laſt they reſolue to place all their delight in often change; and that which they cannot find in the ſubſtance or ſufficiencie of worldly things, they looke for in continuall varietie, ſo that now there is nothing pleaſing vnto them which varietie and change refreſheth not: like vnto thoſe lying in bed, and not ſleeping or taking reſt, who being wearied with waking, do ſpend the whole night in tumbling and toſſing from one ſide to another, ſeeking for eaſe in their often change, which they cannot find by quiet lying on either ſide. And as thoſe

Satisfie prolecteth an endleſſe deſire of change.

Nihil eſt incumdum niſi quod reficit varietas.

who are ſicke of a burning feuer when they cannot ſatiſfie their vnſatiable thirſt, doe often change their drinke, one while longing after that which is tart and ſharpe, and another while after that which is coole and ſmall; now affecting that which not long ſince in their health well pleaſed them in their neighbours houſe, as though it would now alſo bring the ſame delight; and anon not finding their thirſt quenched by change of drinkes, deſire wine or water. But all in vaine; for hauing tried all, they complaine that they are alſo bitter, that they doe not quench their thirſt: whereas in truth it is the bitterneſſe of their mouth diſtaſted with choler, the cauſe of their diſeaſe, and not the fault of their drink, and not becauſe it is vnfit to quench their thirſt, but becauſe their burning heate ſtill renuing and augmenting it, maketh it vnquenchable: So wee being diſeaſed with the burning heate of concupiſcence, thirſt after worldly vanities, thinking by them to haue our heate abated; and after wee haue made triall of many, and yet find our thirſt nothing quenched, we long after endleſſe variety, neuer calling to mind that it proceedeth from our inward diſeaſe, and not from the want of outward things. A notable example whereof wee haue in *Salomon*, who labouring to find contentment in worldly things, and not finding it in any one of them, giueth his heart liberty to runne ouer all, making triall of one thing after another, till in the end he was tired with all. He ſought for it in mirth, and findeth in ſtead of it madneſſe; in pleaſure, and diſcouereth nothing but vanity: Then he ſhifteth from one thing to another, and looketh for it, in great workes and ſtately buildings; where miſſing of it, hee goeth to ſeeke it in fruitfull vineyards, in delightfull gardens and orchards, in fountaines, ſprings, and pleaſant groues; where not finding it, he proceedeth in the purſuit, and looketh for it in the multitude of ſiluer, gold, and princely treaſures, then in delightfull muſicke, then in many ſeruants and great attendance; vnto which we may adde that which ſhame made him conceale, his multitude of wiues and concubines: but hauing tried all theſe and many other, withholding nothing from his eyes which they deſired, nor withdrawing his heart

Eccleſ. 2. 1. 2. &c.

hart from any ioy; he findeth in all this variety, as the reward of all his labour, nothing elſe but vanitie and vexation of ſpirit.

§. *Sect.* 7. *The former point cleered by ſome ſpeciall inſtances.*

But this will better appeare, if wee doe but a little conſider of the ſpeciall inſtances. For thus the ambitious man affecting honour, and not being ſatisfied with that which hee hath attained vnto, is preſently glutted with it, labouring after new variety, one while ſeeking vaine glory, another while preferments; now the fauour of his prince, and ſoone after the applauſe of the common people. Or if hee ſettle his affection vpon any one of theſe, hee ſeeketh to refreſh his glutted mind with variety in the degree, climing one ſtep after another, till hee commeth to the higheſt; where being ſeated, hee is now further off from contentment then at the beginning, becauſe he cannot change for the better, nor delight his vnſatisfied mind with wonted variety. Thus alſo the couetous man being vnſatisfied with his riches affecteth change, ſhifting his wearied appetite from one thing to another, till all become tedious and troubleſome. For finding no contentment in his old manors he deſireth new lordſhips, being not pleaſed with one houſe, hee buildeth another; and not contented with that, hee erecteth a third much more ſtately; and being maſter of many, hee findeth contentment in none, which is the cauſe of his oft ſhifting from one to another with great coſt and labour; but all in vaine is his remouing, ſeeing hee ſtill carieth his diſeaſe about him; and therefore is no more eaſed, then hee who being ſicke of an ague, doth often change his bed. And as being wearie of his houſe he affecteth often change; ſo alſo is he no better pleaſed with his houſhold ſtuffe, furniture, plate and apparell; and therefore being glutted with often ſight of the ſame thing, herein alſo he makes variety the laſt refuge of his delight. And the like may be ſaid of their gold, ſiluer and treaſures; of which though they be neuer wearie in themſelues, as being the idols vpon which they haue fixed their hearts, yet are they diſcontented with their ſhare and portion, and therefore ſtill affect greater quantities, till they haue more then they can tell how to vſe. But aboue all, the voluptuous

Ex voluptuarijs ea quæ variſſimè contingunt imprimis delectant. Epictet. in memorab. dict.

man finding no contentment in his delights, affecteth variety of pleaſures, being moſt affected with that which he moſt ſeldome doth enioy, and glutted with thoſe which are in ordinarie vſe. Hee may not twice together feed on the ſame diſh without loathing ſatiety, and therefore tireth both ſea and land, himſelfe and all that belong vnto him, in ſeeking out variety of meats; and nature not affording change inough to continue his mutable delight, he refreſheth his cloyed appetite by the helpe of art, compounding many things together, becauſe being ſingle they cannot pleaſe, and adding as great variety of ſauces as meates, to giue contentment to his curious pallet. Foole that he is to ſpend all this coſt and labour in attaining vnto that delight, which hunger alone without their helpe would much more plentifully bring vnto him.

Cantibus nouis, non notis delectamur.

And thus alſo they find no delight in their ſweeteſt muſicke, if ſtill they ſhould heare the ſame ſongs, and not haue continuall change of harmonie; nor in beholding the ſame ſhewes and ſights, though at the firſt neuer ſo pleaſing and delightfull; nor in their games, ſports and paſtimes, but often change from one to another, ſometime affecting chamber delights, and ſomtime more manly ſports in the open fields; and neuer delighting long in any, becauſe all are vaine, but affecting continuall variety, becauſe the beſt of them not ſatisfying, within a while bringeth ſatiety and loathing.

CHAP. XIX.

Of the excellencie of true contentment, and the meanes whereby we may attaine vnto it.

§. *Sect.* 1. *That contentment is to be ſought, not in the world, but in Gods ſpirituall graces.*

AND thus haue I ſhewed that worldly things cannot ſatisfie the mind of man, or bring vnto him true contentment; as alſo the euill and troubleſome effects, which proceede from this inſufficiencie in them, and infatietie of the mind. Which as it ſhould ſerue to make vs to contemne theſe earthly vanities, as being not able to bring any tranquillitie or ſound comfort; ſo ſhould it moue vs to

ſeeke for this contentment, without which the life of man is miſerable, not in theſe outward things which afford it not; but inwardly in our owne minds, by purging and purifying them from worldly concupiſcence, and by fixing our hearts and affections vpon Gods ſpirituall graces and heauenly ioyes, the one whereof we may haue in poſſeſſion, and the other in hope; without which all worldly things cannot ſatisfie, with which though wee bee abandoned of all earthly vanities, wee may haue tranquillitie of mind, and true contentment. For firſt if we haue the ſpirit of God, and his ſanctifying graces dwelling in vs, we ſhall be filled and ſatiſfied: for as our Sauiour Chriſt himſelfe hath promiſed, *whoſoeuer drinketh of this ſpirituall water which he ſhall giue him, ſhall neuer be more athirſt, for it ſhall be in him as a well of water, ſpringing vp to euerlaſting life.* And *he that beleeueth in him, out of his bellie ſhall flow riuers of the water of life.* And if wee would know what this well and riuer of the water of life is, which thus filleth and ſatisfieth vs, the Apoſtle telleth vs in the next words, that it is the ſpirit of God which he giueth to all that beleeue in Chriſt. So the Pſalmiſt pronounceth him *bleſſed whom God chuſeth, and cauſeth to come vnto him; becauſe he ſhall dwell in his courts, and bee ſatisfied with the pleaſures of his houſe, euen of his holy temple.* And the Apoſtle maketh this the end of *knowing the loue of Chriſt which paſſeth all knowledge, that we may be filled with all the fulneſſe of God.* For if once we haue the ſpirit of God, a liuely faith, ſincere loue, aſſured hope, and the reſt of his ſanctifying graces dwelling in vs, then are we thereby perſuaded of the remiſſion of our ſinnes, our reconciliation with God, our adoption, whereby we become not onely ſonnes, but alſo heires of all his promiſes, then are wee aſſured of his fatherly prouidence ſtill watching ouer vs, which turneth all things by the wiſe and mighty working thereof to our good, eſpecially to the furthering of our eternall ſaluation. And this maketh vs to reſigne our ſelues wholly ouer to bee gouerned by his will, as knowing much better then our ſelues what is fit for vs; and to bee not onely contented, but alſo to reioyce, not in the ſtate of proſperity alone, but euen in our affliction and tri-

Ioh.4.14. Ioh.7.38.39. Pſal.65.4. Epheſ.3.19. Rom.8.28.

Rom. 5. 3. bulation, as the Apoſtle ſpeaketh. An example whereof we haue in himſelfe, who had attained vnto ſuch a meaſure of this ſpiritual contentation, that it was able to beare him out, Philip. 4. 11. 12. in all outward eſtates and conditions. *I haue learned* (ſaith he) *in whatſoeuer ſtate I am to be content, and I can be abaſed, and I can abound; euery where in all things I am inſtructed, both to be full and to be hungrie, and to abound, and to haue want: I am able to do all things through the helpe of Chriſt that ſtrengtheneth me.* And if we haue this ſpirituall contentment in our hearts, then the Lord will not let vs want this contentment, which the Apoſtle had in reſpect of outward things: for ſo Pſalme 81. 16. he ſaith, that if *his people would haue hearkened vnto his voice, and walked in his waies, then would he haue fed them with the fat of wheate, and with honie out of the rocke would he haue ſufficed them.* And the Wiſe man telleth vs, that it is the bleſſing of God onely that maketh rich, and alſo giueth with riches, Prou. 10. 22. comfort and contentation: *the bleſſing of the Lord* (ſaith he) *maketh rich, & he doth adde no ſorrowes with it:* which bleſſing they alone haue ſure intereſt in who are indued with Gods grace and holy Spirit: for well may thoſe who are ruled with carnall concupiſcence be rich in their outward eſtate, but they can neuer be rich in their mind with inward con- Eſay 57. 20. 21. tent; *for the wicked* (as the Prophet ſaith) *are like the raging ſea that cannot reſt, whoſe waters caſt vp mire and dirt*; and the voice of God hath plainly ſaid it, *that there is no peace vnto them.* But as for thoſe in whoſe heart the peace of Gods holy Spirit dwelleth, they haue theſe outward things with content, or content without them; the Lord ſupplying their externall defects with a ſufficient meaſure of patience, comfort and tranquillitie of mind, and hauing godlineſſe he alſo maketh vs content with that we haue, whether it be much or little, ſomething or nothing.

§. *Sect.* 2. *That ſpirituall contentment much exceedeth all contentment in worldly things.*

The which inward contentation of mind, grounding it ſelfe vpon Gods prouidence and promiſes, is in it owne nature moſt excellent, and being compared is much to be preferred before any contentment, which the confluence of all worldly benefits can bring vnto vs; for notwithſtanding all theſe we may (as hath been ſhewed) be inwardly poore, in the

the middeſt of all our outward abundance; but this ſpirituall contentment alone maketh rich: for as the Apoſtle ſaith, *Godlineſſe is great riches with contentation*; and why ſo? beeauſe (as before he told vs) *it is profitable for all things, hauing the promiſes of this life, and the life to come.* So that contentment which is grounded vpon outward things, is momentany and of ſhort continuance, laſting no longer then they laſt; for take away riches, pleaſures, and preferments, which are the cauſes of this contentment, and the contentment it ſelfe muſt needs faile; whereas this inward ſpirituall contentment is alwaies durable and moſt conſtant, ſeeing it wholly reſteth vpon Gods loue, holy will, and gratious prouidence, and therefore cannot faile, or be taken away by any worldly accident, becauſe it is not grounded vpon any worldly thing, and though all outward props ſhould bee pulled away, yet would it ſtand vpright, becauſe it reſteth vpon none of them. Finally, worldly content is vaine and imperfect, not fully ſatisfying the heart of man; but that which is ſpirituall is full in his degree, though not without infirmities, and doth ſatisfie vs, not only for a fit, but euen for euer. For as the Prophet ſpeaketh, *The Lord ſhall guide vs continually, and ſatisfie our ſoules in drought, and make fat our bones, and we ſhall be like a watered garden, and like a ſpring of water whoſe waters faile not.* In which reſpect this ſpirituall contentment is much more excellent, then any which can be found in worldly things; euen as it is much better to haue enough, then to haue much; for he that hath much, if he want this ſpirituall contentment, ſtill coueteth more in his greateſt abundance, and he that coueteth ſtill wanteth; but he who reſting on God is inwardly content hath enough, becauſe he deſireth no more, and though his ſtate be ſmall, yet it putteth an end to his concupiſcence, which all worldly things cannot do: for though we haue too much, yet if we be not moderated with content, we thinke we haue not enough; and though we haue much more then we deſired, yet our concupiſcence increaſing with our commings in, we are readie to deſire more: now as that which is enough, how meane a pittance ſoeuer it be, is not to be eſteemed little, ſo that is not to be

1. Tim. 6. 6. & 4. 8.

Eſay 58. 11.

esteemed much, how great soeuer, which is not enough.

§. *Sect.* 3. *That contentment is a medicine for all miseries.*

But the excellencie of this spirituall contentment may hereby further appeare, in that whosoeuer hath it, hath a medicine of all miseries: for it is that which easeth the burthen of all afflictions, and maketh them light and easie: it turneth our pouertie into the greatest riches, supplying all outward wants with inward comforts; and euen whilest we are owners of nothing, it maketh vs lords of all things; whilest we seeme poore, it causeth vs that we be not poore indeed, but only in appearance, seeing thereby we haue a secret riches that the world doth not take notice of, which giueth vs enough, and inableth vs to helpe others. For so the Apostle saith of himselfe, and of other of the faithfull, that they were not simplie poore, but as *it were poore, making many rich; as hauing nothing, and yet possessing all things:* and of such the Wise man speaketh; *There is* (saith he) *that maketh himselfe rich and hath nothing, and that maketh himselfe poore, hauing great riches.* Now this way of inriching a mans selfe in the middest of pouertie is by contentation, as he afterwards expoundeth it: *The righteous* (saith he) *eateth to the contentation of his mind, but the belly of the wicked shall want.* The reason hereof is, because a contented mind borroweth whatsoeuer it wanteth of itselfe; for hauing little it desireth no more, desiring nothing, it wanteth nothing, and he that wanteth nothing, is of all others most rich. Againe, if we be sicke, this content is our best Physition, which both mitigates our paine, and giues vs strength also to beare it; without which euery one is intollerablie sicke in the time of health. Finally, if we be oppressed with cares, this content will free vs from them, by causing vs to cast them vpon the Lord, vpon whom we wholy rest, being assured of his power to helpe vs, and of his will also, by his gratious promises. So the Psalmist saith, *Cast thy burthen vpon the Lord, and he shall helpe thee:* and the Apostle *Peter* willeth vs *to cast all our care on God, for he careth for vs:* whereas he that wanteth this spirituall contentment in God, is continually tormented with carking care in the middest of all his abundance; for his wealth, though neuer so plentifull, is vnto him as a great standing poole, which though

2. Cor. 6. 10.

Prou. 13. 7.

Nihil interest vtrum non desideres, an habeas. Senec. epist. 119.

Psalme 55. 22.

1. Pet. 5. 7.

though it haue ſtore of water in it, is ſubiect to drying vp: whereas the contented mans eſtate, though neuer ſo ſmall, is exempted from that feare; ſeeing it is as a liuing ſpring, iſſuing out from God the fountaine of all goodneſſe, which though it be little in quantitie, yet can neuer be quite drie, becauſe it hath a continuall ſupply whereby it is fed. No marueł therefore if he who is richeſt, is ſtill turmoyled with carking care, ſeeing reſting vpon his owne prouiſion he hath good cauſe to feare, leſt by ſome great drought of affliction, he may haue his owne ponds of prouiſion dried vp. Now what doth he but continually want, who is in continuall feare of wanting? In a word, this inward contentment maketh vs rich without riches, whole without health, warme without clothes, and merrie in our greateſt cauſes of heauineſſe.

On the other ſide, though we ſhould haue all things, and want this contentment, it were as good as nothing, ſeeing this contrariwiſe turneth peace into trouble, riches into pouertie, libertie into ſeruitude, health into ſickneſſe; yea were ſufficient to make a hell of heauen, if it were admitted into it, there being no happines where it inhabiteth, no want of any miſerie to thoſe that haue it. For he is vnhappie, who doth not thinke himſelfe happie; he is not rich, who thinketh himſelfe poore, and therefore deſireth more, although he poſſeſſe abundance, becauſe his vnſatiable mind ſwalloweth vp his wealth; he is not honorable, though he were Monarch of the whole world, who thinking himſelfe baſe and contemptible, is diſcontented in his greateſt aduancement. And therfore ſeeing this contentation is ſuch a pretious iewell, that with it no eſtate, without it all eſtates are miſerable: let vs labour to attaine vnto it, and not ſeeke contentment in outward things, but in our owne minds, for all the world and worldly things cannot bring it to our hearts, vnleſſe we firſt bring contentment vnto them: for as our cloathes cannot giue warmth to our bodies, vnleſſe our bodies firſt giue it vnto them: whereof it is that a dead carcaſe which hath loſt it naturall heate, cannot haue it reſtored, though all the clothes in the world were laid vpon it: ſo neither can worldly

§. *Sect.* 4. *What contentment is to be ſought, not in outward things, but in the heart and mind.*

ly things heate the heart with comfort and contentment, vnleſſe this ſpiritual warmth be firſt from the mind conueighed vnto them, and where this vitall heate is quite wanting, it is not the monarchie of the whole world that will reuiue it. Let vs not therefore ſeeke for contentment abroad, ſeeing we may haue it ſo neere home, not in earthly things, but in our owne hearts, ſeeing the whole world can neither giue, nor yet take it from vs, which when we haue, miſerie it ſelfe cannot make vs miſerable: we may haue (if we will) ſufficient in our owne ſtore; and why then ſhould we depend vpon others, and liue by borrowing, whereby we are brought into a wilfull ſeruitude? our owne may ſuffice vs, if our mind ſuffice it ſelfe: and we may abound in all plentie, if wee be not cauſes of our owne pouertie: for let vs but inrich our minds with content, and we may well ſcorne the worlds riches; ſeeing the ſmalleſt pittance will be ſufficient; and enough (as we ſay) is as good as a feaſt: we ſee that ſound and healthie bodies, though they feed on the courſeſt fare, are ſtrong, fat and in good liking; whereas thoſe that are diſeaſed, are leane and feeble, though they ſit at full tables, and feed only vpon the daintieſt food: and therefore no man deſireth ſickneſſe, that he may ſtill feed on delicacies, but would rather content himſelf with the ſimpleſt commons, ſo he might haue health to beare him companie: ſo when our minds are in health, hauing in them that vitall heat of comfort and content in God, we are ſo ſtrong and vigorous, that in the meaneſt condition we are repleniſhed with ioy, and though men ſhould take all we haue from vs, yet whether they will or no, they muſt leaue our chiefe treaſure, *content*, behind them: but if we be ſicke of worldly concupiſcence, nothing will either pleaſe or eaſe vs; and all our delicates will be but loathſome, if they be not ſerued in with contentation. Satan could take away *Iobs* goods but not his comfort, becauſe his content was not in his outward eſtate, but in his heart, and hauing no commiſſion to ranſacke that, he could not ouercome him in the ſpirituall fight, ſeeing though all his riches were gone, his heart ſupplied wealth enough to maintaine the warre. And though hauing ſtripped him of all, he ſhould haue had

Iob 1.21.

leaue

leaue to haue brought him out to execution, yet his chiefe comforter *content*, would haue accompanied him euen vnto death, seeing it was grounded vpon his affiance and hope in God, which death it selfe could not take from him. So though the Amalekits did spoile *Dauid* at once both of his wiues and wealth, yet his contentment was not taken from him when all outward things failed, becauſe it was not placed in them but in his heart, and in his God; and therefore when for leſſe loſſes his company were ſo inraged through impatiency, that they were ready to ſtone him, like fooles and mad men ſtriking thoſe who are next vnto them, yet affliction being added to affliction, it is ſaid that *Dauid* comforted himſelfe in the Lord his God. But contrariwiſe wee ſee *Ahab* ſo weakened with his diſeaſe of couetouſneſſe, that hee ſurfetteth with the very ſight of *Naboths* vineyard; and wanting inward content, a whole kingdome could not ſatisfie him, nor raiſe or eaſe his deiected mind, which but an opinion of want had ouerthrowne.

Iob 13.15.

1. Sam. 30. 6.

Would wee therefore haue ſuch contentment as is vnapproachable in the aſſault of any miſery, and as it were out of the gunſhot of any danger? let vs ſeate it chiefly in heauen vnder the protection of Gods prouidence, and ſo much of it as remaineth with vs, let vs place it in the caſtle of our harts, which as long as life laſteth none can ſurpriſe and ſpoyle; and not in outward things which eaſily are ſtollen away and it with them. For example, would wee haue ſufficiencie of honours and worldly glory? why then muſt wee not with that great enemie of the Romane monarchie, thinke of conquering one nation after another, that ſo ſatisfying our ambition, we may in the end find reſt, and ſpend the remainder of our daies in pleaſure and delights: for honours are vaine, and doe not ſatisfie, and the mind is large, and naturally vnſatiable; and therefore here can be no fulneſſe and content, for ſooner may there want kingdomes to ouercome, then a heart to couet them, as wee ſee in the example of the Grecian monarch. But this ſufficiencie muſt bee looked for in the mind and heart, not by ſatisfying, but by moderating and ouerruling them, and not by fitting our eſtate to our deſires;

§. *Sect.* 5. *That we muſt ſeeke contentmẽt, not by multiplying worldly vanities, but by moderating our deſires and affections.*

for

for they being endleſſe, there would be no end of aſpiring; but our deſires to our eſtate, being content with that degree of honour which God by lawfull meanes doth call vs vnto; counting it our chiefe honour to contemne thoſe honours, which on ill and vnlawfull conditions are offered vnto vs; and that wee are then truely great, when as wee can deſpiſe wicked greatneſſe. For ſeeing the excellencie both of honours themſelues, and of their degree and quantity, conſiſteth chiefly in mens minds and opinions, and not in any abſolute goodneſſe that is in themſelues; therefore hee hath enough of them indeed, who hath enough in his owne opinion; and though he be but meanely aduanced, yet if his eſtate giue contentment to his mind, or rather his mind to it, hee ſtandeth not in need of more preferments, becauſe hee hath as much as he deſireth. Whereas if the concupiſcence be not ouerruled with reaſon and religion, the more honours wee haue, the more ambition alſo; and conſequently the leſſe content. For ſeeing all deſiring and aſpiring commeth from opinion of want, and hee that euer wanteth can neuer bee ſatiſfied; therefore it mattereth not how great our preferments are in themſelues, if we thinke them little vnto vs, ſeeing hee who thinketh hee hath too little, ſtill affecteth more, and can neuer be content till his owne heart telleth him, that he hath enough. If therefore we would haue contentment in honours, we muſt not labour to attaine vnto it by multiplying of preferments, but by moderating our ambition, ſetting before vs the example of the prophet *Dauid*, who being by God himſelfe annointed king, did not ambitiouſly aſpire to take poſſeſſion of the royall throne, by cutting off *Saul*, though he were reiected by God, but waited till the Lord himſelfe did make him a way, by giuing vnto him lawfull meanes: and when hee was higheſt in his eſtate hee was not haughty in his heart, but was as humble as a wained child, when he welded the ſcepter, and held in his hand ſoueraigne power, whereby hauing his mind farre vnder his condition, though through his ſonnes ambition hee loſt his kingdome, yet not his content, but was willing to accept of any eſtate which the Lord would aſſigne vnto him. *Here am I* (ſaith he)

let

let him doe to me as ſeemeth good in his eyes. And this was that leſſon which our Sauiour taught his Diſciples, when as they ambitiouſly ſtroue one with another who ſhould be greateſt; not to ſatisfie their ambition by ſupplanting one another, or attaining vnto preferments, but to ſubdue their pride, and moderate their concupiſcence, becomming as meeke and humble as thoſe little children which hee ſet before them. 2. Sam. 15. 26. Mat. 18. 3. 4.

§. *Sect. 6. If we would haue contentment in riches, we muſt lay aſide couetouſneſſe.*

And thus alſo muſt we looke for ſufficiencie of riches, not in our outward eſtate, but in our mind; not by adding to our wealth, but by diminiſhing our concupiſcence: for though the world may thinke it a ſtrange paradox, yet it is an vndoubted truth, that a man is made truely rich, not by multiplication, but by ſubſtraction; not by encreaſing his riches, but by abating his immoderate deſires. For ſeeing the whole riches of the world are finite, and the mind of man in ſome ſort infinite and vnſatiable; therefore there can be no fulnes or ſufficiencie by fitting riches to our minds, which is impoſſible; but by limiting and circumſcribing our deſires and concupiſcence, making them ſo little as that they may bee ſatisfied, ſeeing the other can neuer be ſo great, as to fill and ſatisfie them in their full largeneſſe. And if wee thus confine our vnlimited deſires with true content, we ſhall attaine vnto greater and better riches, then the whole world can yeeld, for that may giue vs much, but not enough, and where there is not enough there is want, and he that wanteth is ſtil poore, ſeeing penurie and pouerty goe together; but content bringeth ſufficiencie to the meaneſt eſtate, and hee that hath ſufficiencie wanteth nothing, and hee who wanteth nothing is aboue all others truely rich. And thus the Apoſtle preſcribeth a way how a chriſtian may bee rich, and neuer neede to ſeeke helpe from the earthly mammon: *Godlineſſe* (ſaith hee) *is great riches, with contentation.* So that a man may bee rich without riches, when godlines and contentation do meet together. And to the ſame purpoſe one of the ancients well'defineth riches: Thoſe (ſaith he) are true and neuer waſting riches, to deſire that onely which is neceſſarie for vſe, and well to diſpoſe of thoſe things which are thus to be vſed: for as an ill 1. Tim. 6. 6. Chryſoſt. in Gen. 16. Hom. 37.

Si ad naturam viues nunquam eris pauper, si ad opinionem nunquam dines. Exiguum natura deſiderat, opinio immenſum. Epicurus apud Senecam epiſt. 16.

ill man ſaid well, if we liue according to nature, we ſhall neuer be poore, if according to opinion, we ſhall neuer be rich; nature deſiring but a little, and opinion being inſatiable. Hee therefore who is indued with Gods ſpirituall graces, godlineſſe, and contentation, is truely rich, though his outward eſtate, be neuer ſo meane; and of him that may be truely ſaid, which the ſpirit ſpeaketh to the Angell of the Church of Smyrna; *I know thy powerty, but thou art rich.* For hee onely is rich in Gods eſtimate, who is rich vnto eternity, laying vp in ſtore the fruits, not of earthly abundance but of vertue: he which hath ſuch peace and tranquillity of mind, that hee deſireth nothing, nor is toſſed with the waues of concupiſcence, neither loathing his old ſtore, nor ſeeking new, by perpetuall deſiring, making himſelfe poore in abundance of wealth. The onely way therefore to attaine ſufficiencie of riches, is to haue in all eſtates a contented mind; for thus we may be rich in the middeſt of powerty, ſeeing he is rich who hath enough, and he hath enough whoſe ſtate agreeth with his mind; neither is hee poore who hath little, but hee who not being ſufficed deſireth more. Whereas if wee want this contentment, though we haue neuer ſo great ſtore of wealth, yet we remaine poore; neither can it by ſatisfying our minds make vs happie, but onely change our miſerie, making vs now want in plenty, who before wanted through penury. And this commeth to paſſe becauſe our minds continuing ſicke and diſeaſed with diſcontent, which ariſeth from their inſatiety, doe make riches as troubleſome, and more burthenſome vnto vs then our powerty. For as hee who is ſicke of the dropſie is alike tormented with vnſatiable thirſt, whether he drinke in ſiluer plate, or in earthen pots; and he who is ſicke of a feuer is alike ill at eaſe, when he lieth in a bed of iuorie, and when he lieth in a bed of wood; becauſe whereſoeuer he doth lie his diſeaſe followeth him: ſo if our minds bee ſicke of couetouſneſſe, it mattereth not whether wee haue much or little, ſeeing theſe outward things cannot cure the inward diſeaſes of the mind, nor whether wee bee poore or wealthie, ſeeing our concupiſcence ſtill accompanieth vs.

Solum illum Deus diuitem nouit, qui ſit diues æternitati, &c. Ambroſ. ad Simplic. epiſt. lib. 3. epiſt. 10.

Non qui parum habet, ſed qui plus cupit pauper eſt. Senec.

Finally,

Finally, if we would haue ſufficiencie of pleaſure, it is not to be found in outward things, which only ſatiate and neuer ſatisfie, but in the inward contentation of the mind, which we may eaſily attaine vnto, if we change our carnall delights into ſpirituall reioycing in God, in the fruition of his ſpirituall graces, and in our aſſurance of his heauenly ioyes; for this will make our hearts ſo inwardly cheerefull, that we ſhall take pleaſure in all outward things, not onely ſuch as the world delighteth in, but alſo in thoſe which are tedious and troubleſome vnto them: for this inward pleaſure will turne our labours into recreations, and our ſorrowes into ioy, making vs to be merrie and reioyce, not onely in worldly proſperitie, but alſo in tribulatiõ, as the Apoſtle teacheth vs, both by his [a] doctrine and [b] example: and this is that ioy, which as our Sauiour Chriſt ſaith, is [c] full, and therefore ſatisfieth vs, and permanent, and therefore can neuer be taken from vs. But if beſides this ſpirituall ioy, we would be ſatisfied with worldly pleaſures, we muſt not looke for this ſufficiencie in outward things, but in our minds, not by multiplying our delights, but by reſtraining our appetites: for otherwiſe well may we be glutted, but neuer contented with worldly pleaſures, like the arch-epicure himſelfe, who confeſſed that loathing coſtly delicates, he contented himſelfe to feed on bread and water, not becauſe he was wearie of his dainty cates, ſo much as of the diſcommodities which he felt whẽ he had ſurfetted on them: and thus the diuine Heathen bridled his voluptuous concupiſcence, by accuſtoming it to want that which it moſt deſired, when as being athirſt, he would often draw water out of his well, and powre it out againe without drinking, vntill he had ſo maſtered himſelfe, that hee could quench his thirſt with a moderate and well-ruled appetite: and if we would thus limit our deſires, and curbe in our vnſatiable voluptuouſnes, if we would liue to nature, and not to luſt, and be ruled by reaſon, and not opinion, then would a few pleaſures ſatisfie vs, and being ſatisfied we ſhould want nothing.

§. *Sect.* 7. *That contentment in pleaſures is had, not by multiplying them, but by reſtraining our appetites.*

[a] Rom. 5. 3.
[b] Act. 16. 25. 2. Cor. 7. 4.
[c] Ioh. 15. 11.

Epicurus apud Stobæum. lib. 1. ſerm. 17.
Plato apud Stobæum, lib. 1. ſerm. 17.

And thus haue I ſhewed that the only meanes of attaining vnto ſufficiencie of outward things, is by inward contentment.

§. *Sect.* 8. *The firſt and*

chiefe meanes of contentation, is wholly to resigne our selues to the will of God.

ment. Now it remaineth that I also shew how this contentation may be obtained, or else the difficulty were but onely changed, and not remoued; as if the Physition should tell vs that such a potion would cure vs, but neuer teach vs how to make it, or where to haue it. The first and principall meanes of attaining vnto contentation, is wholly to resigne our selues ouer to the good will and pleasure of God, submitting our willes vnto his will, and saying with our Sauiour Christ, *not my will, but thine be done:* the which howsoeuer it be an hard lesson to flesh and blood, yet may we easily learne it, if we know, and knowing beleeue; first that the Lord vpon whom we wholly rely is infinit in wisdome, and therefore knoweth much better what is good and profitable for vs, especially for the eternal sauing of our souls, thē we our selues; for if the child taketh no care for himself, but resteth contented with that prouision & allowance which his louing father allotteth to him, because he knoweth that his fathers discretion exceedeth his; and if being sick, we be content to receiue vpon the Physitiōs word, not only those things which we affect, but euen bittter pils and vnpleasing potions, which we loath & abhor, because we know, his skil exceeding ours, he is much better able to direct vs for the recouery of our health: then how much rather should we lay aside care, and rely vpon the allowance of our heauenly Father? how much rather should we trust this spiritual Physition, whose skill and faithfulnes neuer failed? We in our fooliſh appetite desire worldly honors, but he in his wisdome denieth them, because he knoweth they are but windie meats, which would not nourish our soules, but puffe vs vp with pride; we affect worldly riches, but he withholdeth them, because he well seeth they would be a meanes to make vs poore in grace, and as vnfit to enter into the straite and low gate of heauen, as the Camell into the needles eye; we dote vpon carnall pleasures, but he withholdeth them from vs, because he knoweth that our licorous and greedie appetites would easily surfet of them, and so lose our spirituall health and strength, if not our bodily also: and therefore why should we not be contented to want these things, which if they would not bring more hurt then

Matth. 26. 39.

good,

good, more losse then profit, our heauenly Father, and most cunning Physition would neuer haue denied them vnto vs. And this argument our Sauiour Christ vseth to remoue carking care, and worke contentation, because our heauenly Father knoweth better then our selues of what wee stand in need. Secondly, let vs consider, that as he best knoweth what is fit for vs, so he is omnipotent, and therefore most able to supplie it; and as he can giue riches without contentment, so also is he alike able to giue content without riches; for it is he himselfe rather then his gifts, that doth *satiate the heauie soule, and repleniſheth the ſorrowfull ſoule with ioy*, as the Prophet speaketh. And these two things knowne and remembred, may make vs rest with content vpon his abilitie to doe vs good; for if hee knoweth what is best for vs, and hath power also to giue it, who can doubt of his sufficiencie? But though he be God all-sufficient, and therefore able to prouide for vs, yet how may we rest assured that he will doe it? Surely this is no lesse certaine then the other; first, because his loue towards vs is infinite, as being our gratious Father in Christ, who hath loued vs so dearely, that he hath giuen vnto vs and for vs, his only beloued Sonne, and that to suffer for vs death, euen that bitter and shamefull death of the crosse, that he might worke the worke of our redemption; and thus he loued vs, not when we were friends and children, but strangers and enemies. From whence we may conclude with the Apostle, that he who hath giuen vnto vs his Sonne, when we were in the state of emnity, cannot possiblie deny any thing which is good for vs to receiue, seeing we are now reconciled and become his friends. Secondly, his will is manifested by his manifold and gratious promises, whereby he hath vndertaken to minister vnto vs all things that are good; so the Plalmist saith, that if we *feare the Lord, there is nothing that is good ſhall be wanting vnto vs*; and that the Lord *our God is our ſunne and ſhield, who giueth grace and glorie, and withholdeth no good thing from them that walke vprightly*. Our Sauiour likewise hath promised vs, that if we first seeke the kingdome of God and his righteousnesse, all outward things also shal be ministred vnto vs. And the Apostle telleth vs that

Matth. 6. 32.

Ierem. 31. 25.

Iohn 3. 16.

Coloss. 1. 21.

Rom. 8. 32.

Psalme 34. 9.

Matth. 6. 33.

Hebr.13.5. we ought to be content with those things which we haue, because the Lord hath promised that he will not faile vs, neither forsake vs; if he had promised his gifts and not himselfe, there might be cause of discontent, when they are wanting; as for example, if he had promised only honors, riches, and pleasures of the world, and said that these should neuer faile, we should haue had little comfort or content in our disgrace, pouertie and bitter griefes, because all these things haue left vs; but when he promiseth vs himselfe, that he will neuer forsake vs, we can neuer haue iust cause of discontent; because what is wanting in our outward estate, he is readie to supply by his inward graces, and able to make our little sufficient, as well as plentie, and euen our nothing as good as all things.

§. *Sect.9.* *That Christians may safely and securely rest on Gods prouidence.*

Seeing then our God in whom we trust, is so infinit in wisdome and power, so infinit also in his loue towards vs, and no lesse gratious in his promises, then true in performance, as being truth it selfe, who cannot deceiue, and his words, Yea and Amen: what foule shame were it for vs who professe Christianitie, and by often instruction haue attained to the knowledge of these principles; not to rely our selues wholly vpon him with full content, submitting our willes vnto his will, and liking of that which best pleaseth him, seeing the very heathens, who were ignorant of this trust, and destitute of all these hopes and comforts, could yet resigne themselues ouer to be ruled at the pleasure of their diuine powers: so one of them saith, that that ought to please man, whatsoeuer pleaseth God: and againe, It is necessarie that euery man that is good, should be of great piety towards God, and consequently that he suffer with a patient mind whatsoeuer happeneth vnto him, knowing that it happeneth by diuine prouidence which gouerneth all things. Neither in truth can there be a more effectuall argument, to moue vs vnto contentation of mind, and to beare whatsoeuer befalleth vs with patience and comfort, then to consider, that God, who is in himselfe infinite in wisedome and knowledge, and vnto vs most gratious and mercifull, doth so order and gouerne all things with his prouidence, that not so much as a sparrow can light on the ground, or an haire fall from our head, but as they

Placeat homini quicquid Deo placet. Senec. epist.74.

Virum bonum necesse est summæ pietatis erga deos esse, &c. epist.73.

they are guided by it. Whereof it is that our Sauiour Christ perſuading vs to lay aſide carking care, & to reſt wholly vpon God with contentation of mind, doth chiefly inſiſt vpon this reaſon, as being moſt powerfull and effectuall. For if there be no doubt to bee made either of Gods ability, or of his loue; and if we certainely know that by his wiſe, powerfull and moſt gracious prouidence, he appointeth, directeth and gouerneth al things whatſoeuer, which happē vnto vs, or any way concerne vs: then muſt we alſo neceſſarily conclude, that all that befalleth vs is for the beſt; and that the calling, ſtate and condition wherein wee liue, though in it ſelfe it may ſeeme euill and full of miſerie, and were in truth ſo as it ſeemeth, vnto other men, yet vnto vs it is of all others moſt good and profitable, ſeeing it is appointed and allotted vnto vs by God, whoſe infinite wiſedome, power, truth, and loue would haue diſpoſed otherwiſe of vs, had he not known this eſtate moſt fitting for vs; and would not haue denied vnto vs any thing which our hearts deſire, but that hee knoweth that they would doe vs more hurt then good, and hinder, rather then further the eternall ſaluation of our ſoules. So the Pſalmiſt telleth vs, that thoſe who feare the Lord ſhall want nothing; the which he limiteth and reſtraineth in the next verſe, becauſe we are ready to make our concupiſcence, and not reaſon and truth, the meaſure of our wants, telling vs that they ſhall not want any thing which is good; for otherwiſe, if God ſhould beſtow vpon vs thoſe things which hee knoweth would be hurtfull vnto vs, though they be good in their owne nature, they would be euill vnto vs, and through our abuſe, of benefits become curſes. And therefore whatſoeuer our condition or portion is, wee may ſafely conclude, that it is beſt for vs, and ſay with the Prophet *Dauid*, *the lines are fallen vnto me in pleaſant places, yea I haue a goodly heritage*; praiſing the Lord for that we haue, and not murmuring for that we haue not. For if wee know that for the care and loue which God beareth vs, hee hath giuen vnto vs that we haue; let vs know alſo that in the ſame care and loue hee hath meaſured vnto vs our proportion, which ſhould make vs reioyce in thoſe things which we haue receiued, and not breake

Matth. 6.

Pſal. 34. 9. 10.

Pſal. 16. 6.

Si noſti quod propter curam quam de nobis habet Deus, nobis largitus eſt, illud quoque intelligas quod propter eandem curam menſuram tribuit. Chryſoſt. in 1. Cor. 12. Homil. 29.

breake out into impatiencie, becauſe ſomething we deſire is withheld from vs; yea ſeeing the Lord keepeth nothing from vs, but ſuch things as he knoweth would be tentations vnto ſinne, let vs glorie in theſe wants, and giue thanks to God, that we haue not more gifts then grace to vſe them, nor receiued a burthen aboue our ſtrength.

§. *Sect.* 10. *The reaſons why the Lord giueth worldly things to ſome of his children and not to others.*

Yea will ſome ſay, but I ſee others whō God loueth abound in honours, riches and delights, who notwithſtanding ſerue God faithfully, and imploy theſe gifts which they haue receiued, to the glory of him from whom they haue receiued them; and why might not I alſo enioying them be bettered and not hurt by them as well as they? I anſwere, that all are not of the like nature and temper, but as wee ſay, ſo many men, ſo many minds; by reaſon wherof it commeth to paſſe, that ones food is anothers poyſon, one mans raiſing is anothers ruine, and that which is moſt profitable for this man, is for another moſt pernicious. There is no wiſe phyſition giueth the ſame phyſicke to all patients, or in the ſame proportion; but he fitteth it in quantitie and quality to euery ones neede, giuing one pils to purge him, another cordials to reſtore him; one muſt bee launched, another muſt bee healed; one muſt haue ſauces to quicken his appetite, another muſt faſt, and be cured by abſtinence. Neither is there any wiſe houſholder that particularly knowing the condition of his familie, will prouide for, and feed all with like food, or with equall quantity; for one loueth that which another loatheth, and this man ariſeth hungrie with that allowance, which would cauſe another to ſurfet with exceſſe. And doeſt thou denie vnto God that liberty of diſpoſing vnto euery one that which beſt befitteth them, when as thou alloweſt it vnto men? Shall the phyſition order his patients as hee pleaſeth, who often faileth in skill, and ſometime in faithfulneſſe; and ſhall not the Lord be allowed to purge or reſtore, wound or bind vp, cautherize or heale, as hee knoweth moſt fitting for his ſeuerall patients, ſeeing hee can neither erre in knowledge, nor faile in loue? Shall the houſholder haue leaue to diſpoſe of his owne goods in his owne family, who notwithſtanding may be ſhort in diſcretion, or partiall in affection;

and

and muſt the Lord bee ſtinted, ſo as hee may not giue according to his pleaſure that allowance to euery one which hee knoweth moſt requiſite, ſeeing his wiſedome is infinite and his loue incomprehenſible, reſpecting the perſon of none, but doing good to all, as their ſtate and condition doth require? We find by experience that one man is bettered by liberty, another by reſtraint. One being of an ingenuous nature, is made better by benefits, another of a more ſeruile diſpoſition becommeth worſe, and is onely mended with threats and puniſhments: vpon the one kindneſſe worketh, vpon the other feare. This man is fit for imployment when he hath well fed, another is ſo drowſie that he is good for nothing but to ſleepe. Now who is moſt fit to iudge of thy nature and diſpoſition, and accordingly to allot vnto thee the moſt fitting proportion? Thou, who being blinded with pride and ſelfeloue ouerweeneſt thy gifts, and thinkeſt thou couldeſt well beare a ſaile, which in truth would ouerturne thee; or God, who hauing made thee of nothing ſearcheth the heart and raines, and plainely ſeeth all thy ſecret thoughts and hidden imaginations, notwithſtanding all thoſe vailes which ſelfeloue hath caſt ouer them? Thou deſireſt honours, but God knoweth that pride lurking in thy heart, would if thou haddeſt them, make thee inſolent and the more ambitious; thou wouldeſt wallow in worldly delights, but God knoweth that thou wouldeſt dote ſo much vpō them, that thou wouldeſt neglect the ioyes of heauen; thou wiſheſt to bee rich in goods, but God knoweth they would make thee poore in godlineſſe: thou deſireſt health and ſtrength, but God ſeeth they would make thy ſoule ſicke and weake, cauſing thee to bee the more ſecure, and to put the day of repentance farre from thee. And therefore the Lord giueth thee contempt for honour to make thee humble, and fit by ſtooping to enter into the gates of heauen; he giueth thee miſeries for delights, that being weaned from the world thou maieſt hunger after his eternall ioyes: in ſtead of riches, hee giueth thee pouerty, that thy heart being empty of worldly vanities, may be filled with his graces; and for health hee giueth thee ſickneſſe, that thou maieſt daily caſt vp thine accounts, and

Ier.17.10. Heb.3.24.

be alwaies ready when hee calleth for thee to giue a reckoning of thy ſtewardſhip.

§. *Sect.* 11. *The reaſons why the Lord maketh not all his children rich in all worldly benefits.*

Yea but the Lord if he would, might haue made mee honourable and humble, rich and gracious too, he might haue giuen me abundance of his gifts, and a mind alſo to vſe them well; and ſeeing others haue both, why haue not I as well as they? But who art thou O man who diſputeſt with God! ſhould the pot ſay to the potter, why haſt thou made me thus? Though there were no other reaſon why thou haſt not receiued theſe double gifts of proſperity and grace, but Gods ſole will, it were ſufficient to ſatisfie vs, ſeeing they are his free and vndeſerued gifts, which he may iuſtly beſtow where he pleaſeth. For may he not doe with his owne what he will? or is our eye euill becauſe he is good? Is it not enough for vs to be ſeruants of his familie, vnles we be ſtewards and chiefe officers? ſhould we not rather be thankfull for receiuing many benefits, then repine becauſe wee haue not receiued all? doth it not ſuffice vs that we are made partakers of his chiefe iewels, and are adopted ſonnes and heires of our eternall patrimonie; vnleſſe wee haue alſo ſeruants wages, and a large ſhare in earthly trifles? and can we not bee content that the Lord hath giuen vs leaue to goe to heauen, if wee may not alſo chuſe our way? But conſider further that thou art not ſcanted of any thing thou deſireſt, becauſe the Lord is niggardly in his gifts; for his bounty was ſuch, that had it not been our owne fault, wee might haue been partakers of all: for in our firſt creation he gaue vs grace and glory, vertue and happineſſe, abundance of his bleſſings, and holy wiſedome and pure affections whereby we were enabled rightly to vſe them. But by our fall in the loines of our firſt parents, wee brought our ſelues into the ſtate of corruption, whereby wee loſt all right both to ſpirituall graces and worldly bleſſings; and are wee not well though for a while wee haue not both, if the better part be reſtored vnto vs? By our ſinne we haue ſo diſordered Gods bleſſings, and diuided his gifts, that very ſeldome his ſpirituall graces and temporall benefits will reſt together, vnleſſe by the ſupernaturall and admirable worke of his holy ſpirit they bee reconciled: and would wee daily

haue

haue God to doe miracles by ioyning the height of prosperity, and the height of grace, and as it were heauen and earth in the same subiect? Againe, consider that in this state of corruption, for the preseruing of humane society, it is necessarie that there should bee some of meane quality, as well as honourable, poore as rich, weake as well as strong; and why should any thinke that the condition wherin God hath placed him, is not as fit for him as for another? for wherein hath he deserued better at Gods hands that hee should preferre him? or what hath hee that hee hath not receiued? or why should any desire all, when as vpon examinatinon hee shall find that he deserueth nothing? Furthermore, if it pleaseth the Lord, the more to manifest the glory of his wisedom and power, to cast vs first downe whom hee meaneth to aduance; to make contemptible, whom hee purposeth to make glorious; to afflict with pouerty and miserie, whom hee intendeth to inrich with eternall happinesse, and to bring vs to heauen as it were by hell gates; why should wee not willingly follow him euen in the foulest way that will bring vs to the faire iourneies end of ioy and blessednesse? Finally, let vs remember that the world was not made for our paradise, where we should haue all ioy without sorrow, and good without the mixture of any euill; but for our pilgrimage, where for sinne we should be afflicted, tried and proued, that so through Gods free mercy being found fit, wee might bee receiued into our heauenly countrie, and there inioy our happinesse and felicity, without the disturbance of any miserie. Lastly, let vs consider, that God in his kingdome hath seuerall rewards, though the same blessednesse, and as it were crownes of glory, of diuers makings. Hee hath one reward and crowne for the patient poore, and another for the bountifull rich; one for them who are humbly honourable, and another for them who are couragious in contempt; one for them who doe well, and another for those that suffer for well doing; measuring his rewards according to the measure of his gifts and graces: why therefore should wee not desire to haue all fitted? why should we not bee content with any so we may be sure of one? why should we not with patience

and cheerefulneſſe ſuffer heere want, that there we may haue fulneſſe; miſerie that we may find ioy; pouerty that we may be inriched with theſe treaſures; and ignominie and contempt, that we may receiue this crowne of glory. And this argument of comfort and contentation our Sauiour Chriſt vſeth: for hauing perſuaded his diſciples to relie on Gods prouidence without carking care, and promiſed that if they would ſeeke firſt Gods kingdome and righteouſneſſe, they ſhould haue alſo worldly neceſſaries ſupplied vnto them; becauſe they were like to haue ſome ſmall diſcouragement by their ſhort allowance of theſe deſired benefits, hee willeth them not to feare for al this, becauſe it was their fathers pleaſure to giue them a kingdome.

Luk.12.32.

§. Sect. 12

The 2. meanes of contentment is to leade a godly life.

1. Tim. 6. 6.

The next meanes to attaine vnto contentation, is to liue an holy and chriſtian life, walking in the waies of Gods commandements, in ſincerity and vprightneſſe of heart; for firſt godlineſſe muſt enrich vs, before we can be content with that wee haue: firſt God muſt dwell with vs by his ſpirit, before wee can be content to forbeare the worlds companie. Our hearts muſt be filled with better things, before wee can be willing to part with worſe; they muſt bee inriched with heauenly treaſures, before wee will leaue immoderate ſeeking of earthly traſh; they muſt be indued with knowledge, faith, affiance, hope, loue and the reſt of Gods ſanctifying graces, before they can lightly eſteeme of honours, riches, and earthly delights: for hauing a naturall appetite and hungring deſires, either they muſt bee filled and ſatisfied with that which is good, or elſe they will with vnſatiable longing affect and couet worldly vanities; like the ſtomacke, which vnleſſe it be ſufficed with wholeſome food, will ſucke in the wind, though being full of it it is not ſatisfied, but rather tormented. Againe, if wee haue any true contentment we muſt haue it in the Lord, as hath been ſhewed; but there is no contentment to be had in God without godlineſſe: for howſoeuer the Lord be infinite in wiſedome, power, goodnes, loue, and truth, yet we cannot comfortablie apply any of al this to our ſelues, for our vſe & benefit; neither in truth do they at al apperraine vnto vs, vnleſſe we performe ſuch conditions as

God.

God requireth, louing, fearing, trusting in, and seruing him in simplicity, sincerity, and vprightnesse of heart; seeing the Lord hath limited the promises of all his mercies to such as obserue them. So the Psalmist saith, that nothing shall bee wanting which is good to those who seeke the Lord and feare him; that if we delight in the Lord he will giue vs our hearts desire, that the Lord will bee a sunne and shield, giue grace and glory, and withhold no good thing from them that walke vprightly. So the wise man telleth vs it is the good conscience which makes a continual feast; and ý it is the feare of the Lord, which being put into the skole with a little, waigheth downe in worth and waight all worldly riches and abundance. Finally, our Sauiour Christ telleth vs, that wee shall haue from God a supplie of all earthly necessaries; but it is vpon the condition, that we first seeke his kingdome and righteousnesse. Those therefore who performe these duties which God requireth, may with comfort and contentation of mind rest securely vpon his prouidence and promises, because they haue assured interest and title vnto them; and they may ioyfully submit their willes vnto his, taking all hee sendeth in good part, seeing his mercies are sweet, and his chastisements wholesome, and all whatsoeuer being foreseene and directed by his wisedome, ruled by his prouidence, and applied vnto vs in loue, must needs turne to our good, and further our saluation. Whereas contrariwise those who liue in their sinnes, and haue no desire to serue the Lord, can neuer haue this true contentation, because in the storme of troubles, they want this hauen to flee vnto, and in their wants cannot with comfort and assurance flee vnto God for helpe, seeing they conceiue of him as of a iust Iudge, who will take vengeance on them for their sinnes, and not as of a mercifull father, who will supplie all their wants, seeing they liue not like his children, but like his enemies.

Psal. 34.9.10. and 37.4. and 84.11.

Pro. 15.15.16.

Mat. 6.33.

Lastly, if wee would haue contentation in all estates, wee must as well haue an eye vpon those things which through Gods mercy we enioy, as vpon those things which we want; and thinke as well what we deserue, as what we desire. For if we would consider that in our greatest wants we inioy innumerable

§. *Sect.* 13. *The 3. meanes is to thinke of our benefits as well as of our wants.*

merable blessings of God, whereas our sinnes haue deserued, that they should all be taken from vs, and his iudgements and punishments inflicted, as a fit wages for our sinfull seruice; then would we not be discontented for that we haue not, but contented with that we haue, nor repine for wanting some things, but reioyce that the Lord vouchsafeth vs any thing. Againe, if we would but consider how many benefits we inioy which others want, who are much more worthie; if we would looke how many come behind vs in rewards, that go far before vs in desert; we would not through discontent make our selues miserable, because we cannot be so happie as we desire; we would not fret because some go before vs, but reioyce that we are preferred before so many; nor repiningly thinke Gods liberalitie scant and strait, because we haue not all, but rather admire and thankfully extoll his infinit bounty, that he vouchsafeth vnto vs any thing, who haue deserued nothing: whereas if our finger be alwaies vpon our sores, and our eye vpon our wants, neuer thinking what we haue, but what we desire; if we alwaies looke vpon those who go before vs, and neuer cast backe our eye vpon those that follow vs; if we compare our wants with others plentie, and our miseries with their ioyes; neuer looking at that wherein they also are defectiue, nor vpon those euils, wherein they haue their share; then can we neuer want sorrow and discontent, because we are our owne tormenters, nor liue at ease with comfort and quietnesse, seeing we picke quarrels against our owne peace, and whip our selues with rods of our owne making.

§. *Sect.* 14. *That perfect and full contentation is only to be found in heauenly happines.*

And thus haue I shewed that our contentment is to be found in spiritual and not in worldly things: but for as much as wee cannot heere haue full contentment, because we are not full of grace, nor be throughly satisfied with spirituall things, because they are imperfect, and our desires also worldly and carnall; let vs aboue all things labour to attaine vnto heauenly happines, and to be partakers of those eternall ioyes which will fully satisfie without all loathing satietie, seeing by the infinit wisdome and power of God they are of such a nature, that their fulnesse is accompanied with a continuall

tinuall appetite, ſo as they do at the ſame time ſatisfie and inflame deſire, prouoke and quench the thirſt, and ſo inlarge the heart perpetually, as that they alſo fill and content it; and whereas the worlds pleaſures like chil-blanes in the ſeete, do itch and ake both together, and like the itch make vs loſe that pleaſure by ſmarting, which we tooke in ſcratching; theſe heauenly ioyes bring fulnes and perpetuity of content, without the mixture of any trouble: ſo the Pſalmiſt telleth vs, *that in Gods preſence is fulneſſe of ioy, and at his right hand there are pleaſures for euermore; that we ſhall be ſatisfied with the fatneſſe of Gods houſe, and that God will giue vs drinke out of the riuers of his pleaſures:* for God ſhall be vnto vs all in all, and beholding his face in righteouſneſſe we ſhall be ſatisfied with his image, as the Scripture teacheth vs: for what can ſuffice if God ſatisfie not, ſeeing he is infinit in all goodneſſe, loue, louelineſſe, beautie, wiſdome and all perfections? And therefore if we be once certaine of theſe ioyes, though it be but by the aſſurance of faith and hope, we ſhall not mourne with diſcontent in the abſence of worldly vanities, ſeeing we ſhall want them no more, if once this diuine brightneſſe hath illuminated our hearts, then we want the candle light when the Sun ſhineth. Now if we would attaine vnto this aſſurance of theſe heauenly ioyes, we muſt make Chriſt our way, for none climeth thither but by this [a] ladder, and by a liuely faith be ingrafted into him, that ſo in him being reconciled, iuſtified and adopted, we may being [b] ſons, be alſo heires of euerlaſting happineſſe; as alſo we muſt ſhew the fruits of our faith in ſanctification of life, ſeeing the Scriptures plainely teach vs, that if wee bee not [c] ſanctified, we are not iuſtified, and if we be not iuſtified, we ſhall neuer be ſaued, that without [d] holineſſe we ſhall neuer ſee God, that [e] nothing vncleane ſhall enter in thither, and that vnleſſe we be [f] regenerate and borne againe, we can neuer enter into the kingdome of heauen: and therefore if we would be citizens of the kingdome of glorie, we muſt firſt paſſe thorow the ſuburbs of grace; we muſt do God ſeruice, if we expect to receiue [g] wages; and [h] ouercome the ſpirituall enemies of our

Pſalme 16.11. and 36.8. 1.Cor.15.28. Pſalme 17.15.

[a] Iohn 1.12.51. [b] Rom.8.15.17. [c] Rom.8.30. [d] Hebr.12.14. [e] Apoc.21.27. [f] Iohn 3.3. [g] Matth.20.4. [h] Apocal. 3.21.

our ſaluation, before we can receiue the crowne of righteouſneſſe, and triumph as conquerers in euerlaſting glorie.

CHAP. XX.

Of the vnprofitableneſſe of worldly vanities, in compariſon of Gods ſpirituall graces and heauenly ioyes.

§. *Sect.* 1. *That there is no profit in worldly things, to thoſe who ſet their hearts vpon them.*

AND thus haue I ſhewed the vanitie of the world and worldly things, & that by reaſon hereof they do not ſatisfie & content vs. The next argument which in my generall diuiſion I propounded to perſwade al to a iuſt contempt of them, in compariſon of ſpirituall grace and eternal glorie, is their vnprofitablenes. The which alſo is a neceſſarie conſequent of their vanitie: for becauſe they are vaine and worthleſſe, therefore they cannot greatly profit thoſe that haue them; whereof it is that the Eccleſ.2.11. Wiſe man hauing ſhewed *that all is vanitie*, preſently infereth, that *there is no profit vnder the Sunne*. And holy *Samuel* 1.Sam.12.21. exhorteth the people *to ſerue the Lord with all their hearts, and not to turne after vaine things, which could not profit nor deliuer them, becauſe they were but vanitie*. And our Sauiour Chriſt Matth.16.26. telleth vs, that it will not at all profit a man, *though he gaine the whole world, if hee loſe his ſoule*, as hee ſurely doth, who more eſteemeth gold then godlineſſe, and ſetteth his heart more vpon theſe earthly vanities, then vpon God himſelfe, and the eternall ioyes of his kingdome. So that theſe worldly things are like vnto glittering tinſels, which make a glorious ſhew, but being vaine and worthleſſe, ſerue to no good vſe, but make thoſe that weare them the prouder only, and not the warmer, as equally letting in the outward wind that cooleth them, and the inward wind of vaine glorie, whereby they are ſwelled and puffed vp; or like vnto cloathes full of maſſie gold, which adorne vs vnto others, but loade vs in our owne ſenſe; for howſoeuer worldly vanities make a goodly ſhew to thoſe who neuer had them, yet their owners find them

them vaine and vnprofitable, as being in their greateſt need, rather comberſome burthens, then ſound comforts.

But this will better appeare in the ſpeciall examples of honors, riches and carnall pleaſures: for what profit is there in vaine-glorie, the praiſe of men, and worldly preferments, if we ambitiouſly affect them, and ſet our hearts too much vpon them; ſeeing they do not ſo much extoll and magnifie vs before men, as they abaſe and vilifie vs in the ſight of God? And what will it profit vs to be praiſed of men, when God and our owne conſciences ſhall condemne vs, either becauſe we haue compaſſed theſe honors by euill meanes, or ſinne in their fruition, by preferring them in our hearts before God and godlineſſe? What will it auaile vs, if running ill in the ſpirituall race we haue the applauſe of the ſtanders by; if the Iudge himſelfe cenſure vs as vnworthie to receiue the garland? It is not theſe waxen wings of mens praiſes, which are readie to wind euery way with the heate of their affections, and melt and vaniſh when the ſcorching Sunne of affliction ariſeth, that will carrie vs to heauen; neither is it their diſpraiſes that can hinder vs in our aſcent, if we be ſupported with the wings of faith and a good conſcience, much leſſe pull vs downe againe, when we are once ſeated on the throne of glorie: and therefore fooliſh is our courſe, if we take more paines to ſeeme good in ſhew, then to be ſo in truth; to haue the commendations of men, then the teſtimonie of a good conſcience; and be more carefull to be applauded of thoſe, who muſt ſtand at the ſame barre, then to bee approued of our Iudge, by whom one day we ſhall be iuſtified or condemned.

§. *Sect.* 2. *That worldly honors are vnprofitable.*

Nec laudes hominum te leuant in cœlum, nec vituperationes inde te deponunt. Ille videat qui coronat, ille ſit teſtis à quo iudice coronaris. Auguſt. in epiſt. Ioan. Tract. 8. Tom. 9.

Neither is there more profit in worldly riches, ſeeing as our Sauiour Chriſt telleth vs, though a *man haue abundance, yet his life ſtandeth not in his riches*; becauſe as elſewhere he ſpeaketh, *man liueth not by bread only, but by euery word which proceedeth out of the mouth of God.* And though a man haue neuer ſo great ſtore, yet he hath few priuiledges aboue him, who hath only neceſſaries, or ſome ſmall competencie: for as the Wiſe man ſaith, *When goods increaſe, they are increaſed that eate them, and what commeth to their owners, but the beholding*

§. *Sect.* 3. *That there is no profit in worldly riches.* Luke 12. 15. Matth. 4. 4. Eccleſ. 5. 10.

Vbi multa opes, multi etiam qui cõedunt eas, & vſus quidem diuitiarum apud alios, diuitibus ſolum nomen cedit & ſolicitudo. Bernard. de conuerſ. ad clericos Serm. cap. 12.

ding of them with their eyes? In which reſpect men abounding with wordlly wealth, haue that benefit by their riches, that ſtewards haue in a great family, by the great ſummes which are committed to their diſpoſing, whereby (at leaſt if they be faithfull) they onely haue their care and paines increaſed whileſt they make prouiſion for ſo many mouthes and bellies; and the greater and more difficult reckoning to make, when their maſters call them to yeeld their accounts. For what are rich men but Gods ſtewards, who haue their abundance committed vnto them, not to ſpend their ſuperfluity in riot and exceſſe, but to maintaine and relieue their fellow ſeruants? and what in this regard doe their great receits profit them, ſeeing of all, they haue but meate for their bellies, and clothing for their backes, and of the reſt muſt bee accountant to our great Lord and maſter how they haue beſtowed it, when at the great day of his appearing hee ſhall call them to a reckoning. Yea but being ſtewards they may allow to themſelues a double portion; and all things comming through their hands, they haue more liberalll maintenance, and a greater ſhare in thoſe rich talents which are committed to their diſpoſing. For example, they haue the priuiledge of full tables and daintie diet, of coſtly apparell, and ſoft beds; whereas the poorer ſort haue ſcant and courſe fare, meane clothes, and hard lodging. To which I anſwere, that theſe benefits are exceeded by the inconueniences which doe accompanie them; and though they were not, yet in the very fruition of theſe things, wherein they glory moſt, they haue little priuiledge aboue them who are skanted of them; ſeeing howſoeuer they much exceed them in their ſtore, yet neither in profit nor delight; for the pleaſure of eating and drinking, conſiſteth not ſo much in the daintineſſe of our fare, as in the diſpoſition of thoſe who ſit at the table, ſeeing he who bringeth with him an hungrie appetite and good ſtomacke, feedeth on his courſe fare with more delight, then he who is glutted with often ſurfetting on his moſt coſtly cates, although his ſtomacke bee whetted with great variety of meates, and innumerable ſorts of alluring ſauces. But herein the poore haue priuiledge aboue the

Chryſoſt. ad pop. Antioch. Homil. 2. tom. 4

rich,

rich, becauſe their labour prouoketh their appetite, which is ſatisfied at their meales without ſurfetting, either becauſe by reaſon of the ſcantneſſe of their prouiſion they cannot, or in reſpect of the courſeneſſe of their fare they will not exceed due meaſure: whereas the rich hauing their ſtomackes cloyed with inſobriety and intemperance, into which they haue fallen, whileſt their bewitching dainties, and variety of diſhes haue allured them, by pleaſing their pallet to oppreſſe their ſtomackes, and wanting the meanes of labour and exerciſe to recouer them; they haue ſtill their hunger preuented with their prouiſion, and ſo comming to their meales with cloied appetites, they rather loath then delight in their daintieſt fare, and not knowing whether it were beſt to eate any thing or nothing of all their delicates, they inwardly fret that hauing ſo good meate, they haue no better ſtomackes; and repent of their laſt meales gluttonie, not becauſe they hate their ſinne, but becauſe they haue loſt their appetite, and now are depriued of all their pleaſure, becauſe they had then too much. Neither haue they any great benefit by their brauery aboue thoſe that goe in plaine habits, ſeeing theſe no leſſe then they attaine vnto the maine ends of apparell, which are to keep vs warme and to hide our ſhame; whereas they by their ſuperfluity gaine but more care and trouble, and by diſplaying theſe enſignes of pride, expoſe themſelues to the skorne of their ſuperiours, and to the enuie of thoſe who are of meaner condition and eſtate. Finally, they haue no great priuiledge aboue the poore in reſpect of their ſoft beds, rich couerings, and coſtly canopies: for whereas the chiefe vſe of a bed is to ſleepe in it, and take our reſt; the rich doe leaſt of all attaine vnto it, though their lodging be neuer ſo eaſie and gorgeous, partly becauſe their fulneſſe and exceſſe are as great hinderances to reſt, as hunger and want, and partly becauſe their heads are troubled about their riches, whileſt they are thinking either of getting more, or of keeping and diſpoſing that they haue; whereas poore men which lie harder, doe ſleepe much more ſoundly, after their ſober meales, and their daies labour. And this the wiſe *Salomon* obſerued: *The ſleepe* (ſaith he) *of him that trauelleth* Eccleſ. 5. 11.

is

is sweet, whether he eate little or much, but the satiety of the rich will not suffer him to sleepe. By all which it appeareth that riches doe not greatly profit vs, no not so much as in respect of worldly benefits. Yea (as one saith) it is well with vs if we doe not receiue hurt by their fellowship; it sufficeth that we be not made worse by them, seeing they cannot make vs better. It is true indeed that they who abound in wealth haue fit opportunity and meanes of doing the workes of mercy and of comforting anddoing good vnto many, but this priuiledge they haue aboue the poore, onely in manifesting the bountie and goodnesse of their mind vnto men, for both are alike and equally accepted in the sight of God, the rich man who doth good deeds both with heart and hand, and the poore man, who wanting ability, is onely bountifull in his affection, and willing desire.

Sufficit vt diuitiæ non possessores perdant, vt non obsint satis est; nam prodesse nihil possunt. Aug. in Psal. 85. tom. 8.

§. *Sect.* 4. *That riches are most vnprofitable to sordidous misers.*

Now if this be true of those rich men, who by their vse of riches haue those vsuall comforts which they afford; then how much more is it verified of sordidous misers, who howsoeuer they abound with al maner of wealth, yet their riches are altogether vnprofitable vnto them? For whilest they thinke of gathering and scraping more and more, they forget to enioy that they haue, and so of masters become only iaylors and keepers of their wealth, hauing no vse of it themselues, nor letting others vse it; wherby it commeth to passe, that of all they haue they haue nothing, and yet are tormented with the want of all which they haue not. So that these are like him who was possessed with that vnrulie diuell, or rather legion of wicked spirits, for this diuell of sordidous couetousnesse, will not suffer them to dwell in their houses, because they would not lose the hire; nor to eate meate, or weare their clothes, because they require cost, and hinder their bags from filling; but causeth them in franticke maner to breake all bonds of common honesty, to toile and trauell by sea and land, to runne a thousand desperate courses, and to wound their heads with cares, and their harts with griefe, whilest they are drawne on with hope to encrease their wealth, and when with all this care and danger they haue attained to their desires, they haue no vse or benefit of all

Luk. 8. 27.

that

that which with ſo great paine and perill they haue ſcraped together. Like vnto them who being athirſt, ſpend all their time in drawing water, and in filling their ciſternes, but yet haue no power to drinke, though all their veſſels doe ouerflow; wherein they commit that miſerable follie which the rich foole in the Goſpell fell into, who though he had abundance of all things, yet neuer thought of inioying any thing till he was ready to leaue all, bidding then his ſoule to liue at eaſe, to eate, drinke, and take it pleaſure, when as in the very ſame night it was taken from him. And this follie the ſonne of Syrach obſerued. *Some man* (ſaith he) *is rich by his care and niggardſhip, and this is the portion of his wages. But when he ſaith I haue gotten reſt, and now will eate continually of my goods; he conſidereth not that the time draweth neere that he muſt leaue all theſe things vnto other men, and die himſelfe.* Where by it appeareth that abundance of wealth bringeth no true profit vnto theſe miſers, becauſe they defraud their owne ſoules, not ſuffering them to inioy any thing they poſſeſſe. And as *Moſes* onely ſaw the land of Canaan, but for his ſinne was not permitted to haue any ſhare or portion in it: ſo they haue for their miſerable couetouſneſſe this puniſhment by God inflicted on them, that they ſhall onely ſee their goods with their eyes, but neuer inioy them for their comfort; and that they ſhall toile and moile for their ſucceſſor, oftentimes they not knowing who hee ſhall bee, and receiue no maner of benefit by their owne labours, but as pipes keepe none of the water to themſelues that runneth through them, but conueigh all to their ciſternes; ſo they are not able to retaine any of the goods which they poſſeſſe, for their owne benefit and comfort, but onely ſerue as ouerſeers to conuey them to their heires; who for the reward of all their painefull labour, doe whileſt they liue grudge them their liues, as they grudge themſelues all the comforts of life; and doe not ſo much loue them becauſe they ſhall hereafter receiue much by their care and prouiſion, as loath and hate them, becauſe already they haue not receiued it; they ſtanding in their way, and keeping from them that which they ſo much couet. And after their death commonly ſpend in

Luk. 12. 19. 21.

Eccl. 11. 18. 19.

riot and exceſſe, that which they haue gotten with miſerable niggardlineſſe, ſeldome remembring their benefactors, vnleſſe it be to flout their follie, and inuey againſt their ſordidous auarice, the which they ſo much hate and abhorre, hauing ſeene the wretched fruits of it in their progenitors, that vſually they runne into the contrary extreame, and become as prodigall as they were niggardly, and ſo within a while haue not that in poſſeſſion, which the other had not in vſe. So the Sonne of *Syrach* ſaith, that *he who gathereth and ſcrapeth by defrauding his owne ſoule, he gathereth for others, and they ſhall make good cheere with his goods.* By all which it is euident that miſers may get much wealth, but no gaine or profit, great ſtore of riches, but no goods; for that onely is good vnto vs, whereof we haue not the poſſeſſion alone, but the vſe and fruition alſo, whereas, like their bags, they haue onely the keeping of their money, and haue no good, but great hurt by it, whileſt (like them) they are worne out with care and labour, in getting and keeping it, and haue no comfort by inioying it. And thus by this their miſerablenes, they make Gods gifts to be no benefits, and turne his bleſſings into heauie burthens. So the Sonne of *Syrach* ſaith, that *riches are not good to a niggard, and what ſhould an enuious man do with money?* For that is only good and to be eſteemed Gods bleſſing, whereby we receiue good, and haue it in vſe and fruition, as well as in cuſtodie and poſſeſſion: for ſo the Pſalmiſt ſaith, *When thou eateſt the labours of thine hands thou ſhalt be bleſſed, and it ſhall be well with thee.* And the Preacher teacheth vs, that *there is no benefit to man in all he enioyeth, but that he eate and drinke, and delight his ſoule with the profit of his labour, and that we haue this of the hand of God.* And againe, *I know that there is nothing good in them, but to reioyce, and to do good in his life, and alſo that euery man eateth and drinketh, and ſeeth the commoditie of all his labour; this is the gift of God.* Whereby he implieth, that it is a gift, and no gift, or a gift, and no benefit, when God beſtoweth goods, and not grace to vſe them for good purpoſes, both by reioycing in their fruition, and by imploying part of them to charitable and pious vſes; yea rather the poſſeſſion of riches without the vſe hurteth the owners,

Si auarus es, non habes, ſi prodigus, non habebis. Eccleſiaſticus 14.4. κλήμοστα ἀ χρήματα.

Ἀνδρὶ μικρολόγῳ ἀ καλὸς ὁ πλοῦτος. Eccleſiaſticus 14.3.

Pſalme 128.2.

Eccleſ. 2.24. and 3.12.13.

owners, and not profiteth them, as being vnto them heauie burthens, and causes of the incurable disease of greedie couetousnesse. So the Wise man saith, *There is an euill sickenesse that I haue seene vnder the Sunne, to wit, riches reserued to the owners thereof for their euill; and these riches perish by euill trauaile, and he be getteth a sonne, and in his hand is nothing; as he came forth of his mothers belly, he shall returne naked to go as he came, and shall beare away nothing of his labour, which he hath caused to passe by his hand? And this also is an euill sicknes, that in all points as he came, so shall he go, and what profit hath he, that he hath trauailed for the wind. Also all his daies he eateth in darknesse with much griefe, and in his sorrow and anger. Behold then what I haue seene good, that it is comely to eat and to drinke, and to take pleasure in all his labour, wherein he trauaileth vnder the Sunne, the whole number of the daies of his life which God giueth him; for this is his portion. Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eat thereof, and to take his part, and inioy his labour, this is the gift of God.* As though he should say, this, and no other: for as for riches without vse, they are so far from deseruing the name of blessings and benefits, that they are to be reputed curses and heauie iudgements. So *Iob* saith of the wicked man, that in lieu of his sin he shal haue this punishment laid vpon him, that *though he should heape vp siluer as the dust, and prepare raiment as the clay: He may prepare it, but the iust shall put it on, and the innocent shall diuide the siluer.* And the Wise man teacheth vs, that to *a man that is good in Gods sight, he giueth wisdome, and knowledge, and ioy, but to the sinner he giueth paine to gather and to heape, to giue him that is good before God; this also is vanitie and vexation of spirit.* And elsewhere, *he that loueth siluer shall not be satisfied with siluer, and he that loueth riches shall be without the fruit thereof.* Yea so heauily doth this iudgement of God sit vpon them, that afterwards he preferreth vntimely and abortiue birth, before such a miserable and wretched life. And the Sonne of *Syrach* saith, that *there is nothing worse then when one enuieth himselfe, and that this is the reward of his wickednesse.*

Eccles. 5. 12. 13. 14. 15. &c.

Iob 26. 16 7.

Eccles. 2. 26.

Eccles. 5. 9. Chap. 6. 2. 3.

Ecclesiasticus 14. 6.

And thus it appeareth that riches are vnprofitable to those §. *Sect.* 5.

Vnprofitableneſſe of worldly pleaſures.

who ſet their hearts vpon them: the like alſo may be ſaid of carnal pleaſures, which if they be ouer highly valued, and too much affected, do vs no good, but are as vnprofitable as either of the other. And this the wiſe *Salomon* teacheth vs by his owne experience, for hauing ſought to pleaſe himſelfe with all manner of delights, and denied no ioy to his heart which it could deſire, concludeth at laſt that he could find no profit in any of them, but vanitie and vexation of ſpirit. If therfore he who had al the delights which a great kingdom, a peaceable and proſperous raigne, and abundance of all worldly pleaſings, were able to yeeld vnto him, could not after he had tried many concluſions, to giue his heart ioy and pleaſure, find any profit in any of them: how vnprofitable are our delights like to proue, who want theſe plentifull meanes wherin he abounded, and haue all our comforts croſſed with many miſeries, from which he was priuiledged? But if we would further conſider, that that alone is to be eſteemed truly profitable, which doth profit vs in our place and calling, and aduanceth the maine ends at which we aime, we ſhould plainly perceiue how little profit there is in pleaſure: for we are called to the ſtate of Chriſtianitie, to be the ſeruants and children of God, and the maine end which we propound in all our doings and proceedings, is to glorifie God in our owne ſaluation, to finiſh our courſe with ioy, and to paſſe the time of our pilgrimage ſo in Gods feare, as that in the end of our liues we may arriue at our heauenly countrie, and inherit thoſe eternall ioyes. But alas how little do worldly pleaſures (eſpecially when they are too much eſteemed and affected) in theſe reſpects profit vs? How ſlenderly doe they aduance theſe ends and further vs in this way; yea rather how much do they endamage vs, and either ſlacken our pace or quite hinder vs in this ſpirituall race? whileſt being ſo beſotted on theſe earthly delights, we neuer think of our heauenly ioyes, or ſpend that precious time in vaine ſports, wherein we ſhould labour to furniſh our hearts with Gods ſpirituall and ſauing graces, and attaine vnto certaine aſſurance that we haue our part and intereſt in that eternall happineſſe; or finally, whileſt being pampered with theſe worldly pleaſures,

Eccleſ. 2. 1. 10. 11.

we

we are made ſo purſie and ſhort winded, that we can take no paines in running this ſpirituall race, but either ſit downe in the mid-way for want of ſpirituall ſtrength, or being vtterly diſcouraged and out of hope, of euer comming to the goale and obtaining the garland, returne back againe to the world that we may take our fil of pleaſures, and glut our ſelues with carnall delights.

But concerning the hurt which we take by worldly things abuſed through our corruption, I ſhall haue occaſion to ſpeake more hereafter; heere onely I am to ſhew that they are vnprofitable: which that we may more cleerely vnderſtand; let vs further conſider, that howſoeuer they may ſomewhat helpe vs in ſome ſmall trifles, and in attaining vnto our ends in ſome baſe and ſlight things; yet they are altogether vnprofitable in furthering our maine ends at which wee ſhould aime, as neither deriuing vnto vs any great and deſirable good, nor yet freeing or helping vs in our greateſt difficulties, and moſt heauie and dangerous euils. For firſt, theſe outward things do not impart vnto vs any eſſentiall goodnes, or by hauing them, make vs better then thoſe that want them; they do not make vs more eſteemable in Gods ſight, *for he accepteth not the perſons of Princes, and regardeth not the rich more then the poore, for they be all the worke of his hands:* neither doth he meaſure mens goodneſſe by their goods, but by their godlines; *for better* (ſaith the Wiſe man) *is the poore that walketh in his vprightnes, then he that peruerteth his waies, though he be rich.* They do not make vs better in our ſelues, for ſeeing they are not any way eſſentiall vnto vs, but outward accidents, we haue nothing added to our perfection, when we haue them, nor any thing diminiſhed, when we want them; that which truly maketh vs better, bettereth our being, and addeth ſome perfection to our eſſence; now whereas we haue a double being, one by generation as men, another by regeneration as Chriſtians, the excellencie of the former conſiſteth in the perfection of reaſon, and of the latter, in true godlineſſe; and therefore ſeeing theſe outward things neither make vs more reaſonable, nor yet more godly and religious, they do not at all make vs better, our goodnes

§. *Sect. 6.* *That worldly things do not further the maine ends at which we aime, as firſt they do not make vs truly better.*

Iob 34.19.

Prou. 28.6.

conſiſting in thoſe things which they further not: if therefore we excell in the vſe of reaſon, and in the knowledge and practiſe of true religion, our goodneſſe is not impaired when all theſe faile vs; but if we be defectiue in them, and be either fooliſh men, or lame and baſtardly Chriſtians, theſe outward ornaments will be but like gay hangings on rotten and broken walles, which commend vs to the ſight and view of others, but doe not better vs in our ſelues, by ſtopping our breaches, and repairing our ruines: and as thoſe who are ſicke of the dropſie, ſeeme fat and in good liking to thoſe who are farre off; whereas it plainly appeareth to thoſe who look vpon them neerer hand, that their beautie proceedeth not from the good habitude of their bodies, but from their fulneſſe of humors, which is the true cauſe of their diſeaſe: ſo thoſe who abound with theſe outward things, may ſeeme better and more happie then others, to thoſe that view them at the firſt ſight, but thoſe who better conſider of them, eaſily find that it is but a diſeaſed beauty which commendeth them, & that they are not in truth bettered by all theſe things, but rather the diſeaſes and ſpirituall ſickneſſes of their ſoules increaſed, and made more deſperate and vncurable. Let vs not therfore account our ſelues bettered by theſe outward things, for thē our goods and goodneſſe will both at once faile vs, but by thoſe things in which our excellencie conſiſteth, and which being in vs, and peculiar to our ſelues, do make vs iuſtly to be preferred before al other creatures. We know that a player is not better then his fellowes, becauſe he acteth a Kings part, ſeeing all his excellencie is in his outward habite, and nothing in his perſon, and if another acteth his part better, he is preferred farre before him, though he ſuſtaine the meaneſt and baſeſt perſonage, becauſe his worth is meaſured, not by his gay cloathes, but by his excellencie in his owne faculty and profeſſion. A ſurgeon is not commended becauſe he goeth in braue apparel, but for his great skill in curing wounds; and the ſcholler is not magnified for his faire houſe, or full cheſts, but for his excellencie in all maner of knowledge and learning: neither is the Pilot praiſed, becauſe he hath a faire ſhip gilt with gold and well rigged, but for his skill in nauigation,

gation, and care in vſing all his knowledge for the good of the paſſengers. And thus alſo it is in other creatures; for the Vine is not praiſed for it faire leaues, ſtraight body, and good timber; but for it fruitfulnes in bearing good and pleaſant grapes: neither is the horſe bettered by his rich ſaddle, and golden trappings, ſeeing his goodnes conſiſteth not in theſe things which may at night bee taken from him, but in his ſhape, ſtrength, ſoundneſſe, good pace, and ſure trauelling. And ſo the excellency and goodneſſe of a chriſtian conſiſteth not in theſe outward things, as honours, riches, pleaſures, but in the fruits of godlineſſe, which hee oftentimes beareth better, and in greater abundance when as hee is pruned, and theſe outward ſuperfluities taken away; not in his gay habit and rich furniture, but in his ſwiftneſſe and ſureneſſe in running the ſpirituall race, which hee commonly beſt performeth when hee is lightened and vnloaded of this worldly brauerie. If theſe earthly things would ſerue to enrich our ſoules with Gods ſpirituall graces, if they would purchaſe Chriſt, and procure for vs the rich robes of his righteouſnes; if they would further vs, and make vs more couragious and conſtant in the profeſſion of Gods truth, and in the practiſe of all chriſtian duties, then were they indeed much to bee eſteemed, as being truely profitable; but the baſe as well as the honourable, haue their part in the glad tidings of the Goſpell; and the poore as well as the rich; for Chriſt is gotten and applied by faith, and not with wealth, and his graces after which our ſoules thirſt, are bought without money, as the prophet ſpeaketh; and therefore the Apoſtle *Peter* in the abũdance of ſpiritual graces, wanting theſe outward things, profeſſeth, that he had neither gold nor ſiluer. Neither doe they inable vs to make our chriſtian profeſſion in the time of danger, or imbolden vs to ſuffer for the teſtimonie of the truth, nay rather wee are moſt cowardly in performing theſe duties, when we moſt abound with theſe earthly vanities; and when honour and riches are ſilent for feare of loſſe, pouerty and meanneſſe make a bold profeſſion: whileſt *Nicodemus* a great ruler ſtealeth to Chriſt by night, the poore fiſhermen follow him at noone day. And hereof it is that

Nemo veretur qui argentum non habet, non quaritur Chriſtus argento ſed fide. Amb. de fide reſurrect. Serm. 1. tom. 3.

Eſa. 55. 1.

Act. 3. 8.

when the moſt bold profeſſion was to bee made, and the greateſt perſecutions to be ſuffered for the name of Chriſt, not onely the immoderate louing and deſiring, but euen the poſſeſſing of theſe worldly things, more then for neceſſarie vſe were forbidden, becauſe Chriſt knew well enough, that their poſſeſſion procured loue vnto them, and their loue wrought a feare of being bereaued of the things beloued, and this feare made them cowardly and backward in doing or ſuffering any great thing for Chriſt and the Goſpell.

Mat.10.9.10.

§. *Sect.7.*

That we are not bettered by honours, riches, or carnall pleaſures.

And thus it generally appeareth, that theſe worldly things doe not better vs in that which is beſt and moſt deſireable; the which alſo might be eaſily ſhewed in the ſpeciall inſtances of honours, riches and carnall pleaſures; for theſe worldly honours being things outward and accidentall, doe no more better the perſons of thoſe that haue them, nor make them more eminent and high, in true worth and ſelfe excellencie, then it increaſeth a mans ſtature when hee ſheweth himſelfe in the top of a tree; and therefore as hee were ridiculous, who being a dwarfe, ſhould boaſt of his talneſſe, becauſe hee hath gotten an high ſtanding: ſo no leſſe abſurd were he to be eſteemed, who being aduanced vnto eminent place of honour and dignitie, ſhould thinke himſelfe bettered by this outward addition, being otherwiſe deſtitute of vertue, worth, and ſelfe excellencie, the eſſentiall parts of true nobility. For without theſe he is bettered only in place, and not in perſon; and hauing aſpired to that height, not by vertue and deſert, but by the vanity and proud ambition of his heart, his highneſſe of place may rather be aſcribed to his vaine lightneſſe, then to his ſolid goodneſſe, euen as the chaffe lieth higher then the wheat, becauſe it is lighter, and not becauſe it is better. Neither are wee made better by worldly riches in thoſe reſpects wherin we are chiefly good, becauſe theſe are inward and ſpirituall, and thoſe externall and accidentall; in regard whereof one truely ſaith, that thoſe who not hauing in them any good parts or ſelfe excellency, doe meaſure their goodneſſe by their goods, are like vnto a pennie purſe full of money, which hath all it worth from that which it containeth; and therefore is contemned

Chryſoſt. in Mat. Homil. 59.

Maſter Greenham.

as

as a thing of no value when it is emptied of the ſiluer. And in the ſame reſpect they are not vnfitly compared to the ſheepe with the golden fleece, for when the skin was much ſought after by all the gallants of Greece, the body in the meane time was contemned, and reſpected of none. Neither in truth doth this outward wealth make vs better, and more eſteemeable before either God or good men; if they be ſeuered from the chiefe riches, ſpirituall grace, and true godlineſſe. For *Iob* telleth vs that *God reſpecteth the rich no more then the poore*, and that hee *regardeth not our riches and our gold*. The Pſalmiſt ſaith, *that a ſmall thing to the iuſt man, is better then great riches to the wicked and mightie*: and the Wiſe man teacheth vs, that *the poore is better who walketh in his vprightneſſe, then he that peruerteth his waies, though he be rich*; and preferreth *a poore and wiſe child, before an old and fooliſh king that will no more be admoniſhed*. And as God doth not regard any for their wealth; ſo neither doe the godly value any according to their gold, but according to their goodneſſe: for as one ſaith, *it is not meet to deſpiſe the poore man that hath vnderſtanding, neither is it conuenient to magnifie the rich, that is a wicked man*. So that riches are ſo farre from being able to make vs glorious in heauen, that they haue no ſufficiencie in them to make vs honourable on earth; ſo far from commending vs vnto God, that they doe not aduance our worth and eſteeme in the iudgement of godly men. And therefore the Apoſtle *Iames* taxeth and reproueth thoſe, who reſpected the perſons of rich worldlings more then poore chriſtians, or one exceeding in wealth, before another ſurpaſſing him in godlineſſe; ſaying to the one becauſe he hath a gold ring and gay apparell, ſit thou heere in a good place; and to the other becauſe he is in meane attire, ſtand thou there, or ſit heere vnder my footſtoole; becauſe hauing no skill in chriſtian heraldrie they tooke vpon them to diſpoſe of places, ſeating him in a lower place who is of better deſcent, of a more noble houſe, better ſtiled, and better mannered, euen a child of God, and heire of heauen, becauſe of his plaine habite; and aduancing another of baſe quality, the child of the diuell, and ſlaue of ſinne, becauſe he is clothed in

Iob.34.19 & 36.19.

Pſal.37.16.

Pro.28.6.

Eccleſ.4.13.

Eccluſ.10.24.

Iam.2.1.2.

rich

rich apparell. And surely this errour must needs be foule: for if riches will not giue vs precedence before those who are honourable in the world; if they will not purchase true nobilitie, nor place vs in the seate of true honour; or if they doe, yet this honour is esteemed base, as being tied to their wealth, rather then to their persons (for if euery one account it base to haue all his esteeme for his seruants sake; it is much more base to be esteemed onely for his money sake, which is of lesse excellencie:) then how much lesse can this riches intitle vs to the true nobility of a christian, which chiefly consisteth in vertues and true godlinesse, which are free gifts of Gods rich grace, and neuer to be bought for any money? Finally, wee are not bettered by worldly pleasures in those maine things wherein the goodnesse of a christian chiefly consisteth, we are not furthered by them in our course of godlines, nor made more zealous in Gods seruice; we are not by them weaned from, but rather wedded vnto the world, nor helped forward, but rather hindered in attaining vnto our heauenly ioyes; yea so farre are they from bettering vs in the best things, and aduancing vs to the fruition of spirituall grace, and eternall glory, that they doe not better vs in worldly things: for they doe not prolong life but shorten it, nor preserue health but impaire it, nor make vs honourable, but disgrace vs, nor enrich our estate, but rather impaire and begger it: how vnprofitable and contemptible therefore are these vanities, which neither make vs better to God, nor to the world; neither more honest in our selues, nor more honourable in others estimation?

Esa. 55.1.

CHAP.

CHAP. XXI.

That worldly things profit not to the attaining of those things which are chiefly good, nor to the auoiding of our greatest euils.

BVt let vs descend to some particulars, and we shall easily see, that these worldly things neither helpe vs to the attaining of those things which are vnto vs chiefely good, nor to the auoiding of our greatest euils: they do not inrich our minds with true vertue, and Gods sauing graces, they do not make vs more humble, mercifull, patient, zealous, nor any other way religious: yea rather doth not common experience teach vs, that worldly prosperitie is a stepmother to vertue, those being most destitute of it, who most abound in worldly things; and they most rich in spirituall grace, who are most wanting in them? Do we not continually see with our owne eyes, that it is not those who are aduanced to the highest honours, nor those who abound in wealth, and wallow themselues in worldly delights, that frequent the schoole of vertue and godlinesse, the Church and house of God; or if they do, are so apt to learne spirituall instruction, and to profit in the knowledge of Gods sauing truth; but those who are of meane condition, poore estate, and afflicted with worldly crosses? so as it may be truly said, that those who go on foot, yea those who are old and decrepite, sicke, lame, and blind, do make more diligent speed, and go much faster to the Church of God, the spirituall market-place of our soules, wherein they are furnished with all vertues and sauing graces; then those who ride on their foot-cloathes, and are swiftly hurried in their gilded coaches, or they who haue best health, most strength, and the greatest share in all manner of worldly happinesse. And therefore as sobrietie and abstinence preserue our bodily health, and help to free vs from those diseases which come of fulnesse and repletion; so the want or sparing vse of these worldly things

§. *Sect.* 1. *That worldly things helpe not to inrich our minds with vertue and Gods sauing graces.*

preserues

preſerues the health of our ſoules, making them ſtrong and vigorous in grace and vertue; whereas the glutting ſatietie of earthly vanities corrupts the mind, abates our ſpirituall ſtrength, and filles vs full of the corrupt humors of vice and ſinne.

§. Sect. 2. That worldly things do not make vs more fruitfull in good workes.

And as they do not helpe to ſow in vs inwardly the ſeeds of grace, ſo neither do they cauſe vs to bring forth outwardly the fruits of godlines: for howſoeuer the ambitious man hath attained vnto honors and preferments, wherby he is enabled to defend the weake and to ſhelter the poore vnder the ſhadow of his protection: yet either is his mind ſo wholly taken vp with his purpoſes and plots of riſing, that he hath no leaſure to thinke of the poore, or ſcorneth to haue his thoughts fixed on ſuch meane ſubiects, or finding ſome ſtrong oppoſition, dare not be ſeene in the poore mans cauſe, leſt croſſing his compeeres in their will, they ſhould croſſe him in his next preferment; or finally, ſo ſpendeth his whole ſtate in bribes, and wearieth all his friends in his owne ſuits, for his further aduancement, that he hath neither will, leaſure, nor meanes to do good vnto any in diſtreſſe, nor to releeue the neceſſities of thoſe that are afflicted. So likewiſe they who ſet their harts vpon pleaſures, though they abound in ſuperfluitie, yet are they moſt poore in charitie, and in the workes of mercie; for as they exceed in wealth, ſo alſo in riot and exceſſe, and all they can rake together is little enough to miniſter to their voluptuouſnes, and to conſume in pleaſures: yea ſo wholly are they ſet on their delights, that they had rather ſpend many pounds in feaſts and banquetting, in maskes and ſhewes, ſports and paſtimes, then to giue a few ſhillings towards the releiſe of a poore Chriſtian; and can more willingly find in their hearts, that many ſhould periſh for want of food, then to abate the leaſt part of their pleaſure, or denie vnto their neuer ſatisfied ſoules any one delight. Finally, if a man ſet his heart vpon the earthly Mammon, though hee abound in wealth, yet is hee ſure to bee moſt poore in good workes, though he flow in the plentie of meanes, whereby he is inabled to do good, and to exerciſe his bountie in the workes of mercie, yet are his fruits and good works at the loweſt ebbe, becauſe

becauſe his couetous mind ſtill maketh him beleeue that he hath neuer enough for his owne ſtore. And by reaſon of this vnſatiable greedineſſe, theſe rich miſers are euer readie, like ſpunges, to ſuck vp any gaine and profit, but when they haue it, will part with none, vnleſſe they be preſſed, and as it were cruſhed with violence or importunitie. Though *Nabal* was exceeding rich, and able to feaſt his followers like a King, yet it was neither the deſert, nor humble ſuite of *Dauid* that could obtaine at his hands the leaſt pittance of his abounding plentie. Though the rich man in the Goſpell tooke care enough, and more then he needed, to fill his barnes, yet ſo careleſſe was he in doing good, that when his barnes were ouer full, he rather reſolued to inlarge them to his great coſt and trouble, then he would part with any of his ſtore in doing the workes of mercie, and releeuing thoſe who ſtood in need: and though *Dues* went in purple and fine linnen, and fared deliciouſly euery day, yet could he not ſpare the verie crummes that fell from his table, to keepe poore *Lazarus* from periſhing with hunger. So that (as the Sonne of *Syrach* ſpeaketh) *If the couetous man doth any good, he doth it, not knowing thereof, and againſt his will:* and rather then he will part with his wealth to any good vſes, he will part with his ſoule, and vtterly abandon the meanes of his owne ſaluation; as we may ſee in the example of the rich yong man in the Goſpell, who heard Chriſt with ſome patience, till he told him of parting with his goods towards the reliefe of the poore, but the he goeth away ſorowful, becauſe he could not ſaue his ſoule, and reſerue his mammon too, and deſireth no further to haue part in Chriſt, or in his heauenly inſtructions. And this commeth to paſſe, becauſe riches do naturally inflame the hearts of couetous men towards them; and loue making them loath to part with the thing loued, cauſes them rather to reſerue their wealth with the hazard of their ſoules, then they will aſcertaine themſelues of the leaſt loſſe, by feeding the hungrie, and ſupplying the neceſſities of thoſe that want. In regard whereof theſe couetous wretches may be fitly likened to the minerall mountaines, which are full of gold and ſiluer, but barren and vnfruitfull; for ſo barren he is in good works,

1. Sam. 25. 2. 10. 11.

Luke 12.

Luke 16.

Eccleſiaſticus 14. 7.

Matth. 19. 22.

that

that (as one saith) he neuer doth well but when he dieth, seeing then he hath an end of his vnsatiable couetousnesse, and setteth at libertie those riches for the good of others, which were long enthralled in a wretched bondage: for whilest he liueth he will part with nothing which he possesseth, but rather then the poore shall share with him in any part of his superfluitie, he will spend it on his backe in excessiue brauerie, on his horse in rich furniture, yea vpon his senseless walles, and the very floore whereon he treadeth.

§. *Sect.* 3. *That worldly things do not make those who haue them more merrie and cheerefull.*

Furthermore, these worldly things do not make those merrie and cheerefull, who most abound with them, if their hearts and affections be seated on them; he that doteth vpon honors, doth not so much ioy in twentie gotten preferments, as he doth fret at one missed, nor reioyceth in that he is aduanced before many, but is vexed because he seeth any preferred before him; neither is he so much cheared in his mind, because he hath the reuerence and obeysance of cap and knee, from almost all men, as he is tormented if any one man wilfully denieth him that dutie and obseruance which he expecteth, his proud heart making him beleeue that his worth well deserueth it. So when *Haman* being surfetted with ioy, in regard of the Kings especiall fauour, came forth and saw *Mordecai* neglect him, in the middest of his iollitie and gladnes, he was filled with indignation, and like a forlorne man, full of discontent, he retireth himselfe home, and telleth his wife and friends of all his riches, glorie, and speciall fauours, which he had receiued both from the King and Queene; but concludeth that all the honor which he had from all besides *Mordecai* did him no good, because he alone did not respect and reuerence him. So what pleasure and delight hath he, who abounding in riches, doth set his hart vpon them, more then the poore man, who hath but a small competencie, and only necessaries to releeue him? Yea doth not this man sleepe more soundly, feed more sauourly and with greater delight; looke more cheerefully, and reioyce more heartily then he who is ouer-burthened with his abundance? For whilest he securely enioyeth that he hath, and contenteth himselfe if he haue but necessaries to sustaine na-

Hester 5.9.10. 11.13.

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ture, the other is not ſo much delighted with that hee hath, as hee is vexed becauſe hee hath no more; nor reioyceth ſo much in that he is rich, as he grieueth to ſee any richer. And this maketh him to beate his braines, and oppreſſe his mind, and ſpend his ſtrength with worldly cares, and with multitude of buſineſſe, either that hee may get more, or at leaſt ſafely keepe that hee already hath. And when in his great ſtate any thing miſcarieth, or hee by any caſualtie ſuſtaineth ſome trifling loſſe, he eateth out his heart with griefe, and is more fretted and vexed by loſing that little, then he is cheared and delighted with all the reſt which he ſtill inioyeth. In a word, if a mans heart be ſet vpon couetouſneſſe, hee taketh comfort and pleaſure in nothing which doth not bring vnto him ſome profit, nor in theſe things neither, if (as they ſeldome doe) they doe not in gaine anſwere his expectation; he taketh no pleaſure in beholding the heauens, becauſe they ſend not downe ſiluer ſhowers; the ſunne in his chiefe glory delighteth him not, becauſe it doth not ſhine with golden beames: yea hee hath no comfort and ioy in God himſelfe, no further then hee expecteth from him gaine and profit. Contrariwiſe, he ſpendeth his daies in murmuring and repining, alwaies caring and fearing, and neuer being at reſt: if there be faire weather, he ſtraight complaineth of drought; if a little foule come, he ſaith all will be drowned and rotted; hee is alike diſcontented with great plenty, and with great dearth; the one becauſe he enuieth his neighbour, the other becauſe he feareth to want himſelfe. And faine would hee, if he could tell how, haue plentie in his owne fields, and ſcarcity in other mens; ſuperfluitie at home, and dearth abrode, that he might ſell his corne at the dearer rate. In reſpect of all which cares, feares, and griefes: the couetous mans life though he be neuer ſo rich, is compared to a funerall feaſt, which hath abundance of all things ſauing mirth and comfort. An example whereof we haue in *Ahab*, who though he poſſeſſed a kingdome, yet becauſe he deſired, and could not haue *Naboths* vineyard, was ſo farre from reioycing in all that he had, that he was euen ſicke with griefe, caſting himſelfe on his bed, and refuſing his food, as though hee had loſt all, whereas

Auarus pulchritudine cœli non delectatur, quia ſibi non affert aurum, nec magnitudine & motu ſolis, quoniam non immittit in domum ſuam aureos radios. Chryſoſt. in Matth. 26. Homil. 84.

Ariſtonymus apud Stobæum Serm. 8.

1. King. 21. 4.

whereas he onely wanted that which hee neuer had. So that it is not a kingdome of wealth that will purchase to a couetous man a dram of pleasure, it being so ordered by Gods wise and gratious prouidence, that pleasures should not bee purchased with gold and siluer (for then rich men would haue ingrossed them into their owne hands to sell them againe at dearer rates) but rather he would haue them bought with the coine of labour and necessitie, that the poore might haue a larger share in them then they who abound in wealth, and contrariwise hath ioyned griefe, care and cumbersome trouble with riches and abundance, that no man should immoderately desire them. So the Apostle saith, *that the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and pierced themselues thorow with many sorrowes.*

1. Tim. 6. 10.

§. *Sect.* 4. *That worldly pleasures are void of true pleasure and sound delight.*

Finally, euen the pleasures of the world are void of all pleasure and sound delight; for seeing they chiefly consist in those things which delight the flesh, and satisfie the carnall appetite, they are seldome vsed without sin, which in those whose consciences are not quite seared, hath such a sting accompanying it, that it marreth all their mirth, leauing after a short and vanishing pleasure (which a little while delighteth the eye, eare, and pallet, or at vtmost reacheth no further then the throate,) much trouble and anguish of mind. For what is worldly pleasure, but as one calleth it, vnpunished wickednesse, which consisteth chiefly in reuelling and riot, in fornication and vncleannesse, in vaine sights and shewes, in gluttonie and drunkennesse; and this is the worlds delight, if impunity also be ioyned with it? Now seeing euery one of vs hath a law without vs, forbidding and condemning sinne; and a conscience within vs accusing vs as transgressors, and applying vnto vs those threatnings of heauie iudgements which the law denounceth against sinners; therfore it is not possible for worldly men to take any sound and solid ioy and comfort in these sinfull delights; but when they seeme most iocund and pleasant, *they reioyce* (as the Apostle speaketh) *onely in the face, and not in the heart.* And as the Wise man saith, *their laughter is madnesse*, like to the laughter

Seculi lætitia est impunita nequitia, &c. Augustin. tract. 12. tom. 9.

2. Cor. 5. 12.

laughter of phranticke men, which is onely from the teeth outward, and not naturall and kindly; or vnto those who are tickled, which laugh in their torment, as though they were rauished with ioy, when as inwardly they are vexed, and not delighted. And as the mourning and sorrow of the faithfull is not to be reputed any extreame and bitter griefe, because it is mixed with so much ioy and comfort; and therefore the Apostle maketh it but a seeming sorrow: where hee saith, *As sorrowing, and yet alwaies reioycing:* so contrariwise wicked worldlings haue no true ioy in their worldly pleasures, which is proper and peculiar vnto faithfull men, in their honest delights, which are warranted by the word, and approued by their owne conscience, but onely a counterfait semblance thereof; so that it may as truely be said of them, *as reioycing, and yet alwaies sorrowing:* for they that laugh when they doe euil, they laugh, but they reioyce not; and (as one saith) there is no truer miserie, then this false ioy. Now if any worldlings boast that they securely inioy their delights, without any such pangs and terrours, it is a manifest argument, that they haue a seared conscience and hard heart, and are giuen ouer of God to a reprobate mind, and to commit sinne with greedinesse, till Gods wrath from heauen bee reuealed against them? And consequently they of all other are most sharpely punished, when as they haue no sense of their punishment, and are most seuerely beaten when as they brag that they doe not smart.

Eccles. 2.2. 2. Cor. 6.10. *Nulla verior miseria quam falsa latitia.* Bernard. tract. de gratia & lib. arbit. Rom. 1. August. enarrat. in Psal. 67. tom. 8.

Lastly, whereas it is one of the chiefe comforts in this life to be in the loue and fauour of God and men, outward prosperity and abundance of these earthly things, assureth vs of neither of them; for it is not a signe that wee are chosen of Christ, that the world loueth vs, seeing it loueth onely his owne, and hateth those who follow Christ. It is not a signe of our adoption when we flourish in prosperitie, seeing the Lord chastizeth all those whom he loueth, and they are bastards and not sonnes whom he correcteth not; whereas contrariwise wicked men doe most flourish in prosperity, as before I haue shewed. It is no good signe that wee are in the way to heauen when we haue all wee can wish, and find all

§. *Sect.* 5. *That worldly things assure vs neither of the loue of God nor men.* Ioh. 15.19. Apoc. 3.13. Heb. 12.6.

things about vs pleasant and comfortable, seeing the Scriptures teach vs, that those must first bee conformable vnto Christ in sufferings, who afterwards must bee conformable vnto him in glory, that the way to eternall happinesse is afflicted and straite, and that by manifold tribulations we must enter into the kingdome of heauen. Againe, this state of prosperity assureth vs not of the fauour of men; yea rather it maketh vs vtterly vncertain who are our friends, and who are not: For they who flourish in the world haue many friends in shew, and few in truth, seeing they are friends to their prosperity, and not to themselues, they honour their places and not their persons; it is the idoll of wealth which the route adoreth, and not the asse that beareth it; it is the honie of profit which these hungrie flies haunt, and not the pot that keepeth it; which being cleane washed, and the honie put into another vessell, they straight leaue that, and as eagerly follow this. It is not the man but mirth which is affected; and so long as they banquet, feast, and sport together, they make great loue and friendship one to another; but let the bond of pleasure bee once broken, by want, or sickneſſe, and these friends are straightway scattered. And yet are men so blinded with selfe-loue, that being in prosperity, they thinke they haue so many friends as they haue flatterers; and howsoeuer their owne hearts tell them, that they themselues fawne vpon many whom they doe not affect, and bow vnto a number whom they doe not inwardly honour, and keepe company with diuers, not for any great loue to their persons, but because they are fit instruments of their pleasure and delight; yet such an opinion they haue of their owne worth, that they doe not once imagine that others pay them with their owne coine, but verily thinke that they are in good sadnesse, though themselues iest, and that all the honour and respect, loue and friendship which other men shew vnto them, is simple and from the heart, though they know that themselues make as faire a shew, and yet doe but counterfait and dissemble.

§. *Sect. 6.* *That worldly*

And thus it appeareth that these worldly things doe not profit, in helping vs to attaine vnto those things which are most

moſt eſteemeable. But beſides they are alike vnprofitable for the freeing of vs from the greateſt euils, and ſuccouring and deliuering vs in our greareſt extremities. So the Prophet *Samuel* calleth them *vaine things which cannot profit vs, nor deliuer vs, becauſe they are but vanitie.* For firſt, they do not free vs from dangers, nor deliuer vs when we are fallen into them, only in the time of ſecuritie and peace, they promiſe vs immunitie and freedome from perils, and in the time of danger they allure vs to relie vpon them; but when we come into our greateſt extremities, they proue but reeds and broken ſtaues, which do not ſupport vs, but rather wound our hearts with griefe, when as wee ſee our ſelues forſaken of thoſe things in time of need, wherein we placed our chiefe confidence. And as thoſe who hauing fallen into the water, and are in danger of drowning, do as they are falling, or whileſt they are floting on the water, catch hold on that which is next at hand, neuer conſidering whether it be ſufficient to ſtay and hold them vp; and ſo their ſupport prouing weake and rotten, faileth and falleth with them: ſo worldly men being readie to fall into the pit of danger, do ſuddenly catch hold of the weake and brittle ſtaies of earthly things, becauſe they are neere them and ſubiect to their ſenſe and ſight; but they faile in their greateſt extremitie, and notwithſtanding any helpe which they will or can afford, they may well be drowned in a ſea of dangers, and periſh whileſt they hold thoſe too weak ſtaies betweene their hands. And as they do not at al help vs themſelues, ſo do they diſappoint and vtterly depriue vs of our chiefe hope & helpe which we ſhould haue in God; partly whileſt truſting vnto them for deliuerance, we either not at all, or but in formall and faint manner haue our recourſe vnto him, and craue his helpe, and partly becauſe they haue made vs ſo to offend and diſpleaſe God, that he will not helpe vs. For when we haue in the time of our peace and proſperitie giuen our hearts, which is Gods proper due, vnto theſe earthly idols, and haue loued and truſted in theſe creatures more then in the Creator, neuer leauing them, or leaning towards him, til we haue plainly found their inſufficiencie and our owne error; then though we call vpon

things do not helpe to free vs from our greateſt euils: as firſt they do not deliuer vs from dangers.

1. Sam. 12. 21.

Iudges 10.14. God he will not heare vs, though we flie vnto him he will not helpe vs, but will in the time of our aduerſitie leaue vs vnto thoſe idols for ſuccour and deliuerance, vpon which in the time of our proſperitie we reſted and relied; and ſuffer vs to fall in our owne ruine, which we haue brought vpon our ſelues by our vaine confidence: thus the Wiſe man telleth vs, Prou.11.28. that *he who truſteth in his riches ſhall fall*; and *Iob* coucheth both theſe together, ſhewing that neither will the worldling pray, nor the Lord heare him in the time of trouble. *What* Iob 27.9.10. *hope* (ſaith he) *hath the hypocrite when he hath heaped vp riches, if God take away his ſoule? will God heare his crie when trouble commeth vpon him? will he ſet his delite vpon the Almightie? will he call vpon God at all times?* So that (as one ſaith) in reſpect of immunitie from dangers, they may ſleepe more ſecurely who are rich in their conſciences, then they who are rich in theſe earthly vanities; for the all-ſufficient God being the ſtaffe of their ſtay, vpholdeth and ſupporteth them in the day of danger, but theſe who put their truſt in theſe worldly things, may truly ſay with the wicked, *We haue made falſhood our refuge, and vnder vanitie are we hid:* for the Lord will bring vpon them the euils which they feared not, & in their greateſt extremitie, he will make the cords of their confidence as weake as a rotten threed, expoſing them to the laughter and ſcorne of all the godly, becauſe they hauing left the Lord, their ſure and ſufficient hold, and reſted vpon theſe broken reeds for helpe, haue caught a downe-fall through their owne folly. So the Pſalmiſt ſaith, that when God ſhall execute iudgment in the deſtruction of theſe wicked worldlings, Pſalme 52.7.8. *the righteous ſhall ſee it and feare, and ſhall laugh at them, ſaying, behold the man that tooke not God for his ſtrength, but truſted in the multitude of his riches, and ſtrengthened himſelfe in his ſubſtance: but I* (ſaith he) *ſhall be like a greene olive tree in the houſe of God, for I haue truſted in the mercie of God for euer and euer.*

Dines in conſcientia ſecurior dormit in terra, quam dines in purpura. Auguſt. ſerm.112. Tom.10.

Eſay 28.15.

§. Sect 7. *Worldly things do not cure the bodie of ſickneſſes and diſeaſes.*

Furthermore, the abundance of theſe earthly things doth not cure the bodie of ſickneſſes and diſeaſes, which not being remoued make all the worlds comforts meerely vncomfortable. It is not worldly preferments, nor the praiſes of men,

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nor the highes ſeate, that will cure the gout, apoplexie, conſumption and the reſt; it is not the cap and the knee, which will preſerue them to whom theſe courteſies are done, from ſtooping vnto ſickneſſe. It is not the honorable garter that will cure the gout, or the chaire of eſtate that will helpe the ſtone and collicke, nor the crowne it ſelfe that will eaſe the head ach. Neither are riches more profitable for theſe purpoſes; for though a man haue goodly houſes, rich furniture, great reuenewes, and abundance of gold and ſiluer; yet all will not preuent the leaſt ſickneſſe before it commeth, nor free him of it when it hath ſeazed on him: yea rather they are cauſes of weakening the ſtrength and impairing the health: for who ſeeth not by continuall experience that the poore do much excell the rich; countrimen, citizens; and ſeruants their maſters in health and ſtrength, being much more able to indure hunger and thirſt, heate and cold, watching and painfull labour; and to continue in theſe laborious imployments without any great wearineſſe, and with much chearefulnes, which in an inſtant would quite tire the other? And this commeth to paſſe, firſt, becauſe riches do make men wanton and effeminate, whileſt they ouer-tenderly looke to their bodie, not ſuffering it to indure any hardnes, but inuring it to warmth, daintines, and eaſe, which in a while cuſtome maketh ſo neceſſarie, that they cannot want any thing which they haue before vſed without impairing of their health. Secondly, becauſe either in getting, keeping, or diſpoſing their riches, or elſe by all theſe ioyned together, their heads are filled with cares, which will not let them ſleepe, nor take their reſt, without which health cannot long continue. So the Wiſe man ſaith, that the *abundance of the rich will not ſuffer them to ſleepe, whereas the labouring man ſleepeth ſoundly, whether it be much or little that he eateth.* And the Son of *Syrach* telleth vs, that *waking after riches doth pine away the bodie, and the care thereof driueth away ſleepe: This waking care breaketh the ſleepe, as a great ſickneſſe, breaketh it.* Thirdly, they impaire the health, as they miniſter food to voluptuouſnes whereon it ſurfetteth. In regard whereof one demandeth what we gaine by our riches, but drunkenneſſe, gluttonie, and abſurd

Eccleſ. 5. 9. 10.

Eccleſiaſticus 31. 1. 2.

Chryſoſt. in Philip. 3. ſer. 10.

pleaſures of all ſorts, which doe more hurt and torment vs, then moſt cruell maſters their ſlaues and bondmen. Laſtly, they prepare the ſeeds for all ſickneſſes and diſeaſes through their idlenеſſe; for making it not only a matter of eaſe, but of honor and ſtate, to abſtaine from all labour themſelues, and to do all their buſineſſe by their ſeruants and deputies, they loſe that needfull exerciſe which preſerueth health, and for want of ſtirring, ſuffer hurtfull humors to increaſe and abound in them: neither haue they that ſtomacke and appetite to their meat, which they that labour haue, but come to their full tables, with fuller bellies and cloyed appetites, and ſo either eate nothing, or that which is worſe, againſt their ſtomacks. And whereas they who take paines need no other ſauce but ſalt and hunger to ſharpen their appetite, becauſe exerciſe helpeth their digeſtion, and renueth their hunger, which giueth a good relliſh to their courſeſt fare, and maketh it wholeſome nouriſhment for their bodies: contrariwiſe, they who ſpend their time in ſloth and idlenes, wanting this helpe for their concoction, come to the table, hauing their ſtomackes full of the laſt meales crudities, which maketh them to loath their greateſt dainties, and ſo either to faſt, or to repleniſh and cram their bellies with renued gluttonie. And as this abundance being vſually abuſed doth impaire health, ſo being ſicke, it commonly doth not helpe vs, but hinder our recouerie: and whereas the poorer ſort are much leſſe prone vnto ſickneſſe, or being ſicke, commonly need not the Phyſitians helpe, hauing only ſome kitchin phyſicke, and knowne remedies, which being helped with the ſtrēgth of their nature, do eaſily reſtore them to their health; the richer ſort doe more eaſily, and often fall into diſeaſes, of which through their effeminate weaknes, and want of naturall ſtrength they cannot recouer; and therefore are faine to flie to the Phyſition vpon euery ſlight occaſion, from many of which they receiue ſo much the ſlower help, by how much the greater ſtore of money they haue to beſtow vpon them; and if they be not men of the better conſcience, all the good their wealth doth, is to betray thē vnto further torment, and to make their liues to become a prey. By all which it appeareth

reth that riches doe neither preſerue health, nor cure diſeaſes; yea rather it may bee truely ſaid, that the halles of the rich are the chiefe harborrowes where diſeaſes inhabit. For as wormes ſooneſt breed in ſofteſt woods, and cankers moſt commonly gall and fret the goaleſt trees, which are fulleſt of ſap: ſo ſickneſſes moſt eaſilie ſeaſe vpon ſuch bodies as are made moſt ſoft and effeminate with eaſe, wantonneſſe, and luxurious abundance; they hauing all diſeaſes incident to others, common vnto them, and certaine kinds of ſickneſſes proper and peculiar to themſelues, with which a man ſhall ſeldome heare that any poore man is troubled, as gouts, palſies, apoplexies and ſuch like, which are commonly the fruits of too great eaſe and plenty.

Morborum domicilium & diuitum aula.

§. *Sect.* 8.

Pleaſures doe not cure diſeaſes.

The like alſo may be ſaid of worldly pleaſures, which being immoderately loued, and exceſſiuely vſed, may well for the time delight the ſicke, but can neuer cure the ſickneſſe. Yea rather if we aske the phyſitians they will tell vs, that as temperance and abſtinence from theſe voluptuous pleaſures is a ſpeciall meanes both to preſerue and recouer health; ſo the ouermuch vſe of them is the chiefe cauſe of all ſickneſſes and diſeaſes, and a notable hinderance vnto the recouerie of our health, when by any other accident it is impaired. For as one ſaith, he that inureth a weake and ſickly body to exceſſe of voluptuous pleaſures; is like vnto him who launceth a leaking and rotten ſhip into the maine, for they doe not cure his maladies, but making open paſſages to let in a whole flood of more deſperate diſeaſes, they doe in the end wracke and ſincke him. Hence it is that the Grecians (as one well obſerued) called the intemperate, and they who wanted health by the ſame name, onely with the difference of one letter, to note the great affinity that is betweene ſickneſſe and intemperance. The which as it is true of the immoderate vſe of all kinds of pleaſures, ſo eſpecially of thoſe which conſiſt in eating and drinking: for howſoeuer the ſober and moderate vſe of meats and drinks is a meanes ordained of God to preſerue and recouer health and ſtrength, and to affect vs alſo with honeſt delights; yet when men ſet their hearts vpon theſe pleaſures, and place a kind of happineſſe

Lyſimacus apud Plutarchum.

Intemperantes ἀσώτους, valetudinarios ὑγιεινοὺς appellarunt. Clemens. Alexand. pædag. lib. 2. cap. 1.

in abundant and daintie fare, they impaire their health, and bring vpon themselues innumerable dangerous and desperate diseases; for filling their stomackes with crude and indigested humours, and their heads with fumes: they within a while are vexed with megrims, palsies, consumptions, agues, gouts, and what not? so that dearely doe they buy that short pleasure which they take in eating and drinking, which at the furthest extendeth but to the throate, whilest their diuers kinds of disagreeing meates being put into the same bellie, doe conflict one with another, and so ouerburthen and vexe the distended stomacke with their intestine dissension, that they occasion these voluptuous epicures to complaine of the last meales plentie, or of the vnwholesomnesse or ill cooking of some dish the next day; whereas they might more iustly complaine of their owne gluttony and intemperance, which present discommoditie is commonly attended vpon with grieuous and tedious diseases, as I haue shewed. In regard whereof the Grecians fitly call gluttony the throat, or belly frentie; for what greater madnesse can bee imagined, then for a short and brutish pleasure to lose the comfort of continuall health, and to sustaine the torments of tedious sicknesses? Yea in truth these gluttonous epicures vnwittingly depriue themselues of their maine end, which is their pleasure: for as temperate diet and meane fare is the mother, not only of health, but also of delight; so contrariwise excesse and satiety, as it is the cause of many diseases, so also of loathsome dislike; for where there is fulnesse there is no appetite; and where appetite wanteth, there can bee no pleasure in eating and drinking. But these voluptuous pleasures which consist in meats & drinks, as they commonly depriue men of health and delight; so also of life it selfe, whilest their epicurisme and gluttony maketh way for diseases, and diseases for death. The which doth not alone seldome fall out by some rare happening accident, but so frequently and daily, that wise obseruers haue not doubted to affirme, that many more haue died through gluttonie, then by the sword. So the sonne of *Syrach* saith, that *by surfet many haue perished, but hee that dieteth himselfe prolongeth his life.* With whom another agree-

Eccl. 31.19.20.

λαιμαργία & γαστριμαργία. Sic Clemens. Alexand. pædag. lib. 2. cap. 1

Eccles. 37.30.

ing

ing ſaith, that gluttonie hath killed many, but ſpare diet none: wine hath hurt innumerable men, but abſtemious ſobriety no man; many haue loſt their liues, or at leaſt haue receiued their deaths wound euen at their banquets, defiling their tables with their owne blood, but not any haue miſcaried with temperate diet. Yea howſoeuer famine is much more feared, yet in truth feaſting is much more dangerous, both becauſe innumerable numbers more periſh by gluttonie then by want, and alſo becauſe it bringeth them to their iourneyes end by a much more foule and tedious way: for whereas famine riddeth men out of their paine in a few daies, this putrifieth and rotteth them as it were inch meale, and by tedious conſumptions, and lingring torments, bringeth them at laſt to terrible, but yet often wiſhed deathes. Neuertheleſſe ſuch is the follie of the moſt that they flee famine becauſe of his fearefull viſage, though few periſh by it, and that by a more eaſie, or at leaſt much more ſpeedy death, and hug gluttonie in their boſomes, becauſe a ſhort pleaſure accompanieth it, though it bring innumerable multitudes to much more foule and loathſome deſtruction. Ambroſ. de Cain & Abel. lib. cap. 5.

And thus you ſee that theſe worldly things little auaile vs when wee lie vpon our ſicke beds. But though they could profit vs, for the curing of ſome ordinarie and naturall diſeaſes, by procuring vs phyſicke and better diet, yet how vnable are they to keepe backe old age, which is the next forerunner of death? For whileſt theſe voluptuous pleaſures, like ſtrangers or enemies deuoure a mans ſtrength, gray heires are heere and there vpon him, and he knoweth it not; as the Prophet ſpeaketh in another matter. But though they could alſo ſtay the courſe of time, & we could by their helpe renew our age like the Eagle: yet what will they profit vs in the day of Gods wrath, when hee commeth in viſitation to take vengeance on vs for our ſinnes? Surely then ſhall the rich man caſt *his ſiluer into the ſtreets, and his gold ſhall bee farre off; his ſiluer and gold cannot deliuer him in the day of the wrath of the Lord.* So the Wiſe man ſaith, that *riches auaile not in the day of wrath, but righteouſneſſe deliuereth from death*; and therefore the ſonne of *Syrach* exhorteth vs, not *to truſt in our riches* §. *Sect. 9.* *Worldly things profit not in the day of Gods viſitation.* Hoſ. 7. 9. Ezech. 7. 19. Zeph. 1. 18. Pro. 11. 4.

Ecclesiasticus. 5.1.

ches, nor to say that we haue enough for our life: for they shall not helpe in the time of vengeance and indignation. Finally, howsoeuer these worldly vanities doe in the time of peace and security, like the ice beare vs vp, yet when the hot sunne of Gods wrath ariseth they shall melt away, and leaue vs to sincke in our greatest extremities: yea these earthly things shall in the day of Gods visitation, be as fuell to his wrath, and make it burne more hot against those who haue abused them vnto sinne. The greater honours that men haue, the greater shall be their ignominie and confusion of face at this day, if they haue not vsed them for the aduancing of Gods glory, and for the countenancing and maintaining of vertue and religion, as also for the discountenancing and suppressing of sinne and wickednesse. The greater wealth they haue, the greater shall be their plagues, if when God commeth to visit, it shall be found that they haue not by these rich talents honoured their Lord and master, and comforted and relieued their fellow seruants, but haue consumed them on their owne lusts in riot and excesse. The more they haue abounded in voluptuous pleasures, the more shall they abound in paines; if in their mirth they haue kept no meane, and haue not onely recreated and refreshed themselues, but euen surfetted in these carnall delights, feeding (like the rich glutton) deliciously, and going richly apparelled euery day; and as the Prophet speaketh, drinking wine in bowles, delighting themselues with their sweete musicke, and stretching themselues on their iuory beds, but in the meane time neuer remembring the afflictions of *Ioseph*, nor relieuing poore *Lazarus* with the crums of his table.

Amos.6.4.5.6.

§. *Sect.* 10. *That worldly things profit not at the houre of death.*

But let it bee supposed that these earthly vanities could preserue vs in safety our whole life; say they were armour of proofe to beate backe the gunshot of all euils whilest wee remaine in this worldly warfare; yet what will they profit vs when the houre of death approcheth? How vaine and insufficient shall we then find them, to shield vs from this last mortall stroke, yea to purchase a reprieue euen vntill the next morning? For as they were no helpes to our birth and being, so they shall bee no impediments to our death and ending.

ding. How truly may we then say to them, after that we haue our whole life relied on their helpe, as *Iob* to his friends; Miserable comforters are you all; seeing when we most need refreshing, they will not afford vnto vs any consolation: not vnfitly in this respect compared to the brookes of Arabia, which are most drie when the passengers stand in most need of water: for when we are tormented with the pangs of death, and are terrified with the threatnings of the law, and vexed with the inward accusations of our owne consciences, and affrighted with the apprehension of Gods deserued wrath, and assaulted with the subtile and strong tentations of our spirituall enemies; and besides our owne griefes, see our friends weeping and lamenting about vs, as being loath to part, and yet vnable to stay vs; when these (I say) and many other vnauoidable euils haue beset vs; what will it auaile vs, that we haue led our whole life in flourishing prosperity, and abounded in all which our hearts could desire: seeing now they can minister vnto vs no helpe, in this our last and greatest extremitie, but leaue and forsake vs when we stand in most need of comfort? What comfort shall we then find, that we haue sate in the seat of honor, and been aduanced to the chiefe preferments, and haue for small or no deserts bin famous and glorious in the eares and eyes of men? Seeing, as the Psalmist saith, these mortall gods must *die as a man, and these Princes shall fall like others, and when the glorie of their house is most increased, they shall take nothing away when they die, neither shall their pompe descend after them, but these honorable personages shall be like to the beasts that perish:* and though they haue shined in glorious brightnesse, whilest the lampe of life lasted, yet if their light be not still nourished with the remembrance of their vertues, graces, and good deseruings, it shall then go out and vanish away in smoake and stincke: what will it profit vs that we haue multiplied our treasures as the sands of the sea, seeing these golden rayes shal be set, and bring no comfort vnto vs in the night of death? How true then shall we find our Sauiour Christ, saying, that our life consisteth not in our riches and abundance? How easily then shall we subscribe to the saying of the Wise man, *The treasures of vnrigh-*

Iob 16.2. Mr. Greenham. Psalm 82.6.7. Psal.49.16.17.19 Luke 12.15. Prou.10.2.

vnrighteousnes profit nothing: but righteousnes deliuereth from death? Thē shal we find the Prophets similitude fitted vnto vs:

Ierem.17.11. *As the Partridge gathereth the yong which she hath not brought forth: so he that getteth riches, & not by right, shall leaue them in the middest of his daies, & at his end shal be a foole.* What wil it

Luke 12.20. auaile vs that we haue al our barns ful, whē as the same night our soules shal be taken frō vs? to leaue rich chests behind vs, and to take with vs soules quite empty of all grace and goodnes? to bequeath much riches to the world, and to carrie no good workes with vs to the seat of iudgement? what good will our wealth do vnto vs, which in all our liues we haue so deerely loued, as though it were this golden ladder which would mount vs vp into heauen; seeing at this fearefull

Acts 8.20. houre, *Peters* curse will accompanie it; *Thy money perish with thee*; because we thought our heauenly inheritance could be bought with this earthly trash? Finally, what comfort shall we then take in our worldly delights, seeing like a cloud they are vanished away, and haue left nothing behind them but griefe and heauinesse? What pleasure shall we then take in merrie company, when as now none but our mourning friends stand about vs? Or in our former feasting, and delight in eating and drinking, when as our taste failing vs, we can find no sweetnesse in our best dainties? Or what now helpeth it vs to haue often heard melodious musicke, to haue seene many delightfull shewes, and to haue spent much of our time in vaine sports and pastimes, when as being all passed away like a dreame in the night, nothing tarieth with vs but paine, feare and anguish of mind? In a word, after we haue long tired our selues in hunting after these worldly vanities, we shall then conclude that we haue spent our strength in vaine, and in our hands haue found nothing: for then all these things being taken from vs, we shall go out of the world as naked and bare as we came into it, hauing nothing of all which we possessed, but a poore sheete to couer vs: and as the milstone which turneth about all day, grinding corne for others, and not for it selfe, doth at night stand in the same place where it was in the morning, and after that great plentie of graine hath passed by it, is emptied of all, hauing no

good

good by the bargaine, but to weare it selfe out for the profit of others; so worldly men in attaining vnto earthly vanities toile themselues the whole day of this life, and when the night of death approcheth, they are in the same case that they were in when they began, and hauing now only their labour for their paines, they retaine nothing of all that which hath passed through their hands, but are constrained to leaue them to the world, from whom they first had them.

§. *Sect.* 11. *That worldly things at the day of death bring much griefe and bitternesse.*

Now consider further, that by reason of this relinquishing all which they so well loue, they shall not only at their departure bring no comfort, but much griefe and bitternesse. For seeing in the whole course of their life, they haue set their affections chiefly vpon them, therefore when they are constrained to leaue them, they sustaine no lesse sorrow, then if their hearts were pulled out of their bodies; and as impatiently beare this separation betweene themselues and their idols, as the ensuing separation betweene their soules and their bodies. Thus will the paines of death be doubled to ambitious men (who hauing spent their whole liues in making themselues knowne vnto others, do die vnknowne to themselues) when as al their preferments forsake them which they loued, as wel as their liues, and much better then their soules. Thus the rich man grieueth to part with his riches, as much as to part with his life, and is tormented as much that another must haue them, as that he must leaue them: and thus the voluptuous man sorroweth, because he must now leaue all his pleasant company, good fare, and delightfull sports and pastimes, which all his life he hath loued much better then his owne soule. Now the reason of this their double death, and extreame sorrow: is first, because they part with these things which their soule loueth, hauing no hope of obtaining better things after this life. For whereas (as the Wise man speaketh) *the righteous hath his chiefe hope euen in his death:* contrariwise, *when a wicked man dieth his hope perisheth, and the hope of the vniust shall perish.* And *what hope* (saith *Iob*) *hath the hypocrite, when he hath heaped vp riches, if God take away his soule?* No maruell therefore if they sorrowfully part with their false idols, when as they haue no hope of enioying

Illi mors grauis incubat | qui notus nimis omnibus | ignotus moritur sibi. Senec. in Thyeste.

Mors adeft? magis quam morte mordetur auarus diues quod diuitiæ fuę ſicut alienæ. Chryſoſt. Homil. ad Pop. 65. Tom. 4.

Prou. 14. 32.

Prou. 11. 7.

Iob 27. 8.

ing the true God; and leaue with griefe worldly vanities, when they haue no assurance of heauenly ioyes. Secondly, this parting with the world and worldly things, shall be at that day most bitter and grieuous, because when they forsake them, they shall leaue that sinne behind them, which hath bin occasioned by them, either in their getting, keeping, or disposing them. For being stripped of al these things, nothing shall be left vnto them but the gaules of an euill conscience, which in sense of smart shall then crie out vpon them, because they haue aspired vnto honors by Machiauellian policies, or haue not vsed their credit and authoritie, for the aduancing of vertue and suppressing of sin; and haue made themselues rich with deceit and oppression, or haue not communicated their wealth to the reliefe of the poore, and the furthering of pious and charitable actions; and haue wallowed in carnall pleasures, vtterly neglecting the meanes of attaining vnto the ioyes of heauen. And thus sinne shall accompany them when al things else shal leaue them. And as *Zophar* speaketh,

Iob 20. 11. *The wicked mans bones are full of the sinnes of his youth, and they shall lie downe with him in the dust:* with all which troubles, how miserablie is the soule of the wretched worldling troubled and tormented, when as he shal vnderstand that in treasuring vp these earthly vanities, he hath also treasured vp

Rom. 2. 5. 6. vengeance against this day of the declaratiō of Gods wrath; and that through that narrow way which he must passe there is roome enough for his sins to go with him, but no passage for these things which by his sinnes he hath compassed? for death like an inexorable porter standing at the doore, will not suffer any of these worldly things to go with him, but being the worlds, to the world he must leaue them. O how

Matth. 16. 26. true then will he find the saying of our Sauiour, What will it profit a man to gaine the whole world, and to lose his owne soule? How much would he giue at this day for a good conscience, and to haue peace made betweene God and his owne soule? How will he condemne his owne folly for consuming his life and strength in seeking these worldly vanities which now must leaue him, neglecting those heauenly ioyes which being once obtained, would neuer haue forsaken him?

him? How much now doth he preferre a dram of grace before an earthly kingdome, and a few good workes, before a world of riches? Finally, willingly now would he, if he might, exchange all his glory, wealth and carnall delights, with the skorne, pouerty, and afflictions of the moſt contemned chriſtian, ſo that alſo he might ſhare with him in his hopes, and partake with him in thoſe heauenly ioyes.

But though theſe earthly vanities could profit vs at our laſt departure, by ſweetening death, and making his ſting leſſe grieuous, yet what good will they doe vs after our ſeparation? Seeing now there is no difference betweene the rich and the poore, the king and the begger; betweene him who languiſhed in miſerie and trouble, and another which hath ſpent his life in pleaſures and paſtimes? For as nature putteth no difference between the one and the other in their birth; ſo neither doth it diſtinguiſh betweene them after their death: all haue the like ingreſſe and egreſſe, when they enter into, and leaue the world; alike in the wombe, and alike in the graue. For open the earth, and ſee if thou canſt diſcerne the rich from the poore, or the noble from the baſe; ſauing that only there is this difference, that more periſheth with the one then with the other; the rich hauing a fairer tombe and finer ſheet, or more ſweet odours wherewith hee is embalmed; all which are loſſes to the liuing, and not helps to the dead, ſeeing theſe good things are bereaued of their grace and ſweetneſſe, but doe not inrich the dead corps with their vertue and excellencie. Yea if in this life wee haue ſet our hearts vpon theſe vanities, eſteeming and louing them better then God himſelfe, his ſpirituall graces and heauenly ioyes; if vnrepented ſinne haue accompanied them, either in their getting or fruition, then how vnprofitable ſhall wee find them after death, yea how hurtfull and pernicious to our wretched ſoules? For what will it auaile vs to bee extolled where we are not, and to be condemned where we are? to haue with *Dives* rich friends on earth, which haue the command of whole riuers, and to be our ſelues in hell fire, not being able to obtaine a ſmall drop of water with earneſt intreatie? to haue left many delights behind vs, and to haue nothing

§. *Sect.* 12 *That worldly things profit not after our ſeparation.*

Ambroſ. lib. de Nabuth. cap. 1. tom. 4.

thing but torments with vs? O how many worlds would a man in this case giue for the redemption of his soule out of these hellish tortures, which hee hath plunged himselfe into for the obtaining, for a smal moment of time (as it were) a little handful of these earthly vanities? how much doth he now loath those things which before hee so much loued, seeing by wofull experience hee findeth that they haue depriued him of those true and eternall ioyes, and haue been the occasions of his fearefull condemnation?

§. *Sect.* 13. *That worldly things will not profit vs at the day of iudgement.*

Finally, though worldly vanities should accompany vs to the graue, yet what will they profit vs at the day of iudgement? for then we shall be examined, not how we haue flourished in the world, but how faithfully we haue serued God; neither will the Lord our Iudge then consider how honourable we haue been amongst men, but how much wee haue honoured him, who hath caused vs to bee thus honoured; nor what great offices we haue borne, but how we haue discharged them; nor respect vs according to our earthly preferments, but according to the measure of that glory which by them we haue deriued to him, and of that good which we haue done to his church and the poore members of Iesus Christ, with that credit and authoritie wherewith God endowed vs. Then the Lord will not regard how many praises we haue had amongst men, but how praise-worthie we haue been in his sight; not how they haue magnified vs, but how we haue magnified his glorious name; nor how many caps and knees we haue had from our inferiours, but how oft and zealously we haue humbled our soules, and bowed the knees of our hearts in praying vnto him for his mercies wanting, and in praising him for his benefits receiued. Then will not our Iudge respect vs for our riches which wee had in the world, (for he will not receiue bribes, neither shall wee then haue any thing to giue) but those at this day shall haue his fauour, who haue abounded in the spirituall riches of his sanctifying graces; hee will not regard how rich wee haue been in lands, but in holinesse of life, not in our chests, but in our consciences; he will not esteeme vs for our wealth, but for our good workes; nor yet because wee in this life had abundance,

bundance, but becauſe wee did liberally beſtow it in the workes of charity and mercy, and ſpared for no coſt to further all pious and religious actions; vſing like faithfull ſtewards theſe rich talents to the glory of our maſter, and the good of our fellow ſeruants. Neither ſhall thoſe who heere hunted after worldly gaine be reſpected becauſe they ſeazed on their prey, but he that *hath followed after righteouſnes and mercy ſhall find life, righteouſneſſe and glory*; as the Wiſe man ſpeaketh. Finally, the pleaſures of this life wil then little profit vs, neither will it auaile vs that wee haue had much ioy in the world, but ioy in the holy Ghoſt; not that wee haue abounded in worldly delights, but that our ſoules haue delighted themſelues in the Lord, and reioyced in him, not onely in proſperity, but alſo in affliction and tribulation. Yea contrariwiſe wee ſhall find at this day that theſe worldly things ſhall but increaſe our bils of account, ſeeing wee ſhall be called to a reckoning how we haue gotten, kept and diſpoſed them; which accounts if we cannot make euen, either by ſhewing how wee haue imployed the talents receiued, or by laying before the eyes of our Iudge our acquittance and generall pardon bought with Chriſts precious blood, and ſealed vnto vs by his holy ſpirit, wee ſhall be caſt into the priſon of vtter darkeneſſe, there to remaine vntill we haue paid the vtmoſt farthing. So that at this day thoſe ſhall bee our burthens, which were heere our honours; all our riches ſhall then be turned into debts, which wee muſt ſatisfie by our ſelues or by our Sauiour, ſhewing how wee haue laid them out in the ſeruice of our maſter, hauing his word for our warrant, or where wee are ſhort in our reckoning pleading Chriſts payment. And for all our paſſed pleaſures we ſhall, as the Wiſe man telleth vs, bee brought vnto iudgement. Then ſhall all that honour which we haue receiued of men, and haue not returned vnto God, be imputed vnto vs as ſtealth and ſacriledge. Then ſhall our riches which we haue hourded vp, and not imployed in the ſeruice of our maſter, and relieſe of our fellow ſeruants, bee accounted as ſtollen goods, and the ruſt of our ſiluer and gold ſhall bee a witneſſe againſt vs. Then ſhall all our pleaſures but aggra-

Pro. 21. 21.

Quæ hic habuerant, ibi exarant.

Eccleſ. 11. 9.

Iam. 5. 3.

uate our paines; if we haue not by them as by honeſt recreations, been better fitted for Gods ſeruice, but haue vſed them immoderately, ſpending a great part of our life in ſports and paſtimes. O then what will it auaile vs to haue been praiſed of men, God and our owne conſciences not approuing vs, ſeeing we ſhal not now be defended of men when God ſhall iudge, nor deliuered by them, when as he ſhall condemne vs? What will it profit vs to haue been rich in the world, when as being ſtripped of all, wee ſhall haue nothing left, but our ſinnes and ſores which they haue made in our conſciences in getting or vſing them? Finally, what good ſhall our paſſed pleaſures then bring vnto vs, when as hauing abandoned and left vs, nothing remaineth of them but pollution and filthineſſe of ſoule, and the iuſt wrath of God, whom we haue diſpleaſed by pleaſing our ſelues with theſe wicked delights? or in a word, what will it profit vs to haue gained the whole world, and to haue loſt our owne ſoules?

Mark.8.36.

§. *Sect.* 14. *The concluſion perſuading to ſeeke after Gods ſpirituall graces, and heauenly ioyes; which alone bring true profit.*

Seeing therefore theſe worldly things profit vs not, either as meanes to procure our chiefe good, or to free vs from our greateſt euils: Seeing they doe not inwardly inrich vs with vertue and ſauing grace, nor outwardly by good workes; ſeeing they doe not bring vnto vs true delight and comfort, and neither aſſure vs of the loue of God, nor fauour of men. Seeing they doe not free vs from dangers, nor cure our bodily diſeaſes; nor yet preſerue vs in the day of vengeance from Gods deſerued plagues; nor miniſter vnto vs any true comfort or helpe at the houre of death, after death, or at the day of iudgement: therfore let vs not any more ouerualue theſe vnprofitable trifles, nor ſet our harts and affections too much vpon them; but rather let vs eſteeme, affect and ſeeke after Gods ſpirituall graces, and heauenly ioyes, as being alone truely profitable, and nothing elſe in the world without them. Let vs delight our ſelues in hearing and meditating in Gods word, and vpon our owne experience we ſhall conclude with the Prophet *Dauid, that the law of Gods mouth is better vnto vs, then thouſands of gold and ſilver.* Let vs labour to inrich our hearts with *godlineſſe*, which as the Apoſtle ſaith, *is the greateſt gaine with contentation*: for it *is profitable*

Pſal.119.72. 1.Tim.6.6. and 4.8.

for

for all things, as hauing the promiſes of this life and of the life to come; the former to ſuſtaine and comfort vs for a time, becauſe God promiſeth vs his helpe, the latter to ſatisfie vs for euer, becauſe he promiſeth vs himſelfe. And if the profit of theſe ſpirituall graces do not fully content vs, by reaſon of their imperfections and our owne corruptions, let vs labour to attaine vnto aſſurance of heauenly happines, where we ſhal be perfect both in grace and glorie. Let vs affect thoſe eternall honors which are accompanied with all good, and freed from all euill: Let vs lay vp our treaſures there where neither theeues can ſteale them, nor fire conſume them; let vs labour after thoſe euerlaſting ioyes which will fill vs with pleaſure, and more profit vs then the worlds monarchie: which if we once poſſeſſe, though it be but in aſſurance of faith, we will eaſily in compariſon thereof, not only contemne theſe earthly vanities as baſe and vnprofitable, but alſo abhor them as loſſe and diſaduantage, when they are the diuels wages, hiring vs by ſinning to hazard this happineſſe, or his alluring baits to weane our hearts and affections from theſe heauenly excellencies.

CHAP. XXII.

Of the manifold miſeries which do accompanie worldly vanities, in the whole courſe of mans life.

§. *Sect.* 1. *That all worldly benefits are embittered with manifold miſeries.*

AND thus haue I ſhewed the vanitie and vnprofitableneſſe of theſe worldly things, which were ſufficient to weane our hearts from them, though there were no other reaſons: for who would affect theſe worthleſſe vanities, which neither ſatisfie, nor profit thoſe that haue them? But though it ſhould be granted, that they were not thus vaine, but in their owne nature of ſome worth; ſay that in themſelues they were profitable, and therefore to be deſired; yet let vs further know, that they are ſo mingled with miſeries, and ſo diſtaſted with the bitternes of adherent euils, as that there is no reaſon why we

should much esteeme them, or set our hearts vpon them: for let vs put into the one scole, those things that we thinke worthie the name of good, which is to be desired; and into the other, the miseries, euils, inconueniences, and discontentments which alwaies do accompanie them; and we shal find that there is no proportion, betweene the huge heape of the one, and the little graine of the other, betweene the ocean of miserie, and small drop of true delight and happinesse. It is true that this notable hypocrite the world is alwaies readie to deceiue vs, by promising vnto vs excellent benefits, and things sincerely good, without the mixture of any euill; but when it commeth to performance, behold it tempereth a dram of honie with a pound of gall; it promiseth all good, but it payeth vs with euill, or at least mixeth it with so little good, that it serueth but to giue vs a more quicke taste and true rellish of those euils which accompany it: it promiseth life and payeth death; it proffereth ioy, but behold it giueth sorrow; and commonly if we haue but one good meale of delight and comfort, we must walke in the strength thereof many daies, and hauing nothing to feed vpon but trouble and discontent, lose all that former pleasure many times ouer; with griefes and crosses, before our comforts be againe renued. And thus doth ỹ world, like a stately built sepulchre, make vnto vs outwardly a goodly shew, though there be nothing within but rottennes and putrefaction; and like a subtile merchant, it offereth vs a good sample of bad wares, and outwardly presenteth to our view the best end of the stuffe, whereas the inmost and middle parts are course and slight; and placeth the purest and choicest commodities in the vpper part of the vessell, whereas in the middle and the bottome, it is mixt, counterfeit, and purposely falsified to deceiue vs. Neither in truth is it more apt to deceiue, then we to be deceiued; for as those who are borne in a mill are so well acquainted with noise, that it little disquieteth them; and as they who are bred and brought vp in a prison, are not much troubled with their restraint, nor offended with their little light, nor grieued to carrie their giues and bolts; yea contrariwise, when their irons are but a little lightned, they are

comforted

comforted and refreshed, as though they were set at libertie, and think a little bettering of their scant & hungrie meales, a great feast and daintie banquet: whereas those who haue bin brought vp in great plentie and full libertie, sorow at the others ioyes, and are tormented with griefe, in the middest of their wretched comforts. So because we are from the first moment of our birth brought vp and inured to this noise of miseries; because we had our first being, and breeding in this wretched prison of the world, we are readie to loue and reioyce in our little inlarged imprisonment, as though wee had attained vnto perfect libertie, and to account our least miseries our greatest happinesse: whereas if either with our first parents we had euer tasted of the ioies of Paradise, or had but only in vision with the blessed Apostle, the least glimpse of our heauenly glorie, the worlds greatest libertie would appeare to be a thraldome, and his most delicious sweets would be as bitter as gall, and as loathsome to our taste as the infusion of wormewood, yea in truth as the chymicall extraction of *Colyquintida*.

§. *Sect.* 2. *The miseries of worldly things shewed by testimonies.*

But the miseries of the world and worldly things may be more clearely shewed, by considering the testimonies of those who haue spoken vpon their owne experience, and as they haue been guided by Gods Spirit, which can neither deceiue nor be deceiued; as also by insisting in some speciall instances of these miseries, wherewith all men generally are acquainted. The holy Patriarch *Iacob* speaking as he had found by lamentable experience, telleth *Pharaoh*, that *the daues of his life had been few and euill:* and this *Iob* inlargeth to all the sonnes of men, saying, that *man who is borne of a woman, is of short continuance and full of trouble:* yea the Wise man himselfe who had taken the deepest draught in the golden cup of the worlds prosperitie, euen after he had glutted himselfe with voluptuous pleasures; concludeth that all is not only vanitie, but also vexation of spirit, and that all mans daies are sorrowes, and his trauaile griefe, so that his heart can take no rest, no not in the night, which time is purposely destinated to rest and quietnesse: and elsewhere he affirmeth, that *the misery of man is great vpon him.* With which hea-

Genes. 47. 9.

Iob 14. 1.

Eccles. 2. 13. 23.

Eccles. 8. 6.

uenly oracles of diuine truth, agree the manifold testimonies of the wiser sort of men. The Sonne of *Syrach* saith, that *great trauaile is created for all men, and an heauie yoke for the sonnes of Adam, from the day that they go out of their mothers wombe, till the day that they returne to the mother of all things. Namely their thoughts, & feare of heart, & the imagination of the things they wait for, & the day of death. From him that sitteth vpon the glorious throne, vnto him that is beneath in the earth and ashes. From him that is clothed with blew silke and weareth a crowne, euen vnto him that is clothed in simple linnen: wrath and ennie, trouble and vnquietnesse, feare of death, rigour, strife.* &c. With him agreeth another, who was herein more wise and learned, because he saw and acknowledged his owne ignorance; O Lord my God (saith he) this life present is full of labour and tribulation, as being led with bitter mourning, and lost with brackish teares; yea so great is the affliction of this wretched life, that it deserueth to be called rather a death, then life; or some thing else which is worse then death; seeing scarce any man passeth a day thereof, without combersome crosses, and cause of griefe. Behold (saith another) the world in passing by troubleth vs, and yet we loue it; it deceiueth vs, and we account it faithfull; it killeth vs, and yet as life it selfe it is affected and desired; it windeth from vs, and we embrace it. O defiling world, how wouldest thou rauish thy louers with delight, if thou diddest flourish? but flourish thou doest not; seeing thou hast no sincere ioy, or stable constancie, but thy hony and sweetnesse hath it bitternesse, false delights, certaine griefe, vncertaine gladnesse, hard labour, fearefull rest, repleniſhed miseries, and an emptie hope of happinesse. And elsewhere, This present life is fraile and miserable; vncertaine, deceiuing, and vnsatiable: we are borne in paine and sorrow, we are nourished in miserie and difficultie, we liue in labour and die in griefe; and in the end (which is most to be lamented) if we depart impenitent, we plunge our soules into perpetuall torments.

Eccl. iasticus 40.1.2.3.

Idiota inter orthodoxogr. de patien. vere contemplat. lib. cap. 2.

August. Tom. 10. Serm. 31. de tallacia mundi.

August. ad fratres in eremo. Serm. 67.

§ *Sect. 3.* *The miseries of mans life in respect of sinne.*

But this miserie of mans life will better appeare, if we consider it in the parts thereof, which are chiefly two, sin and punishment; for the former, we are euen in our first conception,

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so wholly defiled with that corruption of nature which hath been deriued vnto vs from our first parents, that we are onely liue to sinne, but dead to grace and all goodnesse; vnable so much as to moue in the way of righteousnesse which leadeth vnto life, although we runne with headlong hast in the way of wickednesse, which bringeth those who goe in it, to perdition and eternall death. And from this fountaine of originall sinne, issue the poysonous streames of actuall transgressions, whereby wee breake continually, through the whole course of our life, all the commandements of Almightie God, omitting the duties which hee hath commanded, and committing the sinnes which hee hath forbidden. In which misery of sin we are wholly plũged before we are called and conuerted vnto God, committing all maner of wickednes with full swinge & cõsent of wil, delighting our selues and reioycing in our rebellion; by reason whereof wee are naturally strangers and enemies vnto God, subiect to his wrath, to the curse of the law, and to al those feareful plagues and punishments, which therin are denounced against transgressours, the slaues of sinne and Satan, and heires of eternall death. Yea and after wee are conuerted vnto God, the flesh continually lusteth against the spirit, and the corruptions of nature remaine so strong in vs, that we cannot doe the good we would, but the euill which we would not doe, that doe we. And as we are by this law of our members rebelling against the law of our mind, daily led captiue vnto sinne; so are we thereby in such sort disabled, that wee cannot, to the day of our death, offer vnto God any one pure and perfect dutie, without the filthy spots and staines of our corruption. Now what a miserie is this, that we who were created Gods glorious creatures, according to his owne image, to the end that we should serue him in holines of life, should, as though wee had forgotten the end wherefore wee came into the world, neglect all dutie to our Creator, and become voluntarie slaues to sinne and Satan, ready to doe his will; though we haue nothing for our wages but eternall death? yea euen after wee are called and reconciled vnto God, how great is our miserie whilest wee continue in this life, seeing wee are Rom. 7.

daily intangled in the snares of sin, and haue our best actions so imperfect and stained with our corruptions, that if the Lord should examine them according to his righteous iudgement, they would deserue a curse rather then a blessing, and punishment rather then a reward? What a miserie is this, that after we haue with *Iacob* preuailed with God, we should halt of our corruptions to the day of death; and after we haue broken out of the prison of Satans bondage, and shaken off the chaines of his subiections, al our ioynts should be so stiffe and benummed, that wee should to the very end of life, lamely performe all holy duties, and halt like wretched creeples in the waies of God? Finally, that the more time is added to our daies, the more wee should adde to the heape of our sinnes, and prouoke our good God to iust displeasure, who hath so tenderly loued vs, that hee gaue his owne deare sonne to death for the perfecting of our redemption?

§. *Sect.* 4. *That the things of this life are commended onely by necessitie.*

And this is the chiefe part of all our miserie, as being that cursed fountaine from which all the rest spring and flow; for by reason hereof all the creatures in the world are made subiect to corruption, and being made for blessings, they are turned into punishments; and though outwardly they seeme excellent and desireable, yet this hidden poyson of sinne secretly lurking in them, maketh vs to cast them vp with griefe, when with great pleasure we haue swallowed them downe. So that euen those things which we chiefly affect are full of wretchednesse, besides those innumerable miseries ioyned with them, which all taking notice of, doe abhorre and shun. And though the things we desire were freed from outward and accidentall euils; yet themselues bring with them miserie enough to make them iustly loathsome to all that iudiciously taste and relish them. For the chiefe goodnesse of these worldly things which we desire, consisteth not in any absolute excellency that is in themselues, but onely as they are present helpes to free vs for the time from the euils which we feare; and no other worth or esteeme haue they but as they come commended by some vrgent necessity: thus wee desire riches, not so much for any excellencie we see in them,

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as becauſe we feare and ſhunne pouerty; thus honours are eſteemed, becauſe we feare diſgrace; thus meate hath onely ſo much goodneſſe in it, as men haue hunger that feed vpon it, and drinke hath it worth from thirſt; thus ſummer is commended vnto vs, by winter, warmeth by our cold, and the coole aire, by intemperate heate. In a word, nothing in the world is eſteemed good, but onely ſo far forth as it bringeth letters of commendations from neceſſity, and ſerueth as a preſent meanes to free vs from ſome euill, and to make vs leſſe miſerable. And if wanting the praiſe which need imparteth vnto it, it offer it ſelfe vnto vs, it is vnwelcome, and we forthwith loath and diſlike it. If meate come before hunger haue made way for it in our deſires, who is not glutted with the ſight of it? If drinke be not commended by thirſt, who regardeth it? If we haue more clothes laid on vs when wee are hot enough, we eſteeme it a burthen and not a benefit: If abundance of wealth were offered vnto vs, not hauing before any want of it, and conſequently no deſire, wee would not much value it: Finally, ſo much worth and eſteeme theſe worldly things haue, as we haue firſt want and miſerie. So that in truth he who hath moſt need, and is moſt wretched, he hath moſt ioy and comfort by theſe earthly vanities when he hath liberty to inioy them; he who is moſt hungrie, hath alſo moſt pleaſure by meate; hee that is thirſtieſt, hath moſt delight in drinke; and we muſt firſt want in ſtate, or at leaſt in mind, before riches haue any great welcome: yea pleaſure it ſelfe hath no ſweet reliſh till our appetite bee ſharpened by the ſharpe ſauce of miſerie and affliction, neither would any man thinke himſelfe more happie for the acceſſe of worldly things, vnleſſe it were for former felt, or future feared vnhappineſſe.

In which reſpect our life is moſt fitly compared to a continuall diſeaſe: for when we begin to liue, we begin to be ſicke; and theſe worldly things which we ſo much eſteeme, are but medicines for our maladies, and plaiſters for our ſores, which do not perfectly cure vs, but onely giue vs ſome preſent eaſe. For in truth the diſeaſes are natural, hereditarie, rooted in our firſt principles, & hauing ſettled themſelues in our bones and marrow

§. *Sect.* 5. *That mans life is a continuall diſeaſe, and worldly things, medicines to eaſe it.*

Naſci hic in corpore morbū

inciſire aegro-tare eſt. Aug. in Pſal. 102. Enarrat.

marrow they are incurable. And therefore as that is eſteemed the beſt medicine for the gout which remoueth the fit, and that the beſt ſalue which keepeth the incurable vlcer cleane and ſweet: ſo thoſe are eſteemed beſt among worldly things, that for the preſent ſerue as medicines to eaſe our naturall miſeries, which it is altogether impoſſible fully to heale and cure. This will better appeare if wee conſider of ſome ſpeciall inſtances; for what is hunger but a diſeaſe, which will conſume a man in a few daies, like that called the wolfe, which if it bee not fed with outward things, feedeth vpon the body till it haue deſtroyed it? And what is meate but the medicine of this ſickneſſe, which becauſe it cannot perfectly cure it, therefore it is continually applied to remoue the fit, and to aſſwage the preſent paine? What is thirſt but a ſickneſſe, which would ſoone diſpatch vs, vnles drinke as a phyſicall potion did for the inſtant ſerue for a remedie? So what is watching but a naturall diſeaſe? and what is ſleep but the medicine, that for the time helpeth it? What is couetouſneſſe but the ſoules feauer? and what riches, but as a medicine which ſometime eaſeth the fit for the preſent, though afterwards it bee more raging? what ambition, but the hearts tympanie? and what honours, but an inſtant refreſhing, which for a while allaieth the griefe, though it rather increaſeth then abateth the ſwelling? What is voluptuouſneſſe, but as the Wiſe man calleth it, a merrie madneſſe, which hath ſome preſent comfort, by pleaſures and delights? What is labour, but a ſickneſſe, which reſt eaſeth? what ſtanding, but an infirmitie, which ſitting mitigateth? and this alſo long vſed becommeth of a medicine a diſeaſe, which another kind of diſpoſition or placing of the body doth for the time refreſh? All which though cuſtome make them ſo familiar, that we doe not take any ſerious regard of them, yet if we could poſſiblie bee freed from them but one yeere, and liue without hunger, thirſt, cold, heate, labour, concupiſcence, we would account them as troubleſome diſeaſes, if againe they ſhould ſeaſe vpon vs.

§. *Sect.* 6. *Of the loath-*

And thus man firſt made miſerable by ſinne, doth but ſhew his wretchednes whileſt he frolickes it out in the fruition of thoſe

thoſe things wherein he chiefly delighteth: and being ſicke of innumerable maladies, he is perfectly cured of none, but onely is eaſed for the time by often changing his miſeries with one another, hungring and eating, and after eating, againe hungring; interchanging waking with ſleeping, and ſleeping with waking, like a ſicke man turning from ſide to ſide, to find ſome ſhort repriuall of his paine; or as if one ſhould leape out of the ſcorching heat, into the chilling cold, and often interchange the one for the other, accounting both his refreſhing, whereas in truth they are both his torment. For ſo is man naturally beſotted on theſe earthly trifles, if he be ignorant of true happineſſe, and hath not fixed his heart on God and heauenly things, that he laboureth to haue them in abundance, which he hath no ſooner attained vnto, but he hath alſo the vſuall companion thereof, glutting ſatietie and loathſome wearines: and no ſooner is he thus cloyed, but preſently he ſeeketh to refreſh his dulled appetite with varietie and change; one while deſiring motion, and another while reſt, now affecting mirth, and ſoone after ſolemne grauitie; in the night wiſhing for day, and in the day for night, in heate for cold, and in cold for heate; eating and faſting, waking and ſleeping, dreſſing and vndreſſing, ſitting and ſtanding, walking and lying, with ſuch often iteration, as might well cauſe a loathing ſatietie, when as he is alwaies in the ſame motion, like the horſe in the mill, and (as the Wiſe man ſpeaketh) ſeeth *no new thing vnder the Sunne.* Eccleſiaſticus 1.9.

ſome ſatiety which man findeth in worldly things.

But beſides theſe inherent euils which make theſe worldly vanities ſo much deſired, in themſelues diſtaſtefull, they are conioyned and mingled with innumerable other miſeries which adhere vnto them; the which ſo farre exceed in number, qnantitie and qualitie, all the earthly delights and comforts which we enioy, as the brambles the roſes, or the field weeds, the garden flowers. For who ſeeth not, yea who cannot ſpeake vpon his owne feeling experience, that no day paſſeth without a number of miſeries attending on it, whileſt either the euils we feare do fall vpon vs, or the good things we hoped for faile vs, and deceiue our expectation, or the comforts which we preſently enioy are either indeed loſt, or

§. *Sect.* 7.

Of the adherent euils which are incident to mans life.

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C. Rare miseries prodeunt incommitate.

at least we in some danger, and feare of losing them? In which respect the miseries of this life may fitly be compared to *Iobs* messengers, of which one had no sooner made an end of speaking, but another presently beginneth his tale, or like vnto the billowes of the sea, which without intermission come tumbling one in the necke of another, giuing vnto vs scarce time of breathing, till we rest in the hauen of death. It is true that some of these miseries do one so much exceed another, that the lesse is swallowed vp of the greater, like the riuers by the sea, and is not discerned, though if it came alone, it would force complaining: and so predominant are some griefes, that the lesser appeare no more, then the Starres when the Sunne shineth, not that they are taken away, but because the greater working a more vehement impression, maketh vs insensible of the lesse: yea so are we for our sins iustly scanted of things truly good, that to make some little equalitie to our owne comfort, we are faine to fill vp the number by putting into the ranke of good things, those which we thinke least euill, and things truely desireable failing vs, to make choice of such as are least worthie to be refused. Herein behauing our selues like vnto politike Commanders, who seeing the armie of their enemies far to exceed their owne partie in strength and number, haue, to fill vp places, and to increase their multitude, made shew of women in stead of men, and set vp a far off on stakes puppets and skare-crowes for fighting souldiers, to dishearten the enemie, and encourage their owne followers. So we being incountred with innumerable euils, and hauing few things truly good to refresh and cheare vs against their assaults, are faine to make choice of shadowes in stead of substances, and to make many things good only by reputation and imaginarie esteeme, which a sound and vnpartiall iudgement scarce thinketh tollerable euils. Now if we further consider, that as our miseries do infinitly in number exceed our comforts; so also one of them is sufficient to infuse such bitternesse into a multitude of our most desired delights, that we cannot relish their sweetnes, that one ounce of this gall of miserie, maketh loathsome a whole pound of our sugred ioyes, and that a small dram of this

this *Colyquintida*, is enough to diſtaſte a whole pot of pottage, making it to ſauour of death; then how little ſweetnes of comfort muſt we needs haue, when as the part which we loath and abhorre, ſo innumerable degrees exceedeth that which we like and loue? But who ſeeth not that one tooth aking doth more vex vs, then the health of all the reſt of the bodie can delight vs? that we are more tormented with a ſmall loſſe, then comforted with great poſſeſſions? that when but one friend of many is taken away, we haue more true griefe by him which is loſt, then ioy and contentment in all the reſt? that we are more diſquieted with one diſgrace, then delighted with many honors? and that we are not ſo much pleaſed in the fruition of many things loued and deſired, as we are diſpleaſed when we are cut ſhort of our hopes, or are troubled and combred with ſome euill which we loath and hate? and the reaſon is, becauſe miſeries doe make a much deeper impreſſion in vs then our comforts, partly becauſe they being in this vale of teares, as it were in their own place and element, haue more vigour and ſtrength in them, one increaſing the force of another, as diuers ſticks in the ſame fire; and retaine their owne nature without alteration; whereas good things are more weake and feeble in this place of baniſhment, as being not proper to them, and loſe much of their puritie and vertue, through the mixture and tainture of adhering euils: and partly, becauſe by reaſon of our vnthankfulneſſe, we are alwaies readie to extenuate Gods bleſſings, and neuer almoſt thinke of them, but when they are taken from vs; and contrariwiſe, if we haue the leaſt ſparke of euil, we are apt and willing to blow vpon it with the flame of our impatiencie, vntill we haue made it a great fire, which inflameth and conſumeth our hearts with griefe and anguiſh.

But let vs deſcend to ſome particulars, and for orders ſake diſtinguiſh the miſeries of mans life into ſome kinds; not that it is my purpoſe to ſpeake largely of all, ſeeing they are ſo many and innumerable, that it would require a mans whole life to make but a bare catalogue or relation of them: but only ſo many of them briefly, as may ſerue to weane our hearts from the world which aboundeth with ſuch miſeries; and

§. *Sect.* 8. *Of the miſeries incident to a mans ſtate.*

and to fixe them on God his ſpirituall graces and heauenly happines, which bring vs ſincere ioy, without the mixture of any euils. The miſeries then of mans life either reſpect him generally, or his ſeuerall ages and eſtates. The generall miſeries vnto which mans life is ſubiect, are either thoſe which are his own directly, or elſe his friends, which are his by ſympathie, compaſſion and fellow-feeling. Concerning the former, if we do but take a ſlight view of thoſe miſeries to which our fraile life is ſubiect, we ſhall find that euen a large world of wretchednesſe, doth ouerwhelme this little world of man, and that whether we reſpect his ſtate or perſon. For firſt, vnto how many miſeries is man ſubiect about his ſtate, whileſt he ſeeketh to preſerue and maintaine, or to aduance and better it? with what painfull labours doth he ſpend his ſtrength in the workes of his calling, that he may prouide ſufficient for himſelfe and his charge, which dependeth vpon him? what cares, what watching, running, riding, buying, ſelling, plowing, ſowing, reaping, and turmoiling to get a poore liuing? And this miſerie *Eliphaz* pointeth at; *Miſerie* (ſaith he) *commeth not from the duſt, neither doth affliction ſpring out of the earth; but man is borne vnto trauaile, as the ſparkes flie vpward.* Iob 5.7. With all which labours when as he hath worne out both bodie and mind, oftentimes for want of Gods bleſſing he hath no ſucceſſe, and hath iuſt cauſe to complaine, that he hath ſpent his ſtrength in vaine, ſeeing with all his induſtrie and labour he cannot attaine vnto the things which he laboureth for; but notwithſtanding all his diligence pineth with want, or hauing found that he ſought for, how is he troubled in the poſſeſſion, how grieued with his loſſes, whileſt God blowing vpon that he hath, notwithſtanding all his care and labour, it vaniſheth like ſmoake, leauing him in powertie, who ere whiles was rich, and in contempt and diſgrace, who not long ſince was reſpected and eſteemed of all? Againe, how innumerable are our wants aboue all other creatures in the world, & what care and paines is required to make a ſupplie, and to furniſh vs with neceſſaries and ſufficiencie? what adoe to prouide vs nouriſhment, what catering and cooking, boiling, rouſting, baking, ſaucing? and when it is ſet before

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vs how ignorant are we of the meaſure of our owne bellies, how hardly doe we keepe a meane in our diet, feeding ſufficiently without ſurfetting? What care and coſt is required to furniſh vs with apparell, houſing, lodging, bedding, and other furniture? What dieting and watching ouer our appetite that it doe not make vs ouer greedily to feed vpon that which we too fondly affect, and ſo impaire our health? and being loſt, what phyſicke, medicines, bitter pilles, and loathſome potions, cautherizing, cutting, lanching, and plaiſtering are we faine to vſe that wee may recouer it? Whereas the brutiſh creatures either want not theſe things, or eaſilie ſupplie their need without care or labour. What lands and poſſeſſions are needfull for mans vſe? what purchaſes, writings, conueiances, ſuits in law, troubles and contentions, to hold that he hath, and ſecure his right? It were infinite to particulariſe thoſe things which man wanteth, all which are ſo neceſſarie vnto him, either in truth, or in his owne opinion, that his life without them cannot bee comfortable; and looke how much of them is lacking, and ſo much is detracted from his happineſſe, and added to his miſerie.

§. *Sect.* 9. *Of the miſeries incident to a mans perſon, and firſt in reſpect of his body.*

Let vs adde to the miſeries of ſtate, the miſeries of perſon, and that both body & ſoule. The body of man is continually ſubiect to many miſeries; as hunger, thirſt, heat, cold, watching and wearines; and that which is more cumberſome and grieuous then al the reſt, vnto innumerable ſorts of ſickneſſes and diſeaſes: for how many maladies are peculiarly incident to euery time of the yeere; as ſpring, ſummer, autumne, and winter, to euery countrie and region, ſex and age? how many diſeaſes which ouerthrow the health of the whole body, as plague, feuers, agues, conſumptions, palſies and the reſt; yea how many are incident to euery ſeuerall part, and as it were in whole troopes attend vpon euery particular member of mans body? ſurely ſo innumerable are they, that phyſitians to this day cannot diſcouer, much leſſe cure them; and howſoeuer they haue filled many large volumes with them, yet they come farre ſhort of their infinite number, though thoſe which they haue already found, would make a man ſicke but barely to reckon them: many of which though

ſome

some escape, yet few or none are exempted from them all; it being a thing impossible, though we were all an eye, to keep such narrow watch ouer our health as may bee sufficient to preserue it from the violence of so many enemies which assault vs on all sides, within vs, without vs, and round about vs. Vnto which we may adde the tedious trouble and loathsome remedies which we are faine to vse when our health is impaired, when as we are bound to forbeare the things which wee chiefly desire, and to vse those which our nature abhorreth, pining our bodies with abstinence, which were oppressed with fulnesse, and swallowing into our stomackes loathsome medicines, which wee haue first distempered with licorous meates. Whereby it is hard to chuse whether the physicke or disease, the medicine or the maladie be the worse: seeing our cure it selfe is a sickenesse, our helpes hurts, and our medicines torments; neither can we be deliuered from our griefs, but by suffering more griefe, nor free our selues from these kinds of punishments, vnlesse we be content to bee further punished.

§. *Sect.* 10. *Of the manifold miseries of man in respect of his soule.*

And these are some of those manifold miseries which are incident to the body; the which are not more in number, or so grieuous and pernicious in their nature and quality, as those which trouble and torment the mind. For sinne is the sickenesse of the soule, and therefore looke with how many corruptions it is infected, and with so many spirituall diseases it is endangered. The vnderstanding is subiect to the blindnesse of ignorance; so as we may say with the Prophet, that we are beasts by our owne knowledge; seeing we neither know God, nor his will, our selues, nor our owne soules. Our willes are crooked and rebellious, and so whirled about with a wilfull frensie, as neither reason nor religion can rule or gouerne them. Our memories are subiect to a spirituall lethargie, forgetting still what we should remember, and remembring what we should forget. Our consciences are either sicke of the dead palsie, hauing no sense or feeling of Gods mercies or iudgements; or else full of melancholicke feares and terrours, sores and wounds, so as they are ready desperately to crie out, when they haue the least touch. Our

Iob 8.9.

Ier. 10.14.

hearts

heart are the harborow of almost all diseases, there lodgeth the swelling tumor of pride, the wolfe of ambition, the dropsie of couetousnesse, the madnesse of anger, and burning feuer of furious reuenge. In it dwelleth our tumultuous passions, which continually rebell against reason, and denie subiection to God and his law; there is the seate of carnall loue, which setteth the heart on fire with the thing loued, and vexeth it with continuall torment when it cannot enioy it; there dwelleth enuie and hatred, the one tormenting a man with anothers happinesse, the other turmoiling him in plotting and contriuing his neighbours ruine, making himselfe presently miserable, because hee would haue another so in time to come. In it is mirth and mourning, ioy and sorrow, the one pulling open the heart, and letting in much vanitie; the other contracting and shutting it, that it may keepe out all comfort and contentment, and both like rackets tossing a man interchangeablie the one to the other, till hee bee tired, and euen worne out with wearinesse. There harboreth hope, the great deceiuer of mankind, which maketh him continually to expect better, though he still findeth worse; and causeth him daily to beleeue it, and to refresh his soule with false comforts, after it hath ten thousand times failed him, and innumerably often defrauded his hungrie desires. And there also dwelleth feare, which maketh a man presently miserable because he seeth a possibility of future miserie, and tormenteth him not onely by aggrauating those euils which are present, but also by recalling those which are past, and by anticipating, and present apprehending those which are to come, many whereof are nothing so grieuous felt as feared, and many neuer happening at all: and yet these false feares beget true sorrowes, and cause no lesse griefe though they neuer happen, then if they were already happened, killing a man with an emptie sound, and as it were with paper-shot, and making him miserable in truth, because hee is so in his owne conceite. Wherein we are much more wretched then the brutish creatures; for they forget euils past, and flie from those which are present, and hauing escaped are secure for the time to come, quietly enioying their present delights

without any perturbation of future dangers; whereas feare maketh vs to engrosse all griefes, and as though we could not be miserable enough with present euils, it recalleth those which are past, and layeth hold on those to come: and whereas it were our wisest course to flie our sorrowes til they catch vs, and to delay our miserie, which we cannot wholly escape, that we may prolong our comfort as long as may bee; feare maketh vs foolishly to runne vpon our owne ruine, and to meet our torments in the mid way, not staying for sorrowes vntill they come, but wilfully sending for them with posting speed, and haling them into our hearts before their time.

§ Sect. 11. *Of the miseries of man, through the contrarietie and fight of his owne passions.*

Moreouer, besides these miseries which accompanie euerie single passion, those are no lesse grieuous and troublesome, which befall vs through their opposition and fight, not onely against reason, conscience and religion; in which conflict we are wounded notwithstanding our strongest and best approued armour, sometime with vaineglory, somtime with auarice, sometime with voluptuousnesse, often with anger, & desire of reuenge, and not seldome with many other vnrulie & violent affections: but euen we are no lesse turmoiled with that ciuill dissension, & intestine conflict which is among our passions & desires, the one against the other, which are so opposite & contrary among themselues, that no wisedom of man can reconcile them. Whilest ambition haleth vs into the seate of honour, feare pulleth vs backe, putting vs in mind of the burthen, and danger which doth accompanie it, and whilest the former hath the vpper hand we condemne our cowardize, whilest the other wee exclaime against the mischiefes of ambition. So vaineglory persuadeth vs to procure at the dearest rates the praise of bountie, and to purchase the loue of all that are about vs; but couetousnesse checketh this motion, and will not heare of parting with riches to buy smoke, and yet after auarice hath shut the purse, pride, whether it will or no, doth againe pull it open. So voluptuousnes inticeth vs to follow pleasures, but desire of profit opposeth against it, telling vs how foolish it is to spend vpon the flocke, and how vnreasonable those pleasures are for time of

strength,

ſtrength, which is allotted to induſtrie and labour; and yet when we haue put our hand vpon the plow, pleaſure clapping vs on the backe, maketh vs looke behind vs, and leauing our profit to follow our delights. Thus we deſire the eaſe of a ſolitarie life, but loath, neglect and contempt, and are in loue with the reſpect that accompanieth action, but hate the care and labour. Thus we deſire the multiplication of our yeeres, but feare old age and death, as though we would be alwaies trauelling, and neuer be the forwarder in our way, and haue a daily addition, without any increaſe; for what is old age but the multiplication of many yeeres? and what is death but the hauen vnto which we ſaile, and the iorneyes end vnto which we are alwaies trauelling? Thus we loue learning and wiſdome, but loath the paines of ſtudie and obſeruation; we deſire to be rid of the tedious troubles of life, but preſently vnſay that wee haue ſaid, being incountred with the feare of death. And finally, we are rauiſhed with ioy when we thinke of the fruition of God, and the kingdome of heauen, but when we heare that we muſt ſell that we haue, and giue to the poore, forſake all, take vp our croſſe and follow Chriſt, we go away ſorrowfull; we would be conformable vnto Chriſt in glorie, but not in his ſufferings, and ſit vpon his throne on his right hand and on his left, but we cannot indure to drinke with him in the cup of affliction: and to conclude, we do not ſooner with one affection deſire any thing, then we are ſtraight ready to vnwiſh our wiſhes, by reaſon of ſome inconueniences which croſſe another.

§. *Sect.* 12. *Of the miſeries of mans life in reſpect of his friends.*

And thus haue I ſhewed the manifold miſeries which are generally incident to mankind, in reſpect of themſelues. From which if any plead immunitie, and that he hath not yet drunke of this bitter cup, let him know that he is only reprieued and not acquitted; and howſoeuer he is not brought out to execution, yet the ſentence of condemnation being paſſed vpon him, as well as vpon others, he doth but ſtay the Iudges pleaſure till he calleth him forth. Let him conſider that ſayling in this world, as it were in a ſea of miſeries, he may for a time eſcape the tempeſt, but neuer the feare and danger; and that theſe miſeries which are incident vnto all, may happen

Cuiuis potest accidere quod cuiquam potest.

vnto any, though they be not yet happened: let them call to mind, that commonly after a faire summer, followeth a foule winter, and a blustring storme after a sun-shine calme; that prosperitie and aduersitie haue their changes, and that no man but the true Christian can be said to be happie before his death. But besides these miseries which respect a mans selfe, there are innumerable more which respect his friends; and to say nothing of false and pretended loue, whereby men proue most pernicious enemies, whilest they professe the greatest friendship; to say nothing of the breaches, fallings out, and hot contentions which sometime happen betweene those who are coupled in the neerest bond of amitie; and to passe by all those discontents which are caused through the default of any partie: how many are the miseries which accompanie true friendship, euen when it is most wisely intertained, and religiously obserued? For who can see his friend thunder-stricken, and not tremble at the blow? who can behold him plunged into any miserie, and not in compassion, and fellow-feeling communicate with him in his griefes? who sorroweth not at his friends losses; who groneth not in his sicknesse, and bleedeth not at his wounds? Or though any man should be so happie as to haue his friends also exempted from these miseries, or so potent to deliuer them; yet how is he afflicted with his death, grieuing with so much more sorrow, by how much he was more worthie of his loue; and neuer reioycing that he so long had him, but lamenting that he hath now lost him, and that sweet comfort which he took in his society? all which miseries though they be somwhat eased with the contrary comforts, yet considering that the griefes of this life do so farre exceed the ioyes, and the crosses and affliction, the profits and delights, therefore it must needs follow, thath he who hath most friends, communicates in most miseries, and by compassion and fellow-feeling participates in most griefes and perturbations.

CHAP.

Chap. XXIII.

Of the miseries which are specially incident vnto all the ages of man.

§. *Sect.* 1. *Of mans miseries which he is subiect vnto in his mothers wombe.*

AND these are the miseries which are generally incident to mankind. Vnto which we may adde those which are specially belonging to all ages and estates; for no sooner haue we our being, then we be in miserie; and long before we breath the aire, we draw in corruption, and are infected with the poison of sin: before we can sinne we are sinners, as being heires of our first parents transgression, and defiled with our next parents corruptions; and we offend God, before we know what it is to offend him: for with our parents seed is mixed the seeds of all manner of sinne, and as we grow and wax strong, so sinne with vs groweth vntill it come to ful maturity. Euen in our first conception we also conceiue corruption; and then the foundation of wickednesse is laid, vpon which in the whole course of our life we build vp the strong holds of sinne. Then we are Atheists, Idolaters, blasphemers, Sabbath-breakers, adulterers, murtherers, theeues, false witnes-bearers, not by actuall transgression, but by an habituall disposition; and as we are said to be men, because we haue in vs the image of man, and seeds of humanitie, though we neuer did any manly action, seeing nothing is wanting but growth and maturitie: so by as good right we are called sinners of all kinds, because we haue the nature and very image of sinne, and the seeds of all corruptions liuing in vs, which if we grow will grow with vs; and come to full ripenes, if we euer attaine vnto perfect age. And thus *Dauid* confessed, that *he was borne in iniquitie*, yea that his *mother conceiued him in sinne*: and *Iob* demandeth, *who can bring a cleane thing out of filthines*, or *how man can be cleane which is borne of a woman?* And the Apostle telleth vs, that *by one man sinne entred into the world, and death by sin; and so death went ouer all men, because all men had sinned.* Now what a mi-

Psalme 51.5. Iob 14.4. and 25.4. Rom. 5.12.

lerie is this to be sinners, as soone as we be men? to be poisoned in the very fountaine and leprous in the very first principles of nature, seeing our sicknesse is the more incurable, because it is hereditarie? to be dead in sinne, as soone as we are aliue to the world, the slaues of Satan, before we are out of the prison of the wombe, and in the state of damnation, before we are in the state of the liuing? And as we are thus miserable in our spirituall estate when we are first conceiued: so our outward and corporal condition is also full of wretchednesse; for what are our matter and first principles, but a base excrement of nature and impure seed? what is the habitation of the noblest, but the strait and darke prison of the wombe, inuironed with the filth of nature? and what is his nourishment, but the impurest part of his mothers blood? But though it be a prison in respect of misery, yet not in respect of safety, for the child in the wombe is sicke of the mothers diseases, surfetted with her in temperance, and pined with her want, it is subiect to euery rusty, & endangered with euery sproine, euery small bruise bringing with it a maime, & euery maime, monstrous misshape. Finally, it is in danger of stifling, before it breathe, of choaking before it feed, and the wombe in which it is borne, is oftentimes the tombe in which it is buried.

Parentes nostri fecerunt damnatum, antequam natum. Bernard.

§. Sect. 2. *Of mans miseries in his birth.*

But say that he escapeth the dangers of the wombe; say he perisheth not with the miseries of these nine moneths close imprisonment; yet how great paine and perill indureth he, when the day commeth of his mothers deliuerance and his libertie? vnto what torments doth he vnwittingly put her, who hath so long borne and nourished him; himselfe bearing a great part in these paines and miseries? how faine are they to part the one from the other, and yet what sorrow is there at their parting? into what dangers and extreame hazard are both exposed, the mother in bearing, and the child in suffering? how many are there which depart, as soone as they are parted, perishing on the coast as soone as they are launched out into this sea of miseries? and they which could no longer liue together, die because they are seuered and put asunder: no marueil therefore if they are borne weeping and crying,

not

nes, onely presaging future miserie, bubos feeling present paine; receiuing these first sorrowes of their birth as the earnest of all the rest, which they are to suffer in their ensuing life. For though he escape these dangers, and recouer of the hurts which he sustained in his first conflict, yet what is the prolonging of his life, but the increasing of his torments? seeing man aboue al other creatures is compassed with miseries; for whereas they are able as soone as they come into the world, to stand, go, and helpe themselues, wanting but few things, all which they find ready for them: man as soone as he is borne, being poore, naked, and miserable, wanteth many things, and hath nothing to make supplie; hee standeth in need of milke to feed him, clothes to couer him, fire to warme him, nurses to tend him, being altogether vnable to helpe himselfe. He hath no vse of vnderstanding to know his wants, nor speech to discouer them, onely he giueth some generall notice of them by his bitter crying. He cannot goe, stand, or creepe, nor with all his wit and strength repell the iniuries of a silly flie. And in this impotencie he continueth long, bringing much trouble to others, before hee hath any pleasure in himselfe. In respect of which present and ensuing miseries, *Ieremie* wisheth *that his mothers belly had been his graue, and her wombe a perpetuall conception, because she came forth of the wombe to see labour and sorrow, and that his daies should be consumed with shame.* Ier.20.17.18.

But proceed we from the birth to the infancie and childhood of man, and here we shall find no immunity from miseries; but rather as they increase, so these increase with them, and grow stronger with their strength. For no sooner are poore infants deliuered from the prison of the wombe, but they are presently bound hand and foot, and wholly at the dispose of others, as not hauing obtained liberty, but onely changed the prison and place of their restraint; and all the time of this infancie being without knowledge and vnderstanding, and darkened with more then brutish ignorance, is spent in naturall actions, eating, drinking, sleeping, crying and such like, being destitute of all worldly delights and comforts, and onely sensible in griefes and miseries. Next vn- § *Sect.* 3. *Of the miseries of infancie, childhood, and youth.*

to infancie succeedeth childhood, which as it hath more sport and pleasure, so also more feare and danger; for no sooner can they goe, but presuming aboue their strength, they get many fals and bruises; and hauing legs to carrie them, and little wit to guide them, they are exposed to many casualties, and except they haue the better tendance, are ouertaken with many dangers. And when a few more yeeres are ouerpast, after they begin a little to relliſh pleasures, and to take delight in sports and pastimes, presently they are checked in them by their superiours, and subiected to the gouernment of some master, who restraineth them of their liked liberty, and forceth them to follow their loathed studies. And now being kept in awe, they begin to distast the bitternesse of limited liberty; and either play with feare, or learne with tedious wearinesse, hauing their eye on their booke, and their hearts on their pastimes, and being forced with feare to displease themselues, whilest vnwillingly they please their ouerseers, so that now againe they recall in their wishes the impotencie and ignorance of infancie, that they might also recouer their secure liberty: or finding that impossible, they set spurres to running time, and wish the end and death of this seruile age, that being set at liberty, they may be at their owne dispose without controll. Vnto which when they haue attained, and pulling their necke out of the yoke of subiection, haue together with the age the priuiledges and liberty of youth, they are as farre from happinesse, and full of miserie as they were before: for now it fareth with them as with the bird which hath been brought vp in the cage, who searcheth euery hole and corner to find a passage for her escape, and at length finding the doore open flieth out, and reioyceth in her new got liberty; but with little cause: for wanting wit and experience to shift and prouide for her selfe, she is presently endangered to killing by reason of her tamenes; or of staruing, because she knoweth not how to get her liuing. Or like a new backed colt, who hauing cast his rider, doth for a while with frollicke wantonnesse course about the field, but being spent and tired, he wisheth himselfe in the stable, subiect againe to his masters

rule, that he also may be partaker of his prouision. So these yonger prodigals, hauing shaken off the yoke of gouernment, and being wholly at their owne dispose, doe wildly runne many desperate courses, expose themselues to innumerable dangers, and hauing neither the skill of getting nor care of keeping, they consume all in riot and voluptuous pleasure, till their state is brought to so low an ebbe, that they are ready to starue for want of necessaries, who before surfeited of superfluitie, and to be in truth fellow-commoners with the hogs in their course fare of mast and draffe, who before were like vnto them in the allegorie, glutting themselues with pleasures, and wallowing in carnall and sensuall delights. And howsoeuer they haue now got a name of liberty, yet in truth they were neuer in the like thraldome; seeing they haue changed the gouernment of one father or master, into the tyrannie, or rather anarchie of innumerable passions: and reason being not yet seated in his throne, they are like the people of Israel without a king, who did nothing well, because they did euery one what they would; and whereas their other gouernours ruled with discretion, aimed at their good, restrained them from running on in licencious courses, and kept them in some good order; these new guides, like lords of misrule, leade them with headlong rashnesse into all desperate attempts, rioe, excesse, and all kind of disorder, which seemeth but to promise the present fruition of some vaine delight. Now fond loue, and filthie lust, madde anger, and furious reuenge, proud emulation, and scornefull contempt, vngrounded hopes, and causelesse feares, immodest wantonnesse, and immoderate mirth; sports and pastimes no lesse ful of sinne and vanity, then of harme and dangers, and voluptuousnesse in all kinds, as surfetting, gluttonie, drunkennesse, gaming, whoring, rioting and reuelling, swaggering and swearing, are in their ful strength, and chiefe predominance; which if they yeeld vnto, they find themselues tossed from one to another and neuer at rest, and as it were distracted and haled betweene so many furies, which day and night haunting them, carrie them headlong into innumerable dangers of body, soule, and state, wherein many

suffer

suffer shipwracke, and are deuoured of these inticing Syrens; and they who escape with life, are so shaken and shattered, so full of leakes and rifts, that with much paines and difficultie they arriue at the hauen of safety; where they haue iust cause to spend the remainder of their daies, in bitter repentance lamenting the errours, and ill-guided courses of their sinfull and vnbridled youth. Or if God giue them grace to resist their passions in their full strength; how tedious and troublesome is their taske? with how many foiles and wounds doe they obtaine the victorie? how often are they ready to yeeld, and to looke backe to Sodome with strong desires of inioying her sinfull pleasures? Finally, how hard and difficult doe they find it to resist their naturall corruptions in their full vigour, to spend their time in fasting, watching, reading, hearing, and praying, when as corrupt nature with her full strength haleth them to vaine pleasures and sinfull delights? it being as our Sauiour Christ saith all one, as if they should plucke out their eyes, cut off their right hand and foote, mortifie their members, denie themselues, and voluntarilie beare the crosse, vpon which their owne bodies must be crucified.

§. *Sect.* 4. *Of the miseries incident vnto man in his perfect age.*

And these, with many more, are the errours, vanities, and euils which accompanie youth, wherewith men being tired and wearied doe desire to attaine vnto ripe and perfect age, that they may shake off all these infirmities and inconueniences, and spend the remainder of their liues in a setled and well gouerned estate, vnder the guide of reason, and conduct of wisedome. But when they haue their wish, they find themselues no more happie, or lesse miserable then they were before, hauing onely changed their euils and troubles for those which are greater, lesse pleasant, and more burthensome and intolerable. For still they remaine subiect, and in bondage to their affections and passions, and are not freed from the seruitude of them all; but onely haue changed their masters: And this alone difference there is, that the passions and affections of youth are more hot, rash, and violent, and consequently more vnconstant, short and momentanie; whereas those to which this perfect age is subiect, are somewhat more stayed

and

and moderate, but withall much more dangerous and pernicious, because they are more constant and permanent: and whereas the foolish affections of youth are neither vnto repentance, because men for their grossenesse are apt to bee ashamed of them, as directly contradicting and opposing against reason and the light of nature; these of riper age are more vncurable, because they are madde with reason and fill their mouthes with arguments to backe and maintaine their inordinate desires as lawfull and warrantable; calling their vices by the names of those vertues, which in some shadow of similitude they do a little resemble. Now they leaue their prodigalitie and excessiue riot, and subiect themselues vnto auarice & couetousnes, vnder the name of frugalitie and good husbandrie, defending all their vile courses of oppression, deceit, bribing, vsury and the rest, vnder the shadow of that laudable care, which euery one should take to maintaine his charge; they set aside their wanton pleasures and vaine sports, and giue themselues ouer to be ruled by ambition; with insatiable desire affecting one honer after another, vnder the colour of prosecuting their fame and reputation: they now dislike their open rashnes, and violent courses in accomplishing their willes; and giue themselues to the practise of cunning plots, to dissimulation, double dealing, treacherie and diuellish subtilties, all which they intitle with the name of wisdome and good policie. Vnto which we may adde the manifold cares which accompany men of this age, and the toilsome labours which they take in setling their state, in prouiding of such things as they call necessaries, in purchasing lands, building houses, and procuring sufficient maintenance for their wife and children whilest they liue, and after their departure; all which is requited oftentimes with vnfaithfulnes in the one, and with vndutifull vngratitude and stubborne rebellion in the other, the great difficulties which they find in gouerning their houshold, the disagreeing of children, contentions of seruants, and manifold disorders of their families, which they are faine oftentimes to passe ouer, because they cannot tell how to reforme

them;

them; with innumerable other euils, which it were too long to stand vpon.

§. Sect. 5. Of the miseries incident to old age.

Finally, if we attaine vnto old age, which all desire, and none like; what shall we there find but misery and affliction? for what is old age but a continuall sicknes, the receptacle of all humane infirmities, and the prelude of death? And howsoeuer men vsually make it the chiefe harborough of their hopes, and are content to learne in their childhood, and to take paines and care in their youth and riper age, that now hauing plentie, they may liue vpon the stocke, take their ease, and enioy their pleasures; contrariwise old age comming, is accompanied with so many infirmities, that though they haue much, yet they enioy little, though they may haue many sports, yet they haue small mirth and few delights. For to say nothing of those who haue gray haires and greene wits, and being old in years are againe children in vnderstanding; to let them passe who lose the chiefe priuiledges of that age, for want of wisdome and discretion, and are strong and vigorous in nothing which concerneth either bodie or mind, but only in their vices and corruptions: to let them alone who haue spent their time so ignorantly and vnprofitablie, that they are readie to die, before they know what it is to liue, and to leaue the earth before they haue learned the way to heauen: how many other infirmities and sorrowes do attend it, which are sufficient (if grace support not) to make it miserable? For then vsually the soule is vexed, and the conscience troubled with the errors and crimes of ill-guided youth, and with the wrongs, deceits, and oppressions committed in riper age: then the body is tormented with the rushes and bruises taken in youthfull sports, and violent exercises, enfeebled with the cares, watchings, and labours sustained in that age which is accounted most perfect, and punished for the intemperance, voluptuousnes, surfetting and excesse of them both, with innumerable sicknesses and diseases: then is the time when palsies, gouts, stone, strangurie, collicke and innumerable such like tortures chiefly sway: then the head shaketh, the backe stoopeth, the ioynts tremble, the limmes

Cum sibi homines optant senectutem, quid aliud optant, nisi longam infirmitatem? August. de Catechiz. rudibus. cap. 16.

are

are weakened, lame and stiffe, readie to flagger and run because they cannot go, the spirits languish, the vitall heate decayeth, having first spent the naturall moisture, and like the flame consumed that whereby it was nourished; the eares deafe, or thicke of hearing, the eyes bleared, the sight dimmed, the feeling benummed, the smell and taste lost and perished, the face wrinckled, the skin rieled, the teeth rotted, the breath corrupted, and in a word, the whole bodie enfeebled and diseased. Vnto which we might adde the infirmities of the mind, wherewith vsually in this age it is extraordinarily cumbred; as the dulnesse of conceit and vnderstanding, the stiffe peruersenes of the will, the decay of memorie, the disorder of the affections: for being made tender with infirmities they are easily angred, and hardly pleased, apt to conceiue iealousies and suspitions, and not so readie to receiue satisfaction; ouer heauie and sorrowfull, repining and complaining, and senselessly couetous and greedie in heaping vp wealth, when they are readie to leaue it, and haue no time to enioy it. In a word, whether we consider the euils naturally incident to this age which respect the bodie or the mind, we must needs conclude that it is full of miseries.

Chap. XXIIII.

Of the manifold miseries vnto which all estates of men are subiect.

§. *Sect.* 1. *Of the miseries incident vnto single life and wedlocke.*

AND thus haue I shewed the miseries of all ages. The like also may be said of al estats and conditions of men, which are all so ful of wretchednes, that euery one hauing experience of their owne euils, wish rather to be any other then that they are; wheras if all should bring their miseries to a common banke, and plainly discouer them to open view, offring to exchange estates with one another; euen those who most complained of their condition, as being more wretched then any other, seeing the common miseries incident to all degrees of men,

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no leſſe grieuous then thoſe which they ſuſtaine, would contentedly take their owne againe, and willingly depart without any deſire of commutation. For there is no eſtate which hath not miſeries enow attending on it, to make them wretched who liue in it, if they be not ſtrengthened with preſent patience, and hope of future happines: there is none in the world ſo happie, who if they compare their hony with their gall, and their comforts with their croſſes, haue not iuſt cauſe to complain of their vnhappines. For doth a man leade a ſingle life? why then as he hath not the cares, ſo neither the comforts of wedlocke; and as he is priuiledged, hauing none to care for, ſo he is puniſhed, hauing none to care for him: as he hath few to bring vnto him want, ſo if he be in need, he hath as few to relieue him; as he hath no children to trouble him, ſo neither to cheere and refreſh him, when he is otherwiſe troubled: to ſay nothing of his ſolitarineſſe vſually accompanied with ſad melancholie, of the loſſe of halfe his kindred and friends which by mariage are doubled, of the continuance of his life and memorie in his poſteritie; of the troubleſome conflict which he continually hath againſt his owne concupiſcence, of the diſcontents which he endureth, whileſt either ſetting his feet vnder another mans table, he is faine to eate when they are an hungred, to go to bed when they are drowſie, to make their appetite the rule of his diet, and to be ſubiect to their orders; or keeping a houſe without an huſwife, and wanting an helper, which is as it were the one halfe of himſelfe, he is ſubiect to receiue many indignities from his ſeruants, and to haue his eſtate waſted, and hatiocke made of all, by thoſe to whom he giueth food and clothing. On the other ſide, doth a man liue in the ſtate of mariage? then ſurely as he hath ſome comforts, ſo alſo many troubles: for beſides his paines and care in prouiding for, and gouerning of his familie, he hath many croſſes in his chiefeſt comforts; for hath he a good wife? he feareth to loſe her, and is tormented with her loſſe: hath he a bad one? ſhe is as a continuall dropping to his bed, and as a cotidian ague to his bones? hath he no children? then with the holy Patriarch he complaineth, that all he hath is nothing, hauing no heires

of

of his body, to enioy his labours. Hath hee but one? commonly he ſpoileth him with cockering, and by ouerlouing him he maketh him vnworthie loue, and is more troubled with feare of loſing him, then comforted with enioying him. Hath he many? then commonly ſome vndutifull and rebellious, by whom hee is more vexed and grieued, then pleaſed and delighted in all the reſt. Hath hee few ſeruants? then alſo ſmall attendance: hath he many to doe his worke? then alſo many to whom he muſt pay wages, many mouthes to feed, many buſineſſes to ouerſee, and hauing many to rule, he hath ſo much the harder taske if he gouern well.

§. *Sect.* 2

Of miſeries incident to diuers eſtates, publicke and priuate.

The like alſo may be ſaid of other ſtates and conditions: for doth a man leade a priuate life? he is ſubiect to contempt, iniuries, and oppreſſions of thoſe who are in authority. Is he a publicke perſon? he is as it were openly vpon the ſtage, obnoxious to the cenſures of the baſeſt people, liable to their ſlanders and euill reports, expoſed to many dangers, turmoiled with much labour and many cares, enuied of his inferiours, and hated of the moſt, if they cannot ſerue their owne turnes by his authoritie. Is a man of meane qualitie? Eccl. 9. 16. 17. his vertues, wiſedome, and good parts, paſſe and periſh vnrewarded, yea vnobſerued, as the Wiſe man noted. Is he noblie deſcended? he is expoſed to more tentations, more prone to fall into many ſinnes, and being ouertaken, the greatneſſe of his birth doth but aggrauate the greatneſſe of his fault. And as hee beareth a great port, ſo hee is at great charge to maintaine it, at great care alſo to furniſh himſelfe with meanes. And if hee come ſhort, his ſtate ouermatching his ability, then are his cares multiplied and increaſed according to his imployments and occaſions, wherein hee is defectiue; then is he as bare and diſcontent, as hee who carying a low ſaile poſſeſſeth leaſt, and all his pompe and greatneſſe is nothing elſe but proud penurie, and glorious beggerie. Is a man in the ſtate of ſubiection? his life and lands, body and goods, are at his Soueraignes command; and if conſcience and religion reſtraine him not, his frowne is as a ſwoord, and his diſpleaſure bringeth death. Is he ſeated in the royall throne? the greatneſſe of his command, doth but adde to the

greatneſſe

greatnesse of his care and paines; encreaseth his feares, and exposes him to greater dangers, not onely of forraine force, but also of secret conspiracies, and hidden treacherie. Doth a man liue as a merchant? hee liueth (as one saith) neither among the liuing nor the dead, there being in his best health but an inch betweene him and death; his person and goods are often at the mercie of the vnmercifull seas, and more mercilesse pyrats; and standeth at the deuotion of forraine potentates, and barbarous people. Is hee a tradesman? his honesty dependeth vpon the credit of other men, failing when it failes; his state is continually endangered with bad debters, who decaying, bring him also to ruine, and vsually he is so prodigall in giuing credit to others, that in the end he leaueth not any for himselfe. Is hee a lawyer? he selleth his breath, if not his honesty and truth; hee loseth his peace in finding his profit, and spendeth a great part of his time in wrangling and contending, whilest hee pretendeth to accord differences, and decide controuersies. Is he a husbandman? his life is a continuall toile, and after all his labour he is still in feare of losing all by vnseasonable weather, one while complaining of rain, and another of drought, now of too much heate, and soone after of frosts and cold; one yeere of mildewes and blasting, and another of wormes, cankers and caterpillers. In a word, there is in this world no mans estate so happie, but besides the innumerable miseries which are incident to all mankind, he hath many euils proper and peculiar to his particular calling and condition.

4. Sect. 3. Of some speciall worldly miseries peculiar to true christians.

Now if any think that christianity, & the true feare of God will exempt men from this miserie, and aduance vnto happinesse; let him know, that howsoeuer this estate doth bring with it such inward comforts, as will not suffer them by miserie it selfe to be made miserable, yet in respect of freedome from the miseries of this life, they haue but little priuiledge aboue others, and as little preferment in worldly happinesse; so as they may truely say of their felicitie, as Christ of his kingdome, that it is not of this world, but reserued in the heauens. Yea rather (setting aside our spirituall comforts, and future hopes) that they of all men are most miserable, as

1. Cor. 15. 19.

the

the Apostle speaketh. For besides that they haue a large share in those miseries which are commonly incident to other men; they haue certaine others proper and peculiar to themselues; for no sooner hath our Sauiour Christ chosen them out of the world, but presently it professeth against them open emnitie, it enuieth their prosperity, and plotteth their ruine; it scorneth, derideth, backbiteth and slandereth them; it wrongeth, oppresseth, afflicteth and persecuteth them, haling them before the iudgement seates, accusing, condemning and killing them for the profession of Gods truth. So that our Sauiour Christ might well say peculiarly of them aboue others, that *in the World they shall haue trouble*; because none in the world are so troubled. Vnto these we may adde the griefes which their righteous soules doe suffer in seeing the abominations committed by these cursed Sodomites among whom they liue; as when they behold Gods worship neglected, and idolatrie erected, some adoring images, and some making an idoll of the world; the holy name of God blasphemed, his Sabbaths prophaned, authority despised, gouernment disordered, murthers committed & pardoned, the whole land defiled with tolerated filthinesse. When they shall see all preferments attained by bribing and corruption: In the places of iudgement, iustice peruerted, truth wrested, equitie contemned, the guilty acquitted, the guiltlesse condemned, wrong maintained and right suppressed; and all things caried with fauour and respect of persons. And among priuate men cruelty and oppression bearing sway, euery shop full of lying and deceit, euery street full of pride and vanity, and almost euery man abhorring simplicity and faithfull dealing, and affecting the art of dissimulation, hypocrisie, trecherie, double dealing, complementall friendship, and disguised emnitie. What a griefe, I say, must this needs bring to a child of God, to see his heauenly father thus dishonoured, and his lawes neglected, and troden vnder foot? yea when hee shall behold those most aduanced and respected in the world, who most dishonour God by running on in the course of wickednesse? when he shall see him who hath vsed most deceit most enriched, and hee who is most rich most esteemed

Ioh. 15. 19.

Ioh. 16. 33.

esteemed, the world measuring his goodnesse according to his goods, and not his vertues; when hee beholdeth the oppressour, extortioner, vsurer, who should stand at the barre, sitting on the iudgement seate; the rich foole made a magistrate to rule others, who hath not wit enough to gouerne himselfe; the poet and player more esteemed then the painfull preacher; the ambitious aduanced, hauing nothing to raise them but their pride and impudencie, whereby they haue resolued that they will rise; the humble, though neuer so worthie, neglected and kept vnder; audacious boldnesse hauing free entrance, when as modesty is repelled and excluded; the parasite and flatterer much esteemed, and hee who faithfully admonisheth and speaketh the truth from his hart, hated and disgraced. But besides the griefe which the faithfull sustaine in beholding the sinnes of professed worldlings, they are much more vexed with the scandalous liues and exemplarie sins of those who are the professours of Gods true religion; whenas they who daily heare the word, make conscience of an oth, abstaine from the vnprofitable corruptions of the time, and make some outward reformation in their familie; are neuertheleſſe as proud and phantasticall in their apparell, as vnfaithfull to their friend, as false in their word and promise, as deceitfull in their dealing, as backeward in all workes of mercy, and as couetous in all their courses, as the prophane contemners of all religion. Seeing these sinnes doe more dishonour their heauenly father, as being committed by those who are of his owne family, and that against the light of knowledge, the often admonitions of Gods spirit, and checkes of their owne consciences: And also doe more disgrace them who are professours of the same truth; whileſt they besprinckle them with their filth, and dim the light of their holy conuersation with the duskish smoke of their discouered wickednesse; causing them to bee suspected of the same crimes, because they are of the same profession, and exercise themselues in performing the duties of the same religion. Besides all which griefes which haue an outward ground; they haue inward causes of much miserie, trouble, and bitter sorrow. For they are continually exercised in that

dangerous

dangerous conflict against the spirituall enemies of their saluation; Satan daily like a roaring Lion seeketh to deuour them, by suggesting into their minds wicked temptations, whereby he allureth them to lose their soules by sinne, for the hire of some worldly vanities; the world maligneth them, and allureth them vnto euill by offering some pleasing baits, or discourageth them from that which is good by troubles and persecutions: the flesh lusteth continually against the spirit, and maketh them to do the euill they hate, and to neglect the good which they like and loue. In which spirituall warfare they are alwaies troubled, and often foiled, being ouercome with tentation, and led captiue vnto sin. And this is the last and greatest miserie wherewith the faithfull are in this life afflicted and molested, in that they are through the strength of their enemies, and violence of their owne corruptions, often besides their purpose ouertaken of sinne, and thereby offend their gratious God, whose displeasure they shun as the greatest euill.

CHAP. XXV.

Of the miseries which accompanie worldly things, in respect of their getting, keeping and possession.

AND thus haue I shewed some of the manifold miseries which doe accompanie the life of man: which if any thinke that they may be cured with the counterpoison of worldly prosperity, and that we may find in earthly things such comforts, as may beare vs out in all these crosses, making our ioyes to exceed our sorrowes; let such an one know that he is much deceiued, seeing they are so farre from freeing vs from the former miseries, that they helpe to increase them; and though like *Iobs* friends, they proffer their seruice for the mitigating and appeasing of our griefes, yet before they depart they adde vnto our sorrowes, and aggrauate the waight of our affliction: for besides the euils which they find, they bring many with them, and like liberall con-

§. *Sect.* 1. *Of the euils which worldly things bring with them, and first honors and riches.*

tributers, they adde abundantly to the banke and heape of miſerie. For let a man but ſet his hart vpon theſe vanities, and with what cares is he preſently turmoiled? with what hopes and feares is he continually racked? with what enuie, emulation, iealouſie, rage, hatred, and contention is he forthwith wholly poſſeſſed? ſpending part of his time in madde mirth, when he hath his deſires; and a greater part in ſad melancholie, becauſe he is croſſed of his hopes; one while ouer ioyed and ſnatched vp into the clouds with rauiſhing admiration, and ſoone after ſuddenly deiected with diſcontent, becauſe he can aſcend no higher in the purſuit of thoſe things which chiefely affect him. Thus he who taketh all his paines in ſowing the ſeeds of honor, hath neuer a harueſt that anſwereth his greedie expectation, but hauing ſowen the wind of vaine-glorie, he reapeth the whirle-wind of trouble and vexation, as the Prophet ſpeaketh: for his head is continually turmoiled with cares to riſe higher, and with feares leſt miſſing footing in his climing, he fall from that height vnto which he is alreadie aſpired: euery honor which he miſſeth is vnto him a grieuous diſgrace: the not vncouering of his inferiours head, is a corraſiue to his heart; and the greateſt honor doth not bring vnto him any ioy and comfort, when as he is but touched with the leaſt contempt: the leaſt frowne of his Prince, as a piercing ſword, inflicteth ſuch a deepe wound into his heart, that all the ſmoothing tongues of his fawning flatterers cannot make it whole againe with their often licking; only it is the renued beames of the Princes fauour, that can do away theſe clouds of ſorrow. So what cares and feares, troubles and diſcontents accompany worldly wealth, if it be immoderatly loued and affected? In regard whereof one ſaith, that no man can wiſh an heauier curſe vnto a couetous man, then that he liue long, becauſe like the Indians he is continually tormented with the idoll which he worſhippeth, and when he aboundeth moſt in wealth, he is not ſo rich in any thing, as in woe and miſerie: for what tedious taskes doth his golden god impoſe vpon him? how is he conſtrained to watch whole nights in giuing attendance? how doth it thruſt him into deſperate dangers, for the compaſſing

Hoſea 8.7.

Heſter 5.9.11.

Quid mali optes auaro, ni vt viuat diu?

passing of that which being obtained, it will not giue vnto him power to inioy? In regard whereof that may be truly said of them, which is spoken of the Angell of the Church of the Laodiceans, that they only haue a name and bare opinion of being rich, whereas they are wretched and miserable, poore and naked. Apocal. 3. 17.

The like also may be said of worldly pleasures, which are not only the companions, but also the causes of many miseries: for ioy and sorrow like two twins are borne and bred together; and no sooner doth the one appeare, but presently the other attendeth on it. So the Wise man saith, that *euen in laughing the heart is sorrowfull, and the end of mirth is heauines.* Prou. 14. 13. Fitly therefore are these carnall pleasures called the worlds Syrens, which haue the beautifull faces of women, but the hinder parts of scorpions, they haue hony in the mouth, but a sting in the taile; for though they delight at the first taste, yet in the end they proue as bitter as the gall of Serpents; though in the beginning they please the carnall appetite, yet poisoning vs with many sinnes, at last they bring horrour of mind, trouble of conscience, and at the best bitter griefe, and painfull, though profitable sorrow, and repentance. In which respect they may fitly be compared to *Abners* play, which began with pleasure, but ended with bitternesse; to *Balthasers* banquet, which began with mirth and iollitie, but ended with feare and trembling; and to sweete meates of hard digestion, which are pleasant in the mouth, but loathsome and burthensome in the stomacke: for who seeth not that riotous reuelling in worldly delights, is commonly attended on with want and beggerie? that vncleane lusts, and filthines of life, are accompanied with inward diseases and outward shame? that banquetting and excessiue fare, is the mother and nurse of the most sicknesses, and the common cause of vntimely death? yea who seeth not that these carnall delights are not only accompanied with miseries, but in themselues miserable? for to say nothing of their common fellowship which they haue with sinne, which aboue all things in the world maketh a man wretched, we find by continuall experience, that these pleasures like sweet and luscious meats, grow pre-

§. *Sect.* 2. *Of the miseries which accompanie pleasures.*

Nulla sors longa est, dolor ac voluptas | inuicem cedunt; breuior voluptas. Senec. in Thyeste. 2. Sam. 2. 14. 26

sently loathsome; vnlesse our appetite be sharpened by the sowre sawce of interchanged miseries; that vntill we haue enough of them, we are troubled with our owne concupiscence, but no sooner haue we satietie, but there followeth tedious loathing; and seldome or neuer is there such a iust equipoise and proportion, but that we are vexed with too much or with too little. Finally, we find that extremitie of ioy is an heauie burthen, of which the heart seeketh no lesse to ease it selfe, by sending out whole flouds of teares, then when the waight of griefe lieth heauie on it: yea that being excessiue it bringeth, as a more pleasant, so also more sudden death, then the greatest extremitie of bitter sorrow; the heart letting out the vitall spirits, whileſt it too much inlargeth and openeth it selfe, to let in pleasure and delight.

Gen. 45. 14. and 47. 29.

§. *Sect.* 3. *That worldly things are not gotten without great labour.*

But the miseries which accompany these worldly things will better appeare, if wee more specially consider those which are incident vnto them, in respect of their getting, keeping and losing them: for they are gotten with labour, kept with care and feare, and lost with griefe and sorrow; or as it is in other words expressed; paines begetteth them, care nurseth them, and sorrow accompanieth them to their funerals. For first, howsoeuer these worldly things are of small worth, yet they are attained vnto with no small labour; neither is there any good thing in the earth to be bought and purchased without the coine of continuall paines, and laborious industrie: so the Wiseman saith, that *all things are full of labour*, and that God hath giuen to the sonnes of men to humble them thereby, great trauaile with little profit. Neither is it small paines which men take in pursuing of these vanities, but so extreame and great, that euen they commonly consume and tire them: for so the Prophet saith, *Behold, is it not of the Lord of hosts, that the people shall labour in the very fire? the people shall euen weary themselues for very vanitie?* And surely who seeth not that worldly men doe take much more paines in attaining vnto earthly trifles, then Gods seruants take for heauenly treasures? and that with more ease we might furnish our selues through Gods blessing, with all spirituall, sanctifying and sauing graces, then with a small competencie

Gignitur labore, nutrimtur curis, & sepeliuntur dolore.

Eccles. 1. 8. and 3. 9, 10.

Hab. 2. 13.

competencie of worldly neceſſaries? and ſecure our ſelues of the fruition of our eternall inheritance, with far leſſe labour then is vſually taken in procuring of theſe worldly annuities, which laſt but for the ſhort time of a momentanie life, and oftentimes are not with all this paines enioyed, they flying the more frō ſome, the more earneſtly that they are purſued? And yet ſo fooliſh we are that we neglect theſe rich treaſures of ſpirituall grace, and eternall ioy, which God (to take away all excuſe) hath offered vnto vs freely and franckly without money, and with little labour ioyned with much comfort; and with all eagerneſſe purſue theſe worldly trifles which cannot be obtained without much paines and toileſome trauell; like little boyes who with great delight ſpend their ſweate in catching a butterflie; but are ſtraight tired though they ſit eaſily at their books to get learning, and neuer take the leaſt thought in ſecuring vnto themſelues the title which they haue to their inheritance.

§. *Sect. 4.* *That worldly men take their chiefe paines for ſuperfluities.*

The which follie is ſo much the greater, in that men doe not take theſe extraordinarie paines for obtaining worldly neceſſaries, but for the moſt part needleſſe ſuperfluities, not ſuch as the neceſſity of our temporall life requireth; but ſuch as inſatiable concupiſcence deſireth and affecteth. For thoſe things which are neceſſary to nature, and to the preſeruation of life, as meate and drinke, clothing and lodging; aire, fire, water, and the reſt, are giuen liberally by God to thoſe who take ſome moderate paines in their lawfull callings, and they lie out in common without incloſure, to bee obtained with eaſe by thoſe that need them: but ſuperfluities are not ſo eaſilie compaſſed, being either hid and not found without great ſearch, or incloſed about with ſo many difficulties, that men cannot approch them without great paines and danger. For example, the mines of gold and ſiluer are hid in the ſecret cauernes of the earth; precious ſtones, in the ſea & ſands; gorgeous clothes bought at deare rates, and delicious meats with much coſt and paines procured, and with no leſſe cooked and prepared. And yet (as one ſaith) though gold bee hidden by the Indian Emits, watched by the Griffins, deepely buried in the earth, and not without reſtleſſe labour, and extreame

2. Pet. 1. 3.

Clemenſ. Alex. pædagog. lib. 2. cap. 12.

extreame danger gotten and obtained; yet men willingly take all this paines, and boldly hazard themselues to all these perils: But though grace be freely offered without money, and heauen opened to all that desire, and but striue to enter; yet the most neglect the one, as not worth the receiuing; and lose the other, because they had rather not haue it, then take the least paines in trauelling to it. Yea so are men besotted with the loue of worldly vanities, that they take all these paines and endure these restlesse labours with pleasure and delight, which otherwise would be intolerable; and as it is said of *Iacob* louing *Rachel*, they thinke many yeeres but a few daies which is spent in compassing these things which they so fondly affect; that if this dotage supported them not, would be irksomely tedious. They are in such hast in running after these trifles, that though they tread vpon prickles and briars they feele no hurt; so greatly do they thirst after these worldly vanities, that though they bee made bitter with toilesome labour, yet they greedily swallow them with pleasing delight; and as the oxe accustomed to draw in the yoke, doth after he is loosed, againe yeeld his necke vnto it of his owne accord, without compulsion; so these men being inured to the worlds slauerie, though they were set at libertie out of this thraldome, would againe voluntarily take vpon them the yoke of seruitude, and weare themselues out with toilesome labour, to attaine the vncertain possession of these momentany vanities.

§. Sect. 5. *Of the miseries incident to the getting of honours, riches, and pleasures. Laboris semen, honoris seges.*

And thus doe ambitious men take infinite paines in attaining vnto worldly glory and preferments; for it is the seed of labour which bringeth forth the fruit of honour; and hee who will attaine vnto it must be content to endure toilesom paines, and to runne himselfe into desperate perils, hee must spend the day in restlesse trauels, and the night in carefull watching, plotting those policies which the next day he will put in practise, for the atchieuing or preseruing of honour and aduancement; like a common seruant he is wholly taken vp by other mens businesses, his sleepe is broken by suiters, if not by his owne cares; his recreations are interrupted with affaires of State, and whilest he becommeth o-

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ther mens, he ceaseth to be his owne; hauing no spare time to enioy himselfe, or to bestow on his priuate affaires, vnlesse he wil be exclaimed vpon by his waiting clients, for giuing too long attendance. Hee must in time of warre fight in the front, first enter the breach, and euen runne vpon the pike, and canons mouth, exposing his body to maimes and wounds, and his life to the extreamest perils, if he will haue honour. In the time of peace hee must vndergoe no lesse perils, both of professed enemies, and vndermining foes, the one seeking to crush him, the other to trip him whilest hee is rising; nor yet indure lesse paines; for he must labor whilest others rest, watch whilest others sleepe, and with a world of care vphold his state, whilest others liue at ease and take their pleasure. So what paines and perils doe men vndergoe who will attaine vnto worldly riches? whilest they rise earely, and goe late to bed, fare hardly, and goe barely, pinching both backe and bellie, and withholding necessaries from themselues and theirs, to increase the stocke. If they stay at home they toile themselues in ploughing, and sowing, running and riding, with innumerable other labours to attaine vnto wealth. If their calling be such as imployeth them abrode, what miseries doe they indure? what paines doe they take? what dangers doe they runne into? they must leaue their owne countrie, and runne into voluntarie banishment, as it were into another world, they must forsake house and friends, parents and children, yea they must bee content to part with their wiues, making a temporarie diuorce between them whom God hath conioyned; and as it were diuide themselues, leauing halfe at home, when the other halfe must goe abrode to seeke for worldly pelfe. They must commit themselues to the merciles waues, cruell pyrats, and barbarous people, and one while be in danger of drowning, and another while of spoiling; sometime of staruing on sea, and soone after of betraying when they are come to land. And thus as the Psalmist saith, *man walketh in a shadow, and disquieteth himselfe in vaine; he heapeth vp riches, and cannot tell who shall gather them.* The like also may bee said of pleasures, which haue more paine and griefe going before them, then

Plausus & acclamationis secunde fauor, magna solicitudine & partus est, & expiandus. Senec. epist. 59.

Psal. 39. 6.

ioy.

ioy and contentment comming with them: for what preparations are required to delightfull shewes, reuels, and pastimes? and what running and riding, toiling and moiling, catering and cooking, is necessary for the prouision of vnnecessarie dainties? In so much as the epicure himselfe who made a god of his bellie, and an idol of his pleasure, prescribeth to his disciples for their chiefe diet, rootes, apples, and ordinarie meates, which might bee procured with greatest ease; because exquisite banquets, and daintie fare, requiring for their preparation great care and labour, did bring vnto men more paine and trouble in their getting, then pleasure and delight in their enioying. In a word, whosoeuer purchase any of these worldly vanities, they are faine to buy them at so high a rate, that if at the first view the price were set vpon these deceitfull wares, all would passe by them, and not once cheapen them.

Hieron. lib. 2. aduers. Iouin. tom. 2.

§. Sect. 6. *That mens paines in getting worldly things is commonly accompanied with sinne.*

And thus haue I shewed what miseries accompanie these worldly things in respect of the paines which are taken in their getting. Now if we further consider that these wearisome labours of the body, are commonly ioyned with the sin of the soule, and that as they bring to the one temporarie troubles, so to the other eternall torments, if they be not preuented by serious repentance, we may iustly conclude that in this respect also they are truely miserable. For what greater miserie can be imagined then to toile for that which is not worth our paines, and after all our labour to giue our soules to boot, for the procuring of these trifling vanities? to sell our soules vnto sinne, and by sin vnto death, which the whole world cannot redeeme when they are once lost? For if it will not profit vs by the losse of them to gaine the whole world, as our Sauiour speaketh; then how wretched is their estate, who sustaine by sinning this vnrecouerable losse, for the obtaining of some small pittance, & slender share of the worlds vanities? But who seeth not that few of many compasse these worldly things by honest and lawfull meanes; but take indirect and sinfull courses for the atchieuing of their ends? Some wronging others by violence, oppression, trecherie, and subtiltie, fraud and deceit; and almost all wronging themselues

Mat. 16. 26.

themselues with vnmeasurable toyle, and carking care, spending their strength, and hastening their death, for the obtaining of these earthly trifles: whereby also they grieuously sinne against God, not onely by destroying his creature, but by dishonouring the Creator, whilest wholly resting vpon their owne care and labour, and vsing their owne meanes, they denie his prouidence, and refuse to be ordred in their courses by his directions prescribed in his word; as though either he were ignorant and knew not their wants, or careless and did not regard them; or insufficient, and not able to relieue them; whereas in truth, he seeth all, ruleth all, and hath enough in store for all that depend vpon him: so that as the Wise man saith, *in the feare of the Lord is an assured strength, and his children shall haue hope:* seeing he neither wanteth knowledge, power, nor will to prouide for them. And thus do men draw vnto themselues iniquitie with the cords of these worldly vanities, as the Prophet speaketh, swallowing vnder these baites the hidden hookes of sin, and receiuing these earthly trifles as the wages of wickednes; whereby they eternally lose themselues, for the temporarie gaine of worldly vanities. And yet so fooliſh men are, that they conceiue not of this miserable losse; but thinke only those things deare which are bought with money, and those cheape for which they sell their soules; that losse alone which diminisheth their outward estate; and that aduantage, which addeth to their stocke, though it robbeth them of themselues, and their owne saluation: and whereas they would refuse many things which they desire vpon the base price of some little money, they will not sticke to purchase it by sin, wrong, iniurie, oppression, lying and deceit, though thereby they hazard body and soule to hell and eternall death: whereby it appeareth how highly men prize these worldly trifles, and how meanely they esteeme themselues, seeing they are readie to make exchange vpon all occasions; and to make sale of their soules to buy these vanities. Esay 5.18.

Thus those who are ambitious doe not onely toile themselues with excessiue paines, but also are readie to run on in any wicked course, which doth but promise to lead them vn- §. *Sect.* 7. *Of the wicked courses which ambitious and*

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couetous men run into, to obtaine honors and riches.

Pro regno velim | patriam, penates, coniugem flammis dare | imperia pretio quolibet constant bene. Senec. in Thebaide.

to honor and preferment. They care not to breake the lawes of God and men, they neither regard pietie nor humanitie, stranger nor familiar, kindred nor countrie, but are willing to confound all, to ouerthrow all, and to defile their consciences with blood, murthers, conspiracies, treasons and rebellions, rather then they will faile to attaine their proud hopes, thinking a kingdome well bought, which may be had at any price: they are euer plotting machiauellian policies, & thinke they are best aduanced, whē they rise to their desired height by treading vpon others, whom by their fraud and treachery they haue supplanted; they make no account of lying, dissembling, swearing, forswearing, infidelitie and falshood, if by all, or any of them they can serue their owne turnes. Finally, hauing nothing in them worthie praise, they are readie to commend themselues by dispraising others, and hauing nothing simplie good in them, they would appeare good in comparison, by making others seeme worse then themselues. Thus also couetous men are readie to commit all manner of wickednes to increase their riches, as oppression, extortion, crueltie, iniurie, briberie, vsurie, and all manner of fraud and deceit; yea they will not sticke with *Ahab* to murther innocents, that they may make a prey of their goods; with *Demas* to forsake Christ and follow the world; with *Iudas* to betray their master, and with *Demetrius* to stirre vp persecution against the disciples of our Lord and Sauiour, if they speake against that whereby they haue aduantage; yea in truth they are worse then *Iudas*, for he would not sell Christ vnder the price of thirtie siluer pieces, whereas they are daily readie to part with, and forfeit that right and interest which they haue in him by lying, swearing and deceiuing, for the base offer of a groat or penie; yea when they haue sold their soules vnto sin, for the purchase of this worldly pelfe, they are readie (as the Wise man speakth) to transgresse Gods law for a piece of bread, and that euen when they abound with wealth, and haue no spur of necessitie to prick them forward; hauing full bellies, with rauenous greedines they hunt after euery prey; and like the fish which *Peter* caught, though they haue money in their mouth, yet are they nibling at euery bait,

Act. 19. 25.

Prou. 28. 21.

bait, and ſo as rich theeues, they double their fault in ſtealing when they haue no need. Thus the Wiſe man bringeth in couetous worldlings reſoluing vpon any wickedneſſe for the obtaining of riches: *Come, ſay they, We will lay wait for blood, and lie priuily for the innocent without a cauſe, we will ſwallow them vp like a graue, euen whole, as thoſe that go downe into the pit; We will find all precious riches, and fill our houſes with ſpoile.* Pro.1.11.13.19. And leſt we ſhould thinke that this is the caſe of ſome few only, he concludeth, that *ſuch are the waies of euery one that is greedie of gaine, and that he will take away the life of the owners thereof.* So the Lord complaineth by his Prophet; *among my people* (ſaith he) *are found wicked perſons, that lay wait, as he that ſetteth ſnares, they haue made a pit to catch men: as a cage is full of birds, ſo are their houſes full of deceit, and thereby they are become great and waxen rich, they are waxen fat and ſhining, they do ouerpaſſe the deeds of the wicked, they execute no iudgmẽt, no not the iudgment of the fatherleſſe,* &c. Ierem.5.27.28. And the Prophet *Michah* complaineth, that ỹ couetous oppreſſors of his times *did hate the good & loue the euil, pluck off the skins of the poore people from them, and their fleſh from their bones, that they did eat alſo their fleſh, flay off their skin, break their bones, & chop thẽ in pieces as for the pot, & as fleſh within the caldron.* Michah 3.2.3. and 6.10.11.12. And elſewhere, that they did vſe ſcant meaſures, falſe ballances and deceitful weights, that their actions were full of crueltie, and their mouthes full of deceit and lies: the which their ſin is redoubled vpon their ſinfull ſoules, becauſe by their crueltie and deceit they oppreſſe the poore, making choice to go ouer the hedge where they find it loweſt, and treading thoſe vnder foot, who are not able to riſe or make reſiſtance. And in regard of theſe and many other ſins, which vſually accompany riches in reſpect of their getting, they are called by one wicked riches; and by our Sauiour Chriſt, the mammon of iniquitie: and in this regard alſo they are compared vnto thornes, becauſe as when they are haſtily catched they woũd the hand, ſo theſe the conſciences of thoſe who greedily ſeaze vpon them; and vnto ſnares, which being couered with a bait, inthrall vs whileſt they allure vs; for he who greedily deſireth to obtaine riches, taketh no care to auoid ſinne, and being

Maior diuitibus cura de pauperum ſpoliis, quam de ſuis emolumentis eſt. Iniuriam vltrum putatis ſi quid pauper habeat, quod dignum poſſeſſione diuitis æſtimatur, &c. Ambrol. lib. de Nabuth. cap.3. Eccleſiaſticus 5.8.

Gregor. Moral. lib.31. cap.8.

being taken like a bird, when with an hungrie eie he beholdeth the baite of earthly things, he is vnwittingly ſtrangled with the ſnare of ſin. Hence alſo it is that couetouſnes by the Apoſtle is ſaid to be the root of all euill; and by another it is called the metropolis, or mother citie of all vice and wickedneſſe, becauſe where it is intertained, thither alſo all manner of ſin reſorteth, and as it were keepeth continuall tearme. In regard of which ſins vſually accompanying riches, in reſpect of the vnlawfull meanes which are ordinarily vſed in their getting, one doubteth not to affirme that a rich man is vnrighteous himſelfe, or the heire of one which is vnrighteous: which though it be not alwaies ſo, yet it ſeldome faileth in thoſe who immoderately louing wealth, reſolue with themſelues that they will be rich; and making haſte to ſatisfie their greedie deſire with all poſſible ſpeed, doe in ſhort time accompliſh that they wiſh: for as ſudden fulneſſe and fatneſſe is an vndoubted ſigne of the ill diſpoſition of the bodie; ſo when as a man ſuddenly waxeth great, and (as I may ſay) fat in his ſtate, by ordinarie meanes, and by his owne induſtrie and labour, it is an argument more then probable, that his mind is full of the groſſe humours of ſin. Of the former the Apoſtle ſaith, that *they who will be rich* (that is, pitch and reſolue vpon it) *fall into many tentations and ſnares, and into many fooliſh and noyſome luſts, which draw men into perdition and deſtruction, becauſe the deſire of money is the root of all euill.* And of the other, the Wiſe man telleth vs, that *he who maketh haſte to be rich, ſhall not be innocent*; and that he *who haſteth vnto riches, hath an euill eye*: for as the Author of the booke of Wiſdome ſaith, *they make their whole conuerſation to be but as a market where there is gaine*; and they reſolue with themſelues and doubt not to ſpeake it, *that they ought to bee getting on euery ſide, though it be by euill meanes.* Yea this the Heathen man could diſcerne by the light of nature; There is no man (ſaith he) ſuddenly made rich liuing iuſtly; for a iuſt man increaſeth his wealth by little and little, through ſparing frugality; but he that treacherouſly lieth in wait for thoſe goods which others poſſeſſe, doth forthwith ſeaze on all, and all at once becõmeth rich. Now what greater miſerie can there be, then

1. Tim. 6. 10.

Bion. Sophiſta apud Stobæum.

Diues eſt iniquus, aut iniqui hæres. Hieron. in Ier. 6.

1. Tim. 6. 9. 10.

Prou. 28. 20. 22.

Eccleſiaſticus 31. 5.

Wiſd. 15. 12.

Menander in Colar. apud Stobæum.

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to find that trifling gaine which bringeth with it the greateſt loſſe; in getting ſiluer to forfait the ſoule, and (as one ſaith) whileſt we gaine ſome gold to loſe our faith, and whileſt we decke our ſelues outwardly with theſe worldly ornaments, to be ſpoiled inwardly of all thoſe ſpirituall ornaments of grace and vertue: but this miſerie accompanieth ill gotten goods; for the couetous man by his ſinfull gaining loſeth himſelfe, and whileſt he deceiueth his neighbour of his ſiluer, the diuell coſoneth him of his ſaluation. Which howſoeuer for the preſent worldly men taſt not, being ouer ioyed becauſe they haue ſeiſed on their deſired prey; yet if euer they come to remember themſelues, and to feele the waight of their ſin lying heauie vpon their conſciences, they will account theſe euill gaines the greateſt loſſe, and will take no more pleaſure in them, then *Iudas* in the ſight of his thirtie peeces of ſiluer, when he ſaw alſo his ſinne in betraying his maſter, which did but worke in him horrour of conſcience, and moued him in deſpaire to murther himſelfe. Or if God preuent them with his grace, their wealth will comfort them no more then it did *Zacheus*, and that was neither in reſpect of his getting or keeping it, but as it did inable him to make reſtitution, and in liberall ſort to relieue the poore. Let vs therefore take heed that we doe not fall into this ſinfull dotage of worldly men, who deſire increaſe of their wealth though it bee by euill meanes, ſeeing riches thus gotten are not onely vaine and momentanie, but alſo hurtfull and pernicious: for as the Wiſe man ſaith, *the gathering of treaſures by a deceitfull tongue, is vanitie toſſed to and fro of them that ſeeke death.* And the Prophet *Ieremie* telleth vs, that *as the Partrich gathereth the yong, which ſhe hath not brought forth; ſo he that getteth riches, and not by right, ſhall leaue them in the middeſt of his daies, and at his end ſhall be a foole.* So alſo they are hurtfull and pernicious, ſeeing whileſt they treaſure vp wealth, they treaſure vp ſinne; and in treaſuring vp ſinne, they alſo treaſure vp wrath, and hauing in heaping vp wealth, heaped vp ſin, they alſo prepare for themſelues an intolerable waight of condemnation and deſtruction. And therefore let vs not ſet our hearts vpon this mammon of iniquity, but vpon the rich treaſures

Vt accedat auro pert fides, vt foris veſtiaris, intus exſpoliaris. Auguſt. ſerm. 8. tom. 10.

Auarus ante quam lucretur, ſeipſum perdit, & antequam aliquid capiat, capitur. Auguſt.

Damnum appellandum cum mala fama lucrum. Mat. 27. 3.

Pro. 21. 6.

Ier. 17. 11.

sures of Gods spirituall graces, and heauenly ioyes; which as they are infinitely of more worth and value, so may wee certainely attaine vnto these things purely good, by good and holy meanes; seeing our Lord and Sauiour of his free grace and mercy, *being infinitely rich, for our sakes became poore, that we through his pouerty, might be made rich,* as the Apostle speaketh.

2.Cor.8.9.

§.*Sect.*8. *That worldly pleasures are seldome procured without sin.*

Delitiæ sunt iauua peccati. Ambros. in Timoth.1. cap.5.

Finally, worldly pleasures are seldome compassed but sin accompanieth them; they being the diuels ordinarie baites which he casteth before men, when he indeauoureth to catch them in the snares of destruction, and (as one calleth them) the very gate of sinne, which leadeth vs to the committing of all wickednesse. More specially men sin in getting of their pleasures, whilest they pursue them with immoderate loue, farre esteeming them aboue their worth and value; when as they are at excessiue cost in compassing them; spending those rich talents which God hath lent them, in these superfluities, which they ought to imploy in relieuing the poore members of Iesus Christ; when as they take vp the greatest part of their care and paines, and not onely their owne, but many others also which are at their command; who spend a great part of their life in preparing shewes, sports and pastimes; and in trauelling sea and land to make prouision of delicious drinks, and daintie meats, which may delight their curious pallets, causing a number to sweate many daies for the procuring of that which bringeth but a momentanie delight, lasting no longer then their dainties are in swallowing downe, and in passing that short iourney betweene the mouth and stomacke. Finally, when as they raise their delights out of others torments, and maintaine their pleasures by oppression, cruelty, deceit, wrong and iniurie, making many heauie and sorrowfull their whole liues, that they may delight themselues with a few houres mirth. All which vnlawfull pleasures let euery Christian carefully auoide, and thinking it *sufficient for vs that wee haue spent the time past of our liues after the lust of the Gentiles, walking in wantonnesse, lusts, drunkennesse, in gluttonie, drinkings, and in abominable idolatries:* let vs passe the remainder of our time in holinesse

Ciborum auiditas, quòd auaritiæ mater sit, & animum quasi quibusdam compedibus degranatum in terra teneat, quis ignorat? Hieron. lib.2. contra. Iouinian.

1.Pet.4.3.

holineſſe and feare, labouring to take all our delight in thoſe ſpirituall pleaſures, which may be lawfully obtained, and being once inioyed, ſhall neuer be taken from vs.

§. *Sect. 9.*

Of the miſeries accompanying worldly things in reſpect of their poſſeſſion.

And thus haue I ſhewed ſome of thoſe many miſeries which accompanie theſe worldly things in reſpect of their getting and obtaining. Now further let vs conſider of thoſe which are incident vnto men in reſpect of their keeping and poſſeſſion. For as they are gotten with great toile and labor, ſo are they kept with much care and feare, in regard whereof they are no leſſe troubleſome in the inioying then they were in the obtaining; like herein vnto wild & ſauage beaſts, which cannot be taken without great paines and perill; and being in hold, bring no leſſe labour and danger to reſtraine them from doing miſchiefe. And in this reſpect the Wiſe man paſſeth this ſentence of all worldly things, that they are not onely vanity, but alſo vexation of ſpirit, troubling and moleſting men both in their purſuit and poſſeſſion. So hee ſaith elſe where, that *the houſe of the righteous hath much treaſure, but the reuenewes of the wicked is trouble*: where if he had fitted the antitheſis, he ſhould haue ſaid, that as the one had much treaſure, ſo the other much trouble: but to note the great moleſtation and anxiety of mind, which waiteth on the eſtate of worldly men, he is not contented to ſay, that it is troubleſome, but trouble it ſelfe, or in it ſelfe trouble. The which trouble and reſtleſſe vexation the Prophet *Eſay* expreſſeth, by comparing wicked worldlings to *the raging ſea that cannot reſt, whoſe waters caſt vp mire and dirt*. Now the cauſe of this care and feare in the keeping of theſe worldly vanities, is the immoderate loue which their owners beare vnto them; for as we ſecurely poſſeſſe thoſe things which we little regard: ſo if once wee ſet our heart vpon any thing though neuer ſo vaine, wee are preſently tormented with a iealous care in keeping it, and feare of loſing it. And as little children are neuer at quiet when they are fond of any body in the familie, but crie after them as ſoone as they ſee them, and when they haue their companie, crie as much if they but ſeeme to ſtirre, for feare of loſing them; ſo if we once waxe fond of theſe worldly vanities, wee poſſeſſe them with ſuch

Chryſoſt. in 1. Corinth. 14. Homil 35. Eccleſ. 1. 14. and 2. 11.

Pro. 15. 6.

Eſa. 57. 20.

care and feare, leſt they ſhould bee taken from vs, that they bring vs much more diſquietneſſe and griefe, then comfort and contentment in their fruition. Neither can wee euer ſecurely enioy any worldly thing, or take delight in it without moleſtation, vnleſſe louing it leſſe then we loue our Creator, and poſſeſſing it with a deſire moderated by his will, we bee content to retaine it as long as it pleaſeth him, and can part with it willingly, when it is his pleaſure to take it away; for when we loue the world or any thing in it with vnlimited affection, and affect the creature, more then the Creator, it is iuſt with the Lord, that this exceſſiue loue ſhould be puniſhed with exceſſiue cares and feares, and that by immoderate louing, we ſhould loſe the comfort of our loue. Now if any ſhall ſay that they feele no ſuch torment or moleſtation through theſe cares and feares; let them know that it is not the want of a burthen which procureth their eaſe, but their madneſſe of affection which maketh them ſenſeleſſe in feeling the waight: it is not for want of trouble that they are ſo well contented, but becauſe their fooliſh loue cauſeth them to miſtake croſſes for comforts, and turneth torments into delights. Like thoſe who are wel pleaſed to haue their backs almoſt broken, whileſt they are loaded with gold; or vnto ſuch as being diſeaſed with the dropſie, take their chiefe pleaſure in drinking, though it bee the chiefe cauſe of their paines and torments.

§. Sect. 10. *The cares and feares which accompanie honours in their poſſeſſion.* *Magnus eſt labor, magnæ cuſtodia famæ.*

But how many miſeries accompanie theſe worldly vanities it may more plainely appeare, if wee inſiſt in the ſpeciall inſtances: for firſt as honours are begotten, borne and bred by perils and labours; ſo are they by the ſame nurſed and preſerued; neither can glorious fame bee long maintained, vnleſſe it be vpheld by watching care, and painefull labour: and as thoſe who climbe vp the high and ſteepe rocke of honour, muſt before they can get vp ſpend much ſweate, and be euen tired with their laborious trauell, ſo being come to the top, they ſhall ſtand as it were vpon a narrow ridge, and find but tickle and ſlipperie footing, whereby they ſhall be in danger of falling, vnleſſe they haue a good braine, and a careſull eye. And this cauſeth thoſe who are aduanced ſo

high

high places, to bee iealous and ſuſpitious of all that ſtand about them, not thinking what they will doe, but what they can doe, nor what preſently they vndertake, but what they may attempt in time to come; making their power of infringing their glorie, to bee vnto them a continuall terror, as if alreadie they were aſſaulted. They feare thoſe who are vnder them, leſt they pull them downe, that themſelues may more eaſily aſcend; thoſe that are their equals, and as it were on euen ground, leſt they ſhould iuſtle them out of the path of honor, and croſſe or ouerthrow them by competition, as being corriuals in the ſame loue; and much more do they ſtand in feare of thoſe who are aboue them, leſt they ſhould cruſh and tread them vnder foot, hauing the aduantage of the vpper ground. So that the ambitious man hauing with great paines aſcended to the ſteepe top of honors hill, findeth himſelfe not exempted, from the ſtormie tempeſts of troubles & dangers, but rather expoſed to them; and theſe high cedars are more often blaſted, and ſhattered with thunders and lightnings, then the loweſt ſhrubs. Which perils howſoeuer many eſcape, yet few or none the feare; for as the thunder-bolt ſtriking but one or two, doth affright and terrifie all thoſe who ſtand about them; ſo when thoſe who are highly aduanced, haue their greatnes ruined and ouerthrowne, by thoſe who are higher then they, or by the furie of popular rage, or becauſe it is no longer able to bear it own waight, thoſe haue their part in the feare, though not in the danger, who are of the ſame qualitie and eſtate. Moreouer, adde vnto theſe feares and cares the manifold moleſtations, and fretting griefes, which are incident to thoſe who are of honorable condition, whileſt they vindicate their reputation, vpholding and preſeruing thoſe honors which alreadie they haue receiued, or aſpire vnto new preferments, being diſtracted betweene hope and feare of riſing; whileſt they enuie their ſuperiours, emulate their equals, and magnifie themſelues to their inferiours. Euery checke of their Soueraigne woundeth their heart, euery repulſe or diſgrace cruſheth and breaketh it: they are vexed with euery ſalutation which they giue vnto their equals, if they be not reſaluted;

they are tormented if their inferiours faile in dutifull reſpect; and if any out ſtrip them who was behind in this glorious race, they ſinke downe with ſorrow, and eat their hearts with griefe: they are tormented if they doe not ouer-top all in height and greatnes; and though they be too high alreadie, they haue little ioy in their aduancement, vnleſſe they can riſe to the full pitch of their proud hopes: often they deſire to do euill, and yet are feareſull that it ſhould be diſcouered; and louing thoſe courſes of pride, inſolence and tyrannie, which expoſe them to the enuie and iuſt hatred of all, they are neuertheleſſe fretted and vexed, when they are reputed to be ſuch as indeed they are, and when they find that they haue no more loue and reſpect then they haue deſerued: they would be lords ouer all, raigning and ruling at their owne pleaſure, and yet their pride abaſeth them to a ſeruile condition, ſetting ouer them ſo many maſters as they haue familiars and acquaintance, whom they often, euen vnwillingly obſerue and pleaſe, becauſe they would not haue them diminiſh their fame and glorie, by detracting their praiſe and commendations. In a word, innumerable be the griefes and diſcontents accompanying this eſtate, many whereof are in their owne nature grieuous and very burthenſome, and many in themſelues but light, made heauie and intollerable, by the great ſpirits and ſmall patience of thoſe that beare them: whereby it appeareth that theſe worldly honors, though they make outwardly a glorious ſhew, yet inwardly they are full of miſeries; and therefore when the world offereth, and beſtoweth them vpon it friends and fauourites, it dealeth with them, as the ſouldiers with Chriſt; for it giueth them glorious robes, but it is to mocke them; it putteth a ſcepter into their hands, but it is of reed, which breaketh in the managing, and moſt faileth when it is moſt reſted on; it beſtoweth vpon them crownes indeed, but they are of thornes, which being often ſmitten to their heads with the cruel ſtrokes of aduerſe accidents, wound in ſtead of comforting, and bring in the place of expected ioy, innumerable moleſtations and bitter griefes: or though they be of pure gold, yet their worth is ſo much exceeded by their waight, that none will care to weare them,

Approbatio vulgi quanto c'arioremquempiam facit, tanto maioribus curis, ſolicitudine, atq; periculis vexat: nec enim reſpirare, qui dominatui populi ſeruit, nec in re aliqua firmiter ſtare poteſt, &c. Chryſoſt. in Matth. 12. hom. 41. tom. 2. 366.

Mat. 27. 28. 29.

them, but only such as cannot safely lay them aside, or those who are so wholly carried with the furie of ambition, that they take pleasure in their paine, and loue that which is their torment: which being the case of many, gaue iust occasion to one of making this exclamation: O ambition (saith he) which art the crosse and torment of the ambitious, how dost thou torment all, and yet please them in their torments, nothing more bitterly vexeth, nothing more grieuously disquieteth, and yet nothing among miserable mortall men is more magnified and extolled.

O ambitio ambientium crux, quomodo omnibus torquens, omnibus places? Bernard. lib. 3. de Considerat. cap. 1.

The like or greater miseries accompany riches, whilest they are in custodie and possession, both in respect of that care and labour of bodie and mind, in keeping and disposing them; and also in regard of the feare of losing them, and of many miserable effects which accompany them both: for as they are gotten with intollerable labours of the body, so they are possessed with infinit cares & perturbations of the mind, either whilest they who haue them are troubled in disposing and imploying them so, as may returne vnto them the greatest increase; or in sharing them with some indifferencie to those who are of their familie and charge (for when goods encrease they also are increased that eate them, as the Wise man speaketh) or finally (if at least they be possessed with a good conscience) in watching ouer themselues, that they be not corrupted with their abundance, and that their plenty of gold do not make them poorer in godlines. In which respect riches are compared to thornes, which being griped wound the flesh, but be harmelesse if they lie in the open hand; so if they being excessiuely loued, be as it were griped with immoderate cares, they prick and wound the heart with many griefes & troubles; but if we carelesly keep them, & slightly hold them, being readie to part with them vpon all good occasions, and to suffer them to take their flight like an Eagle, when God calleth for them, they wil become to their owners not only harmelesse, but also profitable. To which purpose one demandeth: Who (saith he) would beleeue me, if I should interpret thornes to be riches? especially seeing they pricke, and these delight; and yet in truth they are no better then

§. *Sect.* II. *Of the miseries which accompanie riches when they are in possession.*

Origen. in Rom. 5. lib. 4.

Eccles. 5. 10.

Prou. 23. 5.

Quis mihi vnquam crederet si spinas diuitias interpretari voluissem? maximè cum illæ pungant, istæ delectent, &c. Gregor. in Luc. 8. Homil. 16.

then thornes, becauſe by their pricking cares they rent the mind, and when they intice vs vnto ſin, they make it bloodie with the wounds of wickedneſſe. And as they are continually vexed with theſe cares in keeping them; ſo alſo with feare of loſing them; for as before they had them, they purſued them with burning deſire, ſo being poſſeſſed of them, they keepe them with quaking feare; no ſooner haue they gotten riches, but preſently they loſe their ſecuritie, and now they are in feare of that wealth which before they wiſhed, ſicke of inioying their owne deſires; and fall into trauell, as ſoone as they haue their longing: for as *Eliphaz* ſpeaketh, *A ſound of feare is alwaies in their eares, leſt in their peace and proſperitie, the deſtroyer ſhould come vpon them.* If the couetous rich man ſeeth one ſtronger then himſelfe, he feareth violence and robberie; if one wiſer, fraud and deceit; if one richer and mightier, then he is afraid of being ſpoiled by oppreſſion; if one poorer and weaker, by theft and ſtealth; abroad he feareth theeues and robbers, at home he ſuſpecteth his owne ſeruants; in time of warre he is afraid of common ſpoilers, in time of peace, of enuious and ſpitefull ſlanderers, which are readie to make him faultie becauſe he is rich, and an enemie to the cõmon wealth, becauſe he hath too much for his owne particular. Finally, the couetous rich man is afraid of all things, ſauing Gods diſpleaſure; and of loſing all, except it be his owne ſoule, and the ioyes of heauen: and ſuch is his folly, that whileſt he feareth to loſe his gold, riches, lands and poſſeſſions, he is in no feare of loſing himſelfe, as though (excepting his owne perſon) he had nothing in his cuſtodie, vnworthie the keeping. Hence it is that he keepeth ſuch a narrow watch ouer his wealth, and hauing incloſed and ſhut it vp vnder the ſure cuſtodie of many bolts, iron bard cheſts, and ſtrong lockes, which neither picking nor breaking can indanger, he addeth alſo to his aid ſo many ſeruants, as his couetous mind will ſuffer him to maintaine, that they may the better keepe the watch, and bring ſecuritie; but all in vaine, for within a while he groweth iealous of his guard, and ſuſpitious of his aſſiſtants; and the more able they are to keep out outward violence, the more ſtronger he thinketh them

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Auarus diuitias quas optauerat metuit, & voto laborat ſuo. Senec. Conſol. ad Polyb. cap. 23. Iob 15. 21.

to breake open his chests, and to spoile him of his treasures; and therfore thinking no knowne strength sufficient to keep his gold and siluer from force or fraud, hee hideth it in the ground, being ready to suspect his eyes and heart, as priuie to his secrecie, lest imparting it to his tongue, it should reueale it at vnawares either waking or sleeping. And as one of the ancients noteth, such is the madnesse of these greedie muckwormes, that after they haue with sweating paines, searched for their treasures in the bowels of the earth, they are ready with shiuering feare to hide and couer them in the earth again; like the adders yong, which being newly come out of their dams bellie, glide and returne into it for safety, when as they are frighted with any danger. Yea and as though notwithstanding all this, it were not safe enough, they are ready (as one saith) to lie ouer the place in which their gold is hid, and to burie their harts together with their treasures, that it may bee the better watched. In a word, as they neuer thinke their money free from danger, so are they neuer free from feare, they neuer securely eate or sleepe, but as the holy martyr said, they sigh at their banquets, although they drinke in the richest plate; and after their feasts, when they haue laid downe their bodies made leane with cares, and euen hid them in their beds of downe, they watch and can take no rest in their soft lodging; and when but a mouse stirreth, they are ready to bustle vp, suspecting a theese; not vnderstanding, wretches that they are, that all their wealth doth but bring vnto thē glorious punishments, that they are fettered with their gold, and possessed of their riches, whilest they thinke they possesse them. The which follie of ouer carefull keeping their wealth, as it is in all sottish and absurd, so it is most ridiculous, and yet most common in old men; which though they haue alreadie one foot in the graue, yet doe they in this kind shew their foolish feare more then any other; burying their treasures in the earth, not long before themselues are buried, as though howsoeuer they neuer had any good of them in this life, yet they were in some hope to haue it in the life to come. The which dotage befalleth men through the iust iudgement of God; for when as they

Basil. orat. 14. de diuitijs & paupertate.

Multi defessi auro incubant, aurum eorum sub terra, & cor eorum sub terra. Ambros. de Iacob. cap. 5. tom. 4. Cyprian. de mortalitate Serm.

neglect the loue of their Creator, who is loued without any labour, he giueth them ouer to dote vpon the creature which they loue with laborious paines, and enioy with many griefs; being ready at the command of their concupiscence, to endure all labours and dangers for the obtaining of it; and to what purpose? surely that they may fil their chests with treasures, and emptie their minds of peace and securitie; gaine gold, and lose their sleep. To which purpose one saith, that couetousnesse desireth gold, sorrowfull labour findeth it out, and carking care keepeth it: It is the matter of labours, perillous to the possessours, a weakener of vertue, an ill master, and trecherous seruant; no man thinketh that he hath it safe, vnlesse hee alwaies hide it, because it shineth to the owners destruction; in darkenesse it is sought, and it is kept in darkenesse. And the reason of all these miseries is, because men make idols of their wealth, and loue it out of measure; neither can that be securely possessed which is excessiuely ouervalued; whereas if louing God aboue all, they could in all estates bee content with that which pleaseth him: if in the time of prosperity and plentie, they would learne the vanity of abundance, and make pouertie familiar vnto them, not onely by meditation, but by accustoming and inuring themselues to indure some want, they would inioy their riches with much more securitie, and entertaine pouertie, if it happen to seaze vpon them, with much more patience and contentation.

Augustin. Serm. 26. in Act. 3. tom. 10.

§. *Sect.* 12. *That riches deprive their bodies of rest, and their minds of peace which too much loue them.*

And thus haue I shewed the care and feare which accompanie riches in their possession. Now let vs consider of some miserable effects which issue from them both; as first through this care and feare they deprive their bodies of rest, and their minds of peace and quietnes. For as the Wise man speaketh, *the abundance of the rich will not suffer him to sleepe.* Whom the son of *Syrach* imitating, saith, that *waking after riches pineth away the body, and the care thereof driueth away sleepe; this waking care breaketh the sleepe, as a great sickneſſe breaketh it.* For their concupiscence kepeth them waking, whilest it forceth them to tire their thoughts in plotting how they may keepe their owne store, or get other mens, and so turne their

Eccles. 5. 11.

Eccles. 31. 1. 2.

Aurea rumpunt tecta quietem | vigilesq; trahit purpura noctes |

their ſufficiencie into abundance, no leſſe vexing their ſoules with enuie when they ſee other mens ſtate haſtily encreaſe, then with ſorrow becauſe their owne ſtandeth at a ſtay, or goeth backward: one while ſorrowing becauſe the earth not yeelding fruitfull increaſe nor ſufficient plentie, they haue not enough; another while no leſſe grieuing at ſ great abundance of all commodities, becauſe the market falling, they cannot ſell their owne at their owne rates, bewailing all that as loſſe wherin they come ſhort of their greedy expectation. In which reſpect one truely ſaith, that when the loue of riches is exceſſiue & vnſatiable, they much more torment the ſoule with greedy deſire, then they doe refreſh it with any comfortable vſe; and whileſt a man too much leaneth towards them in loue, they failing him, hee ſlideth and falleth into griefe and ſorrow. He who findeth them loſeth his reſt, for when he waketh he thinketh of increaſe, and when hee ſleepeth hee dreameth of theeues; he is afflicted in the day, fearefull in the night, and alwaies in want and beggerie, continually robbing himſelfe of reſt, for feare leſt at any time he ſhould be robbed of his riches. So alſo they load themſelues with vnſupportable burthens; and as the Prophet ſpeaketh, *with thicke clay:* and as birds of heauie bodies cannot flie though they haue wings, being preſſed downe with their owne waight; ſo though worldly miſers haue ſoules and minds which might carrie them into heauen in ſpirituall meditations; yet the burthen of their wealth, and their worldly concupiſcence, will not ſuffer them to riſe, but preſſeth them downe groueling vnto the earth. Which burthen (as one ſaith) is now more vnſeaſonable, in that it being the time of warfare, and our enemies ſtill in field, it is altogether vnmeet before the battell be ended to loade our ſelues with ſpoiles, which will make vs vnfit to continue the fight; but after we haue obtained the victorie, then may we ſecurely enioy our treaſures. Moreouer, with their cares, feares, and reſtleſſe watching, they weaken their ſtrength, and bring vpon themſelues ſickneſſe, and vntimely death, and all for the obtaining of ſuch trifling vanities, as are not worth the labour in ſeeking and trouble in keeping them; in which reſpect their earneſt

O ſi pateant pectora dictum | quantos intus ſublimis agit | fortuna metus Senec. in Here. Oeteo.

Idiota inter Orthodoxogr. lib. 1. cap. 32.

Hab. 2. 6.

Esa.59.5. earnest indeauours, are fitly by the Prophet compared to the weauing of the spiders web, in making whereof she cõsumeth her own intrails, & being finished, it is good for nothing but to catch flies; so couetous men weare out themselues with cares and labours, for the obtaining of gold and siluer, and when they haue them, breake their rest, and oftentimes their hearts in keeping them, hauing for all their paines, cares, and feares no returne of true profit; nor any more good by all their trauels, then their bags and chests wherein they keepe their money, which are but worne out, and sometime broken open for the siluers sake which they keepe in custodie. Finally, by their cares and feares they make themselues of masters and owners, keepers and iaylors of their riches, or rather in truth fellow prisoners; for not the lims but the heart is bound with these golden chaines, and whilest they locke vp their gold in their iron-bard chests, their mindes also are imprisoned with it.

§. *Sect.* 13. *How we may in the possession of riches be freed from the former miseries.*

And thus haue I shewed that those who keepe their riches with immoderate loue, doe together with them harbour many miseries. The which should serue as an effectuall persuasion to weane our hearts from the excessiue loue of these miserable vanities, and to make vs affect with our hartiest desires the rich treasures of Gods spirituall graces, and heauenly ioyes, which bring comforts without cares, because all our cares are cast vpon God, who careth for vs; and true

1.Pet.5.7. happinesse without the mixture of any miserie. To make vs loath these vaine and worldly riches, which (as *Zophar* speaketh) filling vs with abundance, fill vs also with paine; and

Iob 20.22. to be more in loue with those heauenly treasures, which wee shall securely enioy without any perturbation of our rest. Or if our affections cannot bee withdrawne from this earthly

Luk.16.9. mammon, let vs as our Sauiour Christ exhorteth vs, labour to make friends of it, which we may doe if we vse it friendly, and loue it truely, as it ought to bee loued, and wee to loue. Now riches are truely loued when we vse them in their kind, and according to their owne nature, helping them forward to the attaining of their chiefe and best end, for which they were created; euen as we are said to loue bookes best, when wee

we euen weare them out with ſtudying; and meat beſt, when with a good ſtomacke we feed vpon it; and our neighbours beſt, when we moue them to glorifie God in their ſaluation; becauſe theſe are the maine ends for which they were made. But the chiefe end of riches is that we may glorifie God in their vſe; as when we imploy part of them to the neceſſarie and ſufficient maintenance of our ſelues, and thoſe who are committed to our charge; and that which remaineth, to the releeuing, feeding and cloathing of the poore members of Ieſus Chriſt, which is the maine end of our plentie and ſuperfluitie; from which end alſo they haue their name, being called goods, becauſe they inable vs to doe good, and are the inſtruments of well doing: and therefore they who hinder them of theſe ends, and will not vſe them according to their owne nature, which is to do good, by being communicated to thoſe who ſtand in need, but keepe them faſt locked vp (as it were) in cloſe priſon, not ſuffering their gold and ſiluer to be at libertie, which were created and ordained to be (as we alſo call them) currant money, paſſing from man to man, as need requireth, they can neither be ſaid to loue their riches, nor yet themſelues; becauſe altering their vſe and nature, they make them to degenerate, and ceaſing to be good and profitable, they cauſe them through their abuſe to be hurtfull and pernicious. In which reſpect they are compared to bandogs, which are moſt fierce when they are tied vp, but gentle when they are ſet at libertie; and to riuers, which if they be ſuffered to haue their naturall courſe in their owne current, they runne quietly and do much good to the whole countrie, but if any will ſtop their courſe, as deſiring to ingroſſe them to his owne vſe, they rage and ſwell, breake downe their bankes, and drowne all that are about them: or vnto ſpringing fountaines, which if they may purifie and cleanſe themſelues by ſending out their pirling ſtreames, they continue cleare and ſweet, but if their iſſue be dammed vp, and they made a ſtanding poole, their water putrifieth and corrupteth: ſo if we ſuffer riches to haue their naturall courſe, like ſtreames iſſuing from vs, by communication and Chriſtian liberalitie, and to fill the emptie places which are

Chryſoſt. in Matth. 13. Homil. 48.

in

in their way, they will retaine their naturall puritie and perfection, being vsed in their kind; but if we imprison and hord them vp, they will corrupt and become vnprofitable, yea in truth noysome, hurtfull and pernicious: thus cloathes laid vp become moth-eaten, corne reserued ouer-long, becommeth mustie and vnsauourie; meate kept past due time putrifieth and stincketh, and coine it selfe being hoorded vp and not vsed, loseth it beautie and brightnes, and is fretted with rust and canker; and that which is worst of all, these moth-eaten garments, corrupted riches, and cankered gold and siluer, shall be a witnesse against those who thus abuse them, eate their flesh as fire, and for their false and wrongfull imprisonment, shall cast them into the prison of vtter darknes, as our Sauiour Christ and his holy Apostle haue plainly taught vs.

Iames 5.1. 2.3. Matth.25.30.

§.*Sect.*14. *That riches are most surely preserued when they are giuen to the poore.*

If therefore we truly loue riches, or our selues, let vs not by hording them vp increase our owne cares and feares, and hinder them of their right vse and end; but let vs so dispose of them, as they may be most safe, and we most secure; they preserued in their naturall perfection, and we benefited by their fruition. Now this we shall do if we enioy part of them to our owne comfort, and communicate the ouerplus to the good of others, feeding the hungrie, clothing the naked, and relieuing those who any way stand in need. For we lose these earthly riches in keeping them, and keepe them in bestowing them; if we giue them we shall euer inioy them; if we reserue them, we shall surely lose them; seeing we cannot long continue with them; for either they shall be taken from vs, or we from them, carrying nothing with vs out of the world, but returning naked as we came into it. So that if we would haue these perishing things permanent vnto vs, we must giue them that we may alwaies haue them; and leaue them for a time, that we may enioy them for euer. For as the Wise man saith, if we cast *our bread vpon the face of the waters, after many daies we shall find it*; if *we giue vnto the poore, we lend vnto the Lord, and he will recompence and repay vs that which we haue giuen.* So our Sauiour telleth vs, that if we giue to the poore we shall haue heauenly treasures. And the Apostle teacheth vs, that those

Eccles.11.1.2. Prou.19.17. Matth.19.21. 1.Tim.6.19.

thoſe who *be rich in good workes, and readie to diſtribute and communicat, do lay vp in ſtore for themſelues a good foundation againſt the time to come, and obtaine eternall life.* If therfore we ſo loue our riches, as that we would eternally poſſeſſe them, let vs not hoord them vp in the earth, where we are ſure to leaue them, carrying nothing with vs but the canker of our coine, which ſhall beare witneſſe againſt vs at the day of iudgement; but let vs ſend them before vs vnto heauen, deliuering them to the poore who are Gods factors and receiuers; and ſo hauing conueyed and made ouer our goods (as it were) by bils of exchange, we ſhall find the Lord a ſure and all-ſufficient pay-maſter, who will giue vs more then double vſance, and yet pay vs at the firſt ſight. If we would haue our corne continue ſweet and good for a great ſpace, let vs know that there are for this purpoſe no garners cõparable to poore mens ſtomackes, which will preſerue our graine for our vſe vnto life eternall: if we would haue our clothes preſerued from mothes, and to laſt long, the backs of the naked are our ſafeſt wardrops: if we would keepe our gold and ſiluer from ruſting and cankering, let vs commit it to the cuſtodie of the poore, and they will not only keep it bright, but become our porters to carie it before vs vnto heauen; whereas whatſoeuer they beare not for vs we ſhall ſurely leaue behind vs. In a word, if we would be rich truly and eternally, let vs as our Sauiour Chriſt counſelleth vs, *not lay vp our treaſures vpon the earth, where the moth and canker corrupt, and where theeues dig through and ſteale, but let vs lay vp our treaſures in heauen,* Matth. 6. 19. 20. whereas they ſhal be ſecurely ſafe from all theſe dangers. And as elſewhere he exhorteth vs, let *vs ſell that we haue, and giue almes, and ſo make vs bags which wax not old, lay vp a treaſure in heauen which can neuer faile, where no thiefe commeth, nor moth corrupteth.* Luke 12. 33. And if we looke to find rich treaſures when we come to our heauenly country, we muſt not giue it pinchingly & with a ſparing hand, but ſend it before vs in great plentie; if we will there be rich in glorie, we muſt be heere rich in good workes, imitating our bountifull God, who giueth vs abundantly all things to enioy, as the Apoſtle ſpeaketh; if we will find there a fruitfull haruеſt of ioy and happines, our ſeed 1. Tim. 6. 17. 18.

time

time must not be niggardly and sparing, for as the same Apo-
2.Cor.9.6. stle saith, *he which soweth sparingly shall reape sparingly; and he that soweth liberally, shall reape also liberally.* The which libera-
Non est multum quod facis, cum facis quod multi. litie is not to be measured according to the greatnesse of the thing giuen, simplie considered; but as it is compared to his estate that giueth it, and proceedeth from a free and bountifull heart, in which respect the poore widowes mite, and the cup of cold water giuen by him that hath no better thing to bestow, shall haue as rich a reward, as he that giueth much out of his abūdance: but as our almes are fully in proportion to match our estates, so they are not to exceed them; for the
1.Cor16.2. Apostle giueth vs this rule, that we must lay vp for these charitable vses, according as God prospereth vs; and not whilest we relieue others, bring our selues and those who depend vpon vs to want and beggerie. And as we are to moderate our almes with Christian wisdome and discretion, lest we lauishly powre out, in stead of liberall giuing; and by our present profusenesse in wasting the stocke, disable our selues for the time to come; so we are much more carefully to take heed, that we do not withhold from the poore that which our state will well beare, nor giue lesse then our abilitie will presently afford, for feare of wanting our selues in time to come; seeing this were but to bewray our diffidence and distrust in Gods bountifull prouidence, yea and after that he hath giuen vs a pawne and pledge of his liberall loue in prouiding for vs sufficient store: from whence we might conclude, that as God hath already furnished vs with necessarie and conuenient plentie, so (as the Apostle saith) *he is still able to make*
2.Cor.9. *all grace to abound towards vs, that we alwaies hauing all sufficiencie in all things, may abound in euery good worke.* To say nothing of their extreame folly, who vpon a causelesse suspition, and diffident feare, neglect these workes of mercie, seeing hereby they certainly deprive themselues of the eternall ioyes of heauen, vpon an vncertaine feare of wanting hereafter those temporary trifles; and without all doubt cast themselues into the torments of hell: for as true, as truth it selfe hath spoken it, those who haue not fed the hungrie, giuen drinke to the thirstie, clothed the naked, and lodged the harbourlesse,

bourlesse, shall at the day of iudgement heare that fearefull sentence passing on them; *Depart from me ye cursed into euerlasting fire prepared for the diuell and his angels; for I was an hungred, and ye gaue me no meate*, &c. Euen as contrariwise those who haue performed these deeds of charity, shall with infinite comfort haue their Iudge and Sauiour pronounce that ioyfull sentence; *Come ye blessed of my father, inherit the kingdome prepared for you, from the foundations of the world*, &c. Mat. 25. 41. 34.

§. *Sect.* 15. *An exhortation to almes deeds.*

And therefore if we wil escape this curse, and be partakers of this blessing, let vs not with carnall worldlings take all our delight in possessing abundance; and as it were in burying our selues vnder an huge heape of this worldly drosse, hiding these lent talents, and not imploying them to the glory of our master, and good of our fellow seruants; but let vs liberally communicate of our store to those that stand in need. Which that we may do with more cheerefulnesse, let vs further consider that herein we shall approue our selues to be children of our heauenly father, seeing wee resemble him in his bountie and liberality, giuing abundantly according to our abilitie to the reliefe of all that want our helpe; and that we take hereby the best course to rid our selues of carking care, and vnquiet feares of losing these things which we so much loue, seeing we haue laid them vp in heauen, where they shall safely bee kept for vs, as it were, out of the gunshot of any danger. Let vs call to mind that it is a more happie thing to giue then to receiue, and that those who are most liberall in bestowing almes, doe hereby obtaine farre greater benefits then they vpon whom they are bestowed; for they giue transitorie trifles, but shall bee recompensed with eternall treasures, *as it is written, he hath sparsed abrode, and hath giuen to the poore, his benevolence remaineth for euer: his horne shall bee exalted with glorie.* They bestow single benefits, but they shal haue them returned an hundred fold, and haue euerlasting life to boot. And therefore if we truely loue our money, and be wisely couetous, let vs fall into the practise of this christian vsurie, which will not onely bring vs in for gaine ten in the hundred, but an hundred for ten, Act. 20. 35. Psal. 112. 9. 2. Cor. 9. 9. Mat. 19. 29.

yea

yea an hundred for one; so as we may well say with the sonne of *Syrach*, that if *we bestow our treasures after the commandement of the most high, it shall bring vs more profit then our gold.* Ecclesi.29.11. Neither is there any cause why we should suspect our paiment, seeing he who hath promised it, is true and all sufficient, and neuer failed of his word. If therefore men bee willing to commit their seed to the ground in hope of a fruitfull harueſt, though there be many accidents often happening which frustrate their expectation; if they can bee content in hope of a little gaine to trust out their wares and goods to such as they thinke sufficient, though they are often mistaken and deceiued of all; how intolerable is their diffidence, who dare not giue credit vnto the Lord, promising them to repay that which they lend him with such infinite increase, but rather let their seed wax mustie in their garners, then they will imploy it in this spirituall husbandrie, and repose more confidence in vnable and deceitfull men, then in the most true and al-sufficient God?

§. *Sect.* 16. *Of the miseries which accompanie worldly pleasures in their fruition.*

And thus haue I shewed the cares, feares, and manifold miseries which accompanie riches in their possession, as also some meanes whereby we may be vnburthened of them. It followeth that I ad briefly a word or two of worldly pleasures, which as they are gotten with labour and paine, so they are kept with much trouble and feare. For what care doe they bring to those who set their hearts on them to continue them so, that they may neither be wanting to their appetite, nor their appetite to them? How curiously doe they diet themselues one day, that the day following they may bee more able, and (as it were) better breathed, to runne on in their voluptuous courses? How discontented are they when hauing pleasures they can take no pleasure in them, because they are cloyed, and haue already surfetted of their delights? How are they vexed if they doe not answere their expectation, nor please their wanton pallet, when as oftentimes there is no want in their pleasures, but because they being glutted with satiety cannot relish them? How are they turmoiled whilest they feele an inward conflict betweene voluptuousnesse, and desire of honour, and stand in feare lest by inioying

ing their pleasures, they lose their credit and reputation, when either they are in themselues vnlawfull, or in their vse immoderate? What inward pangs feele they, when their consciences tell them that their voluptuous courses will not agree with religion, and the feare of God, no nor yet with ciuility and common honesty? and what remorse and stings of repentance doe they endure, when the sweetnesse of their pleasures are ouerpast; though they are so bewitched with these pleasing sorceries, that with the drunkard in the Prouerbs, after they haue found themselues sicke, and surfetted of their delights, and euen beaten with the scourges of many miseries, they continue in their voluptuous courses, and with no lesse fondnes then before dote vpon their pleasures? Pro. 23. 35.

Finally, whereas the temperate man who hath learned to abound and to want, doth securely enioy his delights, as not greatly valuing them, because hee can as well bee without them as with them; contrariwise hee that is voluptuous, hauing set his heart vpon these bewitching vanities, and made an idoll of his pleasures, is in continuall feare of losing that which hee so much loueth; and when hee aboundeth with those things which his heart desireth, his reioicing is not so great in their fruition, as his feares, iealousies, and suspitions, lest in time to come, hee should bee depriued of them. And howsoeuer these carnall pleasures are but base vanities and childish toies; yet men setting their hearts vpon them, they become great, not in themselues, but in opinion, which is the chiefe measure of worldly excellencie. Which opinion as it maketh them to inioy them with loue; so it causeth them to keepe them with feare; like little children, which with no lesse care watch ouer their worthlesse trifles, then if they were the most precious iewels, and richest treasures.

§. *Sect.* 17. *The miseries which accompanie worldly things when they are lost.*

But hauing sufficiently shewed the miseries which are incident vnto these worldly things, whilest they are in custody and possession; let vs now in the last place consider, that as they are gotten with labour, and kept with care, so they are lost with sorrow and bitter griefe; for men hauing aduanced them infinitely aboue their worth, both in their iudgement and affection, and made them their Idols, vpon whom

they haue wholly set their hearts; when they are depriued of them they bewaile their losse no lesse; yea in truth much more bitterly, and with far greater passion, then if they had lost all part and interest in God himselfe, his Son Iesus Christ, and all those glorious ioyes in his heauenly kingdome. And hauing reposed in them all their ioy and comfort, their hope and confidence, when with *Laban* they are robbed of their idols, they lament their losse with more true griefe, and sustaine this burthen with much more impatiency, then if they
Gen. 31. were at once spoiled of their wife, children, and all their friends; because they are together with them robbed also of their hearts, which are fast nailed, and inseparablie affixed to them. Neither in this case is the worth of the thing lost to be considered, but the affection and estimation of him that loseth it; for those things which are possessed with immoderate loue, are lost with immoderate griefe, although in themselues they are vaine and worthles: euen as we see little children lamenting with no lesse true sorrow the taking away of their childish and contemptible trifles, then if they were depriued of their inheritance. So in like maner, worldy men ouervaluing earthly vanities aboue their worth, are more tormented with griefe when they are forced to forgoe them, then for losing the glorious inheritance of the saints, and the eternall ioyes of heauen. Yea their sorrow is so intolerable oftentimes, that to ease their griefe, they murther themselues; as thinking lesse torment in death, yea in hell it selfe, then in liuing to sustaine so great a losse. For the greater they conceited their happinesse in the fruition of their vaine desires, the more miserable they thinke themselues when they are depriued of it; and now they hartily wish that they had neuer enioyed these pleasures, because at the last they are spoiled of them; though in truth with great follie, for they hauing had formerly the fruition of their desires, might, were it not for their owne peeuishnesse, still delight themselues with the remembrance of it, and when they are most destitute and forsaken of the things they loued, they are (setting passion and opinion aside) in no worse case, then before they had them: yea sometime men are thus afflicted

cted with bitter sorrow, when as they are depriued but of some small part of these worldly things, though they haue still the greatest share left behind; neither can their great remainder so much delight them, as their little losse grieueth them, as though their ioy and comfort were bound ioyntly to all, and seuerally to euery part of these vanities, so that if any part be wanting, a forfeiture must presently be made of the whole summe: wherein they may fitly be compared to little children, who though they haue twentie trifles wherewith they play, yet if but one of them be taken away without their consent, do presently fall a crying, and in a moodie discontent cast away all the rest, taking no delight in many, vnlesse they may still haue all: yea oftentimes it commeth to passe, that though they make but meane account of a thing whilest they haue it, yet they value it when they must forgo it, beginning then onely to loue it, when they lose it, and highly to esteeme it, when they can keepe it no longer. And as their damage indeareth their affection, so answerablie it increaseth their sorrow; and the arguments which they gather to amplifie the greatnes of their losse, are so many quarrels against their owne quietnesse, and so many motiues to augment and aggrauate their impatiencie and griefe. In all which respects worldly men haue much more sorrow for the losse of these earthly vanities, then euer they had comfort in enioying them, and after their false and counterfeit ioyes, sustaine true and piercing griefe: and that which is worst of all, this worldly sorrow hath no comfort attending on it, but as the Apostle telleth vs, it bringeth death, and that not only of bodie, but of soule also, vnlesse they haue grace to bebewaile this griefe, and be heartily sorie, that they haue so sorrowed.

Stultus quod perdidit, tantum amat.

2. Cor. 7. 10.

§. *Sect.* 18. *Of the miseries which are incident to men for the losse of honors, riches and pleasures.*

And as these things are of vndoubted truth in all other worldly things; so especially in honors, riches and pleasures; for how vncomfortablie doth the ambitious man grieue, and with what impatiencie doth he sustaine his losse, if he be depriued of his honors and preferments? how much more bitterly and heartily doth he bewaile it, then the death of his first borne or neerest friends? yea how much rather had he die himselfe,

himselfe, then to liue disgraced, though it be but in the opinion only of his owne consorts? And though he haue many preferments, and much glorie in the world, what comfort doth he take in all the rest, if he be depriued but of one, yea if he come short of his hopes where he thought to obtaine; losing that which he neuer had, but only in conceit? So the couetous man bewaileth his lost riches, as if he had lost himselfe; and that not out of passion only, but out of an ill grounded iudgement, which maketh him so to esteeme them, as though all his good and happines consisted in hauing them, and all ill and miserie in their want; and hence it is that in their vsuall phrase of speech they say when wealth is conferred on them, that they are made, and when it is taken away that they are vndone, or (as it were) vnmade againe; iudgeing, that in hauing, or not hauing riches, their making or marring chiefely consisteth: yea so fast hold doth their immoderate loue of this earthly Mammon take of them, that they can more easily part with their soules then part with it, as we may see in the example of the rich man in the Gospell, who when he could learne of our Sauiour no other meanes to be saued, then by parting with all and following him, he went away sorrowfull for the losse of his soule, but yet resolued to keepe his wealth. And such as their loue is whilest they haue it, so such is their griefe when they are forced to leaue it, and that not only when they lose all, but also some small part or portion of it, in regard whereof, he who hath the greatest riches, hath also most plentiful matter of sorrow and griefe; because in such abundance, and so many particulars which are all casuall, some things must of necessitie euery hand while miscarie; the losse whereof so much & often troubleth him, that it were much better for him, that he had neuer had them, then to sustaine such griefe in losing them. Neither can the greatnesse of their estates lessen their sorow when any losse befalleth them: for as one said wittily; An hairie man doth with no lesse paine suffer his haire to be pulled off, then he who is almost bald; and a wound bringeth as much griefe to a Giant, as to a Dwarfe; and so in like manner it is all one, whether a couetous man hath much or little, because

Hester 5.9.11.

Matth. 19.22.

Bion apud Senecam, de tranquil. animi. lib. cap. 8.

becauſe his heart adhering, and being as it were faſt glued to his wealth, the paine is all alike when it is pulled from him. And this maketh men ſo impatient to thinke of parting with their riches, that they are readie with the Heathen, when they make their will, to make themſelues their owne heires, and to bequeath vnto themſelues their owne poſſeſſions. The like alſo may bee ſaid of voluptuous pleaſures, which howſoeuer they be but childiſh toyes, and of ſmall worth; yet thoſe who ſet their hearts vpon them, are vexed with no ſmall ſorrow, when they are depriued of them, and howſoeuer they had neuer any good by them in their fruition, either in reſpect of ſoule or bodie; yet being inured to them, they bewaile the loſſe of their company with bitter griefe: and whereas men remember their croſſes, dangers, and troubles, with great comfort and contentment, when they are once paſt; contrariwiſe the greater their paſſed pleaſure haue been, the more bitter ſorrow they bring to their hearts when they thinke vpon them.

Hermocrates apud Stobæum de iniuſt. ſer. 10.

And thus haue I ſhewed not only that all worldly things are mixt with, but alſo in themſelues full of miſeries. The conſideration whereof, as it ſhould weane our hearts from the immoderate loue of theſe vanities, which howſoeuer at the firſt they ſeeme ſweete and pleaſant, yet their after-taſte is full of bitterneſſe; and though they be cruſted ouer with a thinne rinde of ſugred delights, yet that being preſently melted away, as ſoone as it is reliſhed, the whole bodie and ſubſtance that remaineth, is no better, or more pleaſing to our taſte then gall or wormewood: ſo on the other ſide it ſhould moue vs highly to eſteeme, and chiefely to affect, and ſeeke Gods ſpirituall graces in this life, and heauenly glorie in the life to come, ſeeing the former in themſelues are free from miſeries, and leaue no after-tang behind them; but howſoeuer at the firſt taſte they ſeeme a little bitter to fleſh and blood, yet the more wee feed vpon them, the more ſweete they will bee vnto vs, vntill at laſt hauing made them the ordinarie diet of our ſoules, they will taſte more ſweetely and delicately, then the hony or the hony combe, as the Prophet *Dauid* ſpake by good experience; and ſo they will not only

§. *Sect.* 19. *The concluſion perſwading all to ſeeke after Gods ſpirituall graces, and heauenly ioyes.*

delight vs in themſelues, but relliſh our mouthes when they are diſtaſted with the bitterneſſe of worldly miſeries. And for the other they are not only in themſelues ſweet and pleaſant, but alſo free from the mixture of all worldly euils, not tainted with the leaſt trouble, nor diſtaſted with the ſmalleſt griefe; for then all teares ſhall be wiped from our eyes, and all matter of mourning ceaſing, we ſhall be repleniſhed with fulneſſe of ioy, and be euen rauiſhed with thoſe happie pleaſures which are at Gods right hand for euermore: which if we would truly ſeeke, we ſhould ſurely find, and attaine vnto them with farre leſſe labour, then we ſpend in compaſſing worldly vanities; and hauing obtained them, we ſhall ſecurely poſſeſſe them without trouble, care or feare; and neuer haue cauſe to bewaile their loſſe, becauſe they are eternall, and ſhall neuer be taken from vs.

CHAP. XXVI.

That though with all our endeauours we ſeeke for worldly things, we are not ſure to obtaine them.

§. *Sect.* 1. *That worldlings often faile in their deſires, and loſe all their labour.*

HAuing ſhewed the manifold miſeries which accompany worldly things: it followeth that according to my generall order propounded, I come to the next maine argument, which may diſſwade any from the immoderate loue of the world and worldly vanities; which is their great vncertaintie in reſpect of thoſe who deſire, and ſet their hearts vpon them; for though it were imagined, that the things of the world which men hunt after with ſuch hungrie appetites, were in themſelues truely good, and of great worth and excellencie; profitable to thoſe that haue them, ſo long as they keepe them in their poſſeſſion; and exempted from all the former miſeries; yet were there great reaſon why wee ſhould contemne and deſpiſe them, in compariſon of Gods ſpirituall graces and heauenly ioyes; and why wee ſhould giue theſe the preeminence farre aboue them in our iudgements,

ments, and in our affection and practise with much more fer-
uencie and earnestnesse loue and seeke them; seeing these
are certaine and permanent, and the other most vncertaine
and tickle, and that both in respect of getting and keeping
them. For though we should vse all indeuour, and spend all
our strength in seeking and searching for these worldly
things, we are not sure with all our labour to obtaine them:
And though we should get them into our possession, yet haue
we no assurance to retaine and keepe them. Concerning the
former, we find by continuall experience that the sweat of
worldlings is not alwaies fruitfull, but after that they haue
beaten their braines, wearied their bodies, and consumed
their strength with working, watching, and continuall car-
king and caring; yet are they oftentimes at the end of their
liues, as farre from the end of all their labours, as when they
first began. We see many daily like greedie kites, snatching
and striking continually at the prey, and yet misse of it after Wisd.9.14.
all their earnest indeauours, howsoeuer many times they
pierce themselues vpon the pikes of tentations and sinne,
which Satan like a cunning fowler hath hidden vnder these
worldly baites for their destruction. And howsoeuer these
worldly prodigals being poore, beggerly, and emptie of Luk.15.16.
heauenly riches and spirituall grace, doe desire to fill their
bellies, and appease their raging hunger, by feeding vpon the
draffe and mast of worldly vanities, yet no man giuing them,
they lose their longing. Neither is this any great wonder: for
all in the world is nothing neere sufficient to affoord plentie
of these things so much desired, to all that seeke them; and
therefore the same thing hauing many competitors, it must
of necessity fall out as it doth in hunting, that one starteth
the game, and another catcheth it; and as the prouerbe is, a
man cannot thriue for throng of his neighbors. Yea in truth,
themselues doe crosse themselues, their desires being con-
trarie one to another, as affecting things which will not
stand together; for at once they would take their pleasures,
and heape vp riches, and be glorious in the world for their
bountie and liberality, and so griping more then they can
hold, oftentimes they retaine but little, and sometime lose

all. And as when diuers contrarie winds meet, they cause a whirlewind, whereby all is scattered and dispersed: so they entertaining desires, the one crossing and conflicting with another, they scatter those things which they desire to gather. Thus the voluptuous man would inioy his pleasures and his riches too; but as ths Wise man saith, hee *that loueth pastime shall be a poore man, and he that loueth wine and oyle, shall not be rich:* and losing his wealth hee commonly also loseth his delights, hauing nothing left to maintaine his pleasures. But the chiefe reason of all is, because they making idols of their owne wit, prouidence, industrie, and labour; trusting in them more then in God, and sacrificing vnto them the chiefe praise of all their welfare; the Lord iealous of his owne glory, crosseth them in their courses, and bringeth all their counsels and indeauours to nought. And this reason the Prophet *Haggai* yeeldeth why the Israelites laboured in vaine, and failed of all their hopes, because the Lord would not suffer them to prosper in their enterprises. *Yee haue sowne much* (saith he) *and bring in little; ye looke after many things, and yet attaine vnto few; for that which ye did bring home, I did blow vpon it:* &c. The which God doth somtime in iustice, not suffring wicked mē who haue forsakē him to enioy either the things of this life, or the life to come. And sometimes in mercy he causeth these huskes and draffe of worldly vanities, to be withheld from his prodigall children, that very penurie and hunger may enforce them to returne to their heauenly father, and wanting this swines meate of earthly trash, they may desire and long after that sufficient food wherewith he feedeth his owne family, euen his spirituall graces, and eternall ioyes.

Pro.21.17.

Pro.11.28.

Hag.1.6.9.

Luk.15.17.18.

§. *Sect.* 2. *That the world and the prince thereof abuse their fauourites with false promises.*

It is true indeed that the world like a bad paimaster promiseth most, when it performeth least; and the prince of the world making a muster of many worldly vanities, saith vnto men as he said to our Sauiour, all these will I giue thee, if thou wilt fall downe and worship me: but when the worke being finished, the wages is expected; at the day of paiment, either they haue a come againe, or a flat deniall; either they are beaten and punished as not hauing well performed their worke;

worke; or when there is no such exceptions to bee taken, they must bee content to take their wages with great abatements, or receiue for currant siluer, counterfait slippes and copper money. For sometimes the world and the prince thereof vse their seruants as they vse the sillie Indians, cruelly whipping them, when with great superstition they haue performed vnto them their blind deuotions; or as the Egyptians vsed the Israelites, vnmercifully beating them at night, when they had tired themselues with their daies labour. And though when they set them aworke they promise them good things, yet when it is finished they pay them with euill. For example, they promise long life, and continuall health, when as oftentimes there followeth grieuous diseases, and immature death; they promise rest, and behold disquietnesse; they promise them honours, and pay them with disgraces; they promise riches and abundance, and reward them with penurie and want; they vndertake that they shall leade their life in al ioyes and pleasing delights, when as they find nothing but griefe, trouble, and vexation of spirit. In a word, when they hire them into their seruice, they promise that if they will bee at their command, there shall no wages part them, that they shall leade their life in a golden age, and haue in all things contentment, and their desires fully satisfied; when as notwithstanding all these faire promises they spend all their daies in sorrow and discontent. Sometimes they delude and abuse them, giuing shadowes in stead of substances; and (as it is said of some witches) they giue them siluer in shew, but leaues in deed. Or as cunning iuglers, hauing offered them something which they thinke worth the hauing, when deliuerie is to be made, they nimblie conuey it away, and chop into their laps some base trifle. Dealing herein with their seruants, as *Laban* with *Iacob*, who hauing vndertaken seuen yeeres painefull seruice for his beloued *Rachel*, receiued lothed *Leah*, for the reward of his labour; for after all that slauish seruice which they performe for them, euen to the hazarding of body and soule to eternall destruction, they haue for their wages either contemptible trifles, or burthensome gifts. In which respect as Satan and

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and the world are to be accounted deceitfull paimasters; so their wages are iustly called false and deceitfull vanities, which make some shew of good when they are offered, but are nothing worth when they are receiued. So the Psalmist

Psal.31.6. saith: *I haue hated them which giue themselues to deceitfull vanities, for I trust in the Lord.*

§.Sect.3. *That though men be often deceiued, yet they more trust Satan and the world, then God himselfe.*

And yet though Satan and the world doe commonly abuse men with these false rewards, and draw them on with deceitfull hopes to doe them seruice; and though they haue often found their fraud by their owne experience, and haue euen daily been deluded by their faire promises, and disappointed of their expected rewards; yet are the more ready to beleeue them still vpon their often falsified word, then the Lord himselfe who neuer failed of his promises, and is almighty to performe, though hee hath committed his couenant and promises to writing, confirmed them by his seales, and further ratified them by his neuer deceuing oath; and are more readie to doe seruice to these deceitfull masters, vpon a vaine hope of these vncertaine rewards, then vnto the king of heauen and earth, who offereth to assure them of the eternall ioyes of heauen, though hee bee as farre from deceiuing, as from being deceiued. Yea in truth so doe wee naturally dote vpon these earthly vanities, because they are subiect to our senses, and put vs in some hope of present possession, that we need not Satans sorceries, nor the worlds witchcrafts to deceiue vs; seeing we are ready without their helpe to abuse our selues with vaine hopes, and to bee still in loue with the world and worldly vanities, not for that wee had, or presently haue, but for that wee expect in time to come. And thus are we content to spend our liues in hoping well, and feeling euill, still expecting better, though we find it daily worse, vntill death comming, depriueth vs of our worldly hopes, together with our liues. And that which seemeth vnto me (if it were not so common) like vnto a miracle, men still entertaine these deceiuing hopes, not onely against reason and sense, but euen against the common experience which they haue had in others, both which haue gone before them, and now liue with them; yea which they

Bene sperando, & male habendo, transit vita.

Hominum maior pars expectando moritur.

haue had in themſelues from time to time; ſtill hoping for better, till they ceaſe to be. And though hauing paſt a great part of their life they haue found no cauſe why they ſhould deſire to liue; yea haue inioyed ſo ſmall comfort and been turmoiled with ſo many miſeries, that if it were put to their choice they would not care to liue, if they might liue no better; yet in hope of amending their eſtate, and of attainning vnto ſome new happineſſe, which they haue not yet inioyed; they are in loue with life and the world ſtill; though commonly they neuer obtaine the things hoped for; or if they do, yet they haue their new hopes ſo attended on with new miſeries, that when they come they bring little comfort: for vpon the acceſſe of new benefits which they haue long deſired, either they loſe the old, which were more in number and better in worth; or elſe are ouertaken with ſome vnthought of euils, which diſwelcome their new-come gueſts, and turne all their ſweet into gall and bitterneſſe. And as thoſe who trauel, though they haue found the waies which they haue alreadie paſſed, foule and vncomfortable, and thoſe in which they preſently are, no more faire and pleaſant, yet caſting their eyes a good diſtance before them, and ſeeing the fields greene and plaine in ſhew, conceiue hope of amendment, and imagine that they ſhall end their iorney with more delight; but all in vaine: for when they come vnto it, they find the ground wet and rotten, and many ſlowes and lakes which before they approached them, they could not diſcouer: ſo we trauailing in our pilgrimage, and hauing in our trauell experience of the miſeries which we haue found in our childhood and youth; ſeeing before vs riper and elder age ſeemingly pleaſant, in reſpect of that plentie and authoritie which doth accompanie them, together with the comforts of wife and children, and ſuch other benefits; doe preſently conceiue a deceiuing hope of ſome future happineſſe, when we ſhall enioy thoſe things which ſo long before we did expect: but often we are altogether fruſtrate of our deſires, or if we attaine vnto them, we find the faire field in ſhew to be nothing in proofe but bogs and mariſh grounds; and that the life which we ſo much liked, is ſo full of cares and feares,

How men deſude themſelues with falſe hopes.

feares, troubles and diſcontents, infirmities and aches, ſickneſſes and diſeaſes, that we are readie vpon trial to conclude, that we haue but exchanged the frying-pan for the fire, and that as in a quagmire, whileſt we haue gotten one foot out of the dirt, the other is faſter and deeper in. Now what reaſon there is why men ſhould after this manifold experience both in themſelues and others, ſtill deceiue themſelues with vaine hopes, I can render no other, but that they for their owne parts are willing to be thus deceiued, and dare not expect that which in truth they are to find, leſt their life ſhould be altogether vncomfortable and miſerable before the time, when as they haue not ſo much as hope to aſſiſt thē, & make their burthens tollerable: and therefore rather then they will haue no hope to beare them company in their miſeries, they are readie to admit of ſuch as are deceiueable and ill grounded; that theſe falſe hopes may bring vnto them ſome true comforts, and ſmall refreſhings, though they continue only for the preſent. And God for his part is cōtented to let them continue in this blindnes or wilfull winking; and to haue theſe falſe and deceiuing hopes alwaies attending on them; that wicked men abuſing themſelues with their owne ſophiſtrie, may go on in their courſes to their perdition; and whileſt they hope to attaine vnto theſe worldly things which they ſo dotingly loue, neuer labour to attaine vnto better hopes, nor to aſſure themſelues of euerlaſting happines; and partly that they might not hurt humane ſocietie, nor in deſpaire lay violent hands vpon themſelues, when as they ſhould be forſaken of all hope to receiue contentment, either in things appertaining to this life or the life to come. Yea and whereas Gods deareſt ſeruants being partly fleſh and partly ſpirit, as they haue the ſpirituall part cheered and comforted in the time of their pilgrimage, with the aſſured hopes of future happineſſe, ſo the fleſhly part admitteth of no refreſhing or contentment, but that which is receiued from things preſent; therefore God thought it fit to ſuffer them alſo to entertaine ſome worldly hopes, leſt the fleſh being vtterly fruſtrate of it chiefe deſires, might with exceſſiue murmuring, repining and diſcontent, be too heauie a clog

to the ſpirituall man, and too much diſcomfort him in his way to heauen, being to trauell as in a deſolate wilderneſſe, and hauing no hope of conuenient lodging, and comfortable entertainment as he is going on his iourney. Whereas hauing for the preſent but an ill welcome to the world, and many an hungrie meale and hard lodging, yet ſtill being in hope of better, it leſſe ſtrugleth and reſiſteth, but ſuffereth him to go on, if not with more patience and agreement, yet with leſſe impatiencie and oppoſition.

§. *Sect. 4.* *That worldlings do often by their too earneſt labouring loſe the fruit of their labours.*

And thus you ſee that though we ſhould ſet our minds vpon theſe worldly things, and purſue them with all our endeauours and deſires, yet wee are not ſure to attaine vnto them. But I may adde further, that thoſe who earneſtly labour after theſe vanities, do not only many times faile of their hopes, but doe therefore faile moſt commonly becauſe of their too great earneſtneſſe, their too much deſire hindering their obtaining the thing deſired, and their ouermuch haſte in running after the things they dote vpon, making them to haue but the worſe ſpeed, whileſt either they fall for want of taking heed, or runne paſt the goale at vnawares, whileſt with vnprouident eagerneſſe they thinke to preuent all others. Wherein we may ſee the Wiſe mans obſeruation verified, *I returned* (ſaith he) *and I ſaw vnder the Sunne, that the race is not to the ſwift, nor the battaile to the ſtrong*, &c. For thoſe who graſpe moſt greedily theſe wateriſh vanities, do hold leaſt of them in their hands; and they who ſerue the world with all paines, and laborious induſtrie, are oftentimes by this vnthankfull maſter puniſhed for their ouermuch diligence, and loſe their reward, becauſe they haue bin too earneſt in their buſines, and ouer laboured themſelues in doing their worke, hauing now only their labour for their paines, and in ſtead of their wiſhed wages, nothing elſe but griefe and miſerie. Others there are whom the world ſeemeth to vſe with more fauour in the beginning, not only giuing them intertainment with a ſmiling countenance, but alſo putting earneſt into their hands, and after ſome ſeruice done vnto it, paying them liberally (as it were) their firſt quarters wages: but after they (being incouraged with this liberall pay)

Voluntas nimia, effectum necat.

Vehementius tentata ſegnius ſuccedunt. Eccleſ. 9. 11.

Certa amittimus, dum incerta petimus.

pay) do with more diligence performe their busines, in hope of greater reward, for their greater labour, it quite frustrateth them of their hopes, and not only denieth to giue them more, but also taketh from them that they haue. For how many are there, who by their moderate labours hauing gotten many things, do in more eager seeking after more, lose that which they alreadie haue? How many do we see daily before our eyes, who lose their certainties, whilest they labour for vncertainties, and not thinking that they haue enough, when they haue too much, do in ouer reaching catch a spreine, and whilest they greedily seeke after superfluities, do lose not their sufficiencie alone, but euen necessaries? And this commeth to passe, not only because the world is vnfaithfull and vnthankfull to those that serue it, but also because it is impotent and insufficient: for howsoeuer it is readie (like Satan the prince thereof) to vndertake great matters, and to make large promises, that it may moue men to leaue the Lord, and leane vnto it, yet the truth is, that though it were willing, yet it is altogether vnable to performe; for *the earth is the Lords, and all that therein is*, and he giueth to the sons of men, as it seemeth best to his infinit wisdome: so that though the world brag neuer so much of it possessions, and great abilitie; and proudly arrogating vnto it selfe Gods royall priuiledges, doth what it can to rob him of his right; yet the truth is, that it hath not the worth of a penie at absolute command, because euen the least matters are gouerned and disposed by diuine prouidence; neither is it the painfull indeuors of greedie worldlings, that can compasse the things which they so much desire; seeing they wholly proceed from the blessing of God; for as the Psalmist hath taught vs, *Except the Lord build the house, they labour in vaine that build it; and except the Lord keepeth the citie, the keeper watcheth in vaine:* and therefore the world oftentimes (like a needie and bare master, who notwithstanding his pouertie, standeth much vpon his credit and reputation) dodgeth and paltreth with his seruants, when in truth it hath nothing to pay, and deceitfully picketh quarels with them, after long seruice sending them away emptie handed, because by reason of it pouertie,

Psalm. 24. 1.

Psalme 127.

uerty it is not able to giue them their wages. Where by the way wee may note the miſerable ſeruitude of a wretched worldling; for God will not reward him becauſe hee hath renounced his ſeruice, and the world cannot, hauing nothing to diſpoſe of; onely it coſoneth him with baſe ſhifts, and with alluring promiſes inticeth him to ſpend his ſtrenghth in vaine, hauing after all his painefull ſeruice nothing to beſtow vpon him.

§. *Sect.* 5. *Of the vncertainty of obtaining worldly honours.*

But the vncertainety of obtaining of worldly things will better appeare, if wee briefly conſider ſome ſpeciall inſtances; for how many ambitious men haue wee read of, and in our owne experience obſerued, who haue moſt hungerly hunted after honours and preferments; and for reward of all their labours, haue receiued nothing but contempt and diſgrace? How many haue earneſtly ſtriuen to enter the gate of honour, whereof ſome haue been troden vnder foot in the preſſe, others thruſt backe by ſome more ſtrong then themſelues, others haue ſtucke faſt in the gate by reaſon of the crowd, and few haue entred, beſides ſuch as haue climbed ouer other mens ſholders, making themſelues high by the downfals of other men, and erecting trophees to their owne praiſe, vpon the ruines of other mens fame? Will you haue examples? The old world would needs build a tower reaching to heauen, that they might get them a name; but it was rightly called Babel, bringing in the end nothing but confuſion to them, and their proud building. *Abſolon* whileſt he deſired to bee exalted into the throne, was hanged in a tree; *Adoniah* aſpired to the crowne, but becauſe God had not appointed it to be ſet on his head, he loſt both it and his life too: yea our firſt parents themſelues whileſt they deſired a ſtate aboue the condition of men, and equall with God himſelfe, they loſt their preſent excellency and made themſelues vaſſals and ſlaues to the wicked ſpirits. Others make ſome little progreſſe in their wiſhed way to honour and preferment, but yet neuer come to ỹ goale, nor obtain the garland, being either croſſed in their courſe, or fainting for wearines, or tripped vp by thoſe ỹ come next after them, who as ſuddenly fal, as riſe, and no ſooner make ſome glorious ſhew, but preſently

preſently they are againe obſcured; like vnto falling ſtarres, which in the ſame inſtant appeare and vaniſh. And that either becauſe they ambitiouſly haſten, and vnſeaſonablie aſpire to theſe honors before their time, deſiring to reape the fruit of glory & preferment, before they haue ſowne the ſeeds of vertue & true deſert; wherby they expoſe themſelues to the danger of many oppoſitions, euery one being ready to hate their pride and to enuie their preferment, and to vſe all meanes to ſtop their courſe in this ouer great haſt: in which they fitly reſemble haſtie fruits, which blooming before the ordinarie time, doe ſeldome come to maturitie and ripeneſſe, becauſe either they are nipped with the froſts, or blowne off with the tempeſts. Or elſe becauſe they aſpire to greater preferments then is befitting their gifts, whereby they ſuddenly burſt, becauſe they ſwell themſelues bigger then their skins will hold; and wanting true worth and good parts to ſupport their greatneſſe, they ſuddenly fall and come to ruine: like vnto thoſe who will climbe higher then the bowes will hold them; or vnto ſuch as being weake and feeble, doe take vpon them heauie burthens. Others deſire honour and glory in the world, but yet neuer attaine vnto it whileſt they liue, becauſe preſence is an enemie to fame; and therefore many whom the world ſcarce tooke notice of whileſt it had them, are magnified and extolled when it hath loſt them. In which reſpect honour is fitly called the ſhadow of vertue; for as the ſhadow ſometime goeth before a man, ſometime ſide by ſide, ſometime followeth after him, and ſometime doth not appeare at all, as when the ſunne is ſet, or obſcured with the clouds: ſo ſometime a man is honourable and not vertuous, his glory and fame running before true deſert; ſometime it accompanieth vertue, and euen whileſt a man liueth he hath deſerued praiſe; ſometime hee neuer heareth in the whole courſe of his life, that he hath done any thing worthie fame, and yet after his death he hath the praiſe of all; and ſometime the beſt deſerts do neuer in this world come to light, but either being done in obſcurity, or obſcured through others enuie, or the meanneſſe of the agent; they for euer lie hid, till at the day of iudgement the God of light doth open and diſcouer

Preſentia inimica fame.

diſcouer them. Now (as one ſaith) what is fame after death, but a good gale of wind after ſhipwracke? Or what good doth it a mã to haue ſpent his whole time in paineful labour, and in wel deſeruing; when the vnthankful world in his life hath paid him with enuie and detraction, though it magnifieth him after his death, ſeeing hee hath not the ſenſe, much leſſe the comfort of his commendations.

§. *Sect. 6.*

That too earneſt ſeeking honours maketh men to loſe them.

But howſoeuer the world conferreth honour vpon few, and that moſt commonly when it is too late, yet it promiſeth it ſeaſonablie vnto all; and maketh them beleeue, that if they will but ſet their hearts vpon it, and ambitiouſly affect it, they ſhal ſurely attaine vnto it: where as in truth they who moſt ſwell with pride, and aſpire vnto honours with all their indeauours, doe moſt commonly miſſe of it, and ſeeking for glory find diſgrace; the world vſing their ambition as the meanes of their deiection and abaſement, which it promiſed ſhould bee the meanes of their aduancement. Wherein as the world ſheweth it trecherie and deceit towards thoſe that faune vpon it; ſo alſo impotency and inſufficiencie, in that it is vtterly vnable to aduance men to that glory and dignitie which it promiſeth. For howſoeuer poſſiblie the world would be willing and forward enough to giue prioritie to his forward children, and to aduance thoſe into the ſeate of honour, which make moſt ſuit, and take the greateſt paines to riſe; yet it cannot helpe and raiſe them as they would, becauſe God croſſeth them in their courſes, and will not ſuffer them to aſpire vnto their proud hopes, but becauſe they will riſe of themſelues without his helpe, and attaine vnto the height of honour by their owne meanes, therefore hee meeteth them in the mid way, caſting them downe againe, when they thinke themſelues neereſt to aduancement, and glorifying his owne power and iuſtice, in their ruine and vtter diſgrace. And this is that which is often threatned againſt the proud and ambitious in the Scriptures. So the Prophet *Eſay* ſaith: *The high looke of man ſhall be humbled, and the loftineſſe of men ſhall be abaſed, and the Lord onely ſhall be exalted in that day. For the day of the Lord of hoſts is vpon all the haughtie, and vpon all that is exalted, and it ſhall be made*

Eſa. 2. 11. 12

made low. And our Sauiour Christ threatneth, that *whosoeuer will exalt himselfe, shall be brought low, and whosoeuer will humble himselfe shall be exalted.* And the Apostle telleth vs, that God resisteth the proud, and giueth grace to the humble. So the Virgin *Mary* speaking out of her owne experience, saith, that *God hath put downe the mightie from their seats, and hath exalted them of low degree.* Whereof wee haue manifold examples in the booke of God, as of *Corah* and his companions; *Athaliah, Haman, Herode, Nebuchadnezer* and many others. So that greedie ambition and hungrie hunting after honour, is not the meanes of attaining to it, but rather the high way to disgrace and shame: for as the Wise man saith, *the pride of a man shall bring him low, but the humble in spirit shall enioy glory.*

Mat.23.12. 1.Pet.5.5. Luk.1.52. Pro.29.23.

§. *Sect.*7. *The right way to seeke and find true honor.*

If therefore wee would seeke true honour and bee sure to find it, let vs not (no lesse foolishly then ambitiously) beg it of the world, who hath it not to giue, but desire to haue it of the Lord, who alone hath it at his disposing. Neither let vs seeke it of our selues, and by our owne ambitious courses; for the Wise man teacheth vs, that *to search our owne glory, is not glory:* and euen our Sauiour (who might challenge this priuiledge better then any man,) affirmeth, that *if hee honoured himselfe, his honour was nothing worth. And that it was his father that honoured him.* But let vs seeke it of God to whom all honour belongeth, and from whom also it proceedeth. For he it is, as *Hannah* speaketh, *that bringeth low and exalteth; he raiseth vp the poore out of the dust, and lifteth vp the begger from the dunghill, to set them among princes, and to make them inherit the seate of glory, his is greatnesse and power, glory, victorie, and praise; his is the kingdome, and riches, and honor come from him,* as *Dauid* acknowledgeth. So elsewhere hee affirmeth, that *to come to preferment, is neither from the East, nor from the West, nor from the South; but God is the Iudge, who maketh low, and maketh high.* Yea euen *Cyrus* though an heathen confesseth, that *the Lord God of heauen had giuen him all the kingdomes of the earth.* And contrariwise *Balak* affirmeth, that hee was surely purposed to haue promoted *Balaam* vnto honour, but that hee could not, be-

Pro.25.27. Ioh.8.54. 1.Sam.2.7.8. 1.Chron.29. 11.12. Psal.75.6.7. Ezra 1.2.

cause

cauſe the Lord had put him backe, and kept him from it. And therefore ſeeing it is the Lord alone which both helpeth and hindreth, exalteth and abaſeth; of him alone let vs ſeeke it, from him let vs expect it, and not from the world or worldly men, who though they would, yet cannot beſtow it. And if we would ſeeke it from God with hope of obtaining, let vs returne all glory from our ſelues vnto him, ſeeing thoſe who honor him he will honor: let vs if we would haue honor from men, be truly honorable in our ſelues, being fully repleniſhed with the ſubſtance of vertue, pietie and good deſerts, and ſo honor like a ſhadow, euen though we be vnwilling, will attend vpon vs. And howſoeuer we be acquainted with our owne good parts, and be full fraught with the rich treaſures of vertue and goodneſſe, let vs not exalt our ſelues, nor wax proud of our gifts, remembring that whatſoeuer we haue, it is not our owne, but receiued from God, and therefore the richer we are, the greater are our debts, the greater alſo our reckoning and account, but *let vs humble our ſelues vnder the mightie hand of God, that he may exalt vs in due time:* for the [a] *Lord will make the meeke glorious*; and if [b] *we caſt downe our ſelues before him, he wil lift vs vp.* An example wherof we haue in our Sauiour Chriſt, who becauſe *he* [c] *humbled himſelfe, therefore God did highly exalt him, and gaue him a name aboue euery name, that at the name of Ieſus euery knee ſhould bow*, &c. So that if we would haue honor to follow, we muſt let [d] humilitie go before; if we would be glorious in the ſight of others, we muſt with [e] *Dauid* be vile in our owne eſteeme, and low in our owne eyes; and if we would be highly aduanced in the kingdome of heauen, we muſt become humble like [f] little children, as our Sauiour hath taught vs. Yea in truth this is the way of becomming honorable, not only in the ſight of God, but alſo in the ſight of men; for as they are ſloweſt in prayſing thoſe, who moſt affect it, and are readie to detract from thoſe who are high in their owne conceit: ſo they magnifie them moſt, who hauing greateſt vertues, haue alſo the greateſt humilitie; and they hold them in greateſt admiration, and moſt willingly attribute vnto them the frankeſt praiſes, who hauing well deſerued, content themſelues with

Numb.24.11.

1.Sam.2.30.

Gloria vmbra virtutis eſt, etiam inuitos comitatur. Senec. epiſt.79.

1.Peter 5.6.

[a] Pſal.149.4.
[b] Iames 4.10.
[c] Philip.2.8.9.

[d] Prou.15.33.
[e] 2.Sam.6.22.
[f] Matth.18.3.

Nihil magis admirantur mortales quam eum qui gloriam aſpernatur; nec quempiam maiori laude et admiratione proſequuntur, quam qui laudari pro ſe nihilo duxerint. Chryſoſt. de inanis glor. cupid. Serm.6. Tom.2.

the approbation of God, and testimonie of their owne consciences, and do not ambitiously affect glorie and commendations. As for example, it is not ambitious *Cæsar*, proud *Pompey*, not *Alexander*, greater in his owne conceit, then in his conquests, that the world now magnifieth, because it plainly perceiueth that they aimed at this marke in all their actions, and made glorie the maine end of all their enterprises; but it is the contemned Prophets, poore fishermen, and despised carpenters Son (as they disdainfully termed the most glorious and eternall Sonne of God) whom it now praiseth and admireth, as plainly discerning that in all their good and vertuous actions, they sought not their owne glorie, but the glory of God, and the eternal good of mankind. By all which it appeareth that the way of attaining true honor, is not greedily to desire it, but worthily to deserue it, neither doth it alwaies happen vnto them who most desiring it, do also best deserue it; but rather vnto them who best deseruing it, do most auoid it. In which respect honor may fitly be compared to the meteor which is called *ignis fatuus*, or the going-fire, which flieth the follower, and followeth the flier; or vnto a mans shadow, which can no otherwise be catched then by falling downe vpon it.

§. *Sect.* 8. *The great vncertaintie of obtaining worldly riches.*

And thus haue I shewed the great vncertainty of obtaining worldly honors, although they be sought with all earnestnes. The like also may be said of riches; for howsoeuer many worldly men do wholly set their hearts vpon them, and pursue them with all their desires and endeauours, rising earely, and going late to bed, toiling and moiling, deceiuing & circumuenting, wronging and oppressing one another, yea defrauding and pinching their backs and bellies, that they may compasse great estates, and gather riches in abundance; yet how few of these many do attaine vnto them? yea how many are there who making this Mammon of iniquity the idoll wherein they chiefly trust, do make vnto it many a weary pilgrimage, vndertaking painfull iorneyes, sustaining much penury and misery, and hazarding themselues to innumerable dangers both by sea and land, and al to haue their idol fauourable and propitious; and yet are turned away with a frowning

ning countenance, and loſe al their labour, ending their daies in want and pouerty? And whereas almoſt all men ſpend their whole time and trauell in finding out theſe rich mines, and ſaile to theſe golden Indies, for the multiplying of their treaſures, yet how few find that they ſeeke? how many in their voyage running themſelues on the rockes of aduerſe accidents, do make ſhipwracke of their whole eſtates? and how many hauing gotten that they ſought, are robbed of all when they are returning, and thinke of nothing but of ſetling their eſtates, & of ſpending the reſt of their time in peace & quietnes? So that it is not all a mans care and labour that can aſſure him of theſe vncertaine riches, as the Apoſtle calleth them; 1. Tim. 6. 9.
ſeeing many want them who haue ſacrificed al their ſtrength and endeuours vnto them; and ſome obtaine them with eaſe and moderate labour, al their great expences which ſeeme ſo much loſſe turning to their aduantage, and like ſeed, which though in outward ſhew it ſeemeth to be caſt away, to rot and periſh, yet it returneth a fruitful harueſt of plenty and increaſe. And this the Wiſe man obſerued: *There is* (ſaith he) Prou. 11. 24. 25.
that ſcattereth and is more increaſed, but he that ſpareth more then is right ſhall ſurely come to pouertie. The liberall perſon ſhall haue plentie, and he that watereth ſhall haue raine. Yea the greater care and paine that a man taketh, and the more eagerly he haſteth to be rich, the further oftentimes he is from his deſire, and the neerer to want and miſerie. So the Wiſe man Prou. 28. 22.
alſo ſaith, that *with a wicked eye a man haſteth vnto riches, and knoweth not that pouerty ſhall come vpon him.* And who obſerueth not that many hauing gotten into their poſſeſſion ſufficient ſtore, if they could be content with that which is enough, and yet not being ſatisfied, do whileſt they labour after more, loſe that they haue, and like the dog in the fable in greedy ſnatching after a ſhadow, forgo the ſubſtance? In which reſpect the world oftentimes abuſeth and cozeneth men, like thoſe who keep great lotteries; for whileſt it incourageth them by propounding hope of great and exceſſiue gaine, to hazard thoſe ſmall matters which already they poſſeſſe, it deciueth them of all, there being an hundred blankes for one good prize, and therefore an hundred to one that he

who ventreth, faileth of his desire, and that if he pursue his great, but yet foolish and ill grounded hopes, he will in the end bring his something to nothing, and in coueting that he hath not, lose that which he already hath. And yet so are mēs eies dazled, and their concupiscence set on fire with the glorious shew of some few rich booties, that though not one of a thousand can possibly haue them, yet euery one is possessed with a vaine hope, that he shall be the man who shall draw the rich lot, and cary away the costly prizes from all the rest.

§. Sect. 9. *Of the vncertaintie of obtaining worldly pleasures.*

And thus also though men, like worldly epicures set their minds wholly vpon voluptuous pleasures, and more heartily affect, and earnestly seek these carnal delights, then those neuer fading pleasures, and eternall ioyes in Gods kingdome, yet do they often faile of their desires, and howsoeuer like sweet singing birds, they allure & inuite them with their melodious harmony to come vnto them, yet no sooner do they approach to seaze vpon them, but presently they hide themselues, or flie away; leauing their admirers and seekers in the thickets and bushes, where they oftentimes prick themselues in their pursuite, & find nothing but thornes and briars which rent and scratch them, in stead of those sweet delights which inticed them vnto them. For how many are there who aboue al things desire to solace themselues with these worldly pleasures, and yet are forced, whether they wil or no, to spend the greatest part of their life in griefe and miserie? how many seeke to delight themselues with sports and pastimes, games and recreations, who being crossed in them, when as they do not succeed according to their desire, do find tormēt, in stead of pleasure, & change all their mirth into fretting & fuming, cursing & swearing, as though becaus they can take no ioy in the pleasures of men, they would trie whether they could find it in the delights of the diuell, and (as I may say) in the exercises of hell? how many are there who seeking to please their dainty pallet, with delicate drinks, and curious cooked meats, take a surfet, & drinke their bane greedily like a sweet poison, falling into dangerous diseases, which often bring with them vntimely death? how many seeking their chiefe delight in the pleasures of the flesh, doe thereby waste their strength,

ſtrength, conſume their bodies, and receiuing contagious infection, caſt themſelues into many deſperate and entolerable diſeaſes, no leſſe ſhamefull then full of torment?

§. *Sect.* 10. *That we may be aſſured to obtaine ſpirituall graces and heauenly ioyes, if we truely ſeeke them.*

And therefore ſeeing wee may ſpend all our liues and labours in ſeeking theſe worldly things, and yet neuer find them, nor attaine vnto our earthly ends, after wee haue with our whole indeauours ſought to compaſſe them; which notwithſtanding (as before I haue ſhewed) are ſo vaine, worthleſſe, and vnprofitable, that though they might bee gotten with eaſe, yet they were ſcarce worthie our labour; let vs not ſet our hearts vpon theſe vncertaine vanities, which if wee ſhould obtaine, neuer come vnaccompanied with certaine miſeries: but rather affect and deſire Gods ſanctifying and ſauing graces, and the eternal ioyes of Gods kingdome, which if we truely ſeeke, wee ſhall ſurely find, and bee at no hazard at all of loſing our labour. And this argument of not ſpending our paines in vaine, the Apoſtle vſeth to encourage the Corinthians in the conſtant profeſſion and practiſe of Chriſtianity. *Therefore my beloued brethren* (ſaith he) *bee yee ſtedfaſt, vnmoueable, abundant alway in the work of the Lord; for as much as ye know, that your labour is not in vain in the Lord.* For though the world bee ſo ſcanted in theſe earthly things, and ſo full of inhabitants, that if it had the diſpoſing of them all (as in truth it hath not) yet hath not ſufficient to giue content to the tenth ſuter; yet it is not ſo with the Lord, and with our ſpirituall riches of grace and ſaluation; for he hath of theſe ſuch infinite ſtore, that he can giue vnto euery one abundance without impairing of his ſtocke, or making one more empty, by anothers fulneſſe. And beſides he hath freely bound himſelfe by his gracious promiſes, confirmed with his oath and ſeales, that if we [a] hunger after his ſpirituall graces, he will ſurely ſatisfie vs; if we [b] ſeeke them, we ſhall vndoubtedly find them; and if ſeeling our wants wee doe but beg them at his hands, in the [c] name of Ieſus Chriſt, hee will without faile giue them vnto vs. Neither is there leſſe certainty of the other, to thoſe who ſeeke for that eternall happineſſe; for firſt, that there is that euerlaſting ioy, and heauenly glory prepared for Gods Saints and ſeruants, it may be proued

1. Cor. 15. 58.

[a] Luk. 1. 53.
Eſa. 55. 1. 2.
[b] Mat. 7. 7.
[c] Ioh. 16. 23.

That there are heauenly ioyes prepared for Gods ſeruants.

proued by diuers arguments; for it is written in the hearts of men by the finger of God, and reuealed by the light of nature, that after this life there are ioyes prepared for the good and vertuous, and punishments for the wicked and vicious, which euen while we continue in the world, refresheth the one with comfort in all their miseries, and affrighteth the other with terrours and feares, in all their pleasures and prosperity. Againe, the immortality of the soule being acknowledged by both diuine and heathen writers, it followeth hereupon that there is also an euerlasting life, wherein it immortally liueth, either in ioy or miserie. Furthermore there is a naturall desire imprinted in mans heart and mind, to inioy his happinesse and chiefe good, which neuer any man attained vnto in this life, and therefore most certainely it is reserued for those who seeke it in the life to come. Or else this naturall desire should be in vaine, as neuer attaining vnto it end. Finally, if we know that there is a God, then must we also acknowledge that he is iust, as being the chiefe Iudge of heauen and earth; and consequently that he administreth righteous iudgement, rewarding the godly and vertuous, and punishing the wicked and euill doers; but this hee doth not doe in this life, seeing for the most part, heere the wicked flourish, and the righteous are afflicted; and therefore these rewards and punishments are chiefly reserued for the life to come. And this argument the Apostle vseth: *If* (saith he) *in this life onely we haue hope in Christ, we are of all men most miserable:* from whence wee may assume, that it will not stand with Gods iustice, that those who faithfully serue him, should be more miserable, then they who oppose and rebell against him; and therefore of necessity it followeth, that after this life they who feare and serue the Lord haue better hopes, and more rich rewards reserued for them. Vnto these reasons we may adde those testimonies of truth it selfe, which can neuer deceiue or faile. The Prophet *Daniel* saith, that *those who sleep in the dust shall awake, some to euerlasting life, and some to shame and perpetuall contempt.* Our Sauiour Christ affirmeth also, that *the wicked shall goe into euerlasting paine, and the righteous into life eternall:* and in another place he promiseth

1.Cor.15.19.

Dan.12.2.

Mat.25.46.
Ioh.10.28.

ſeth that *he will giue vnto his ſheepe euerlaſting life.* So the Apoſtle *Paul* telleth vs, that *after our earthly houſe of this tabernacle is deſtroyed, we haue a building giuen vs of God, an houſe not made with hands, but eternall in the heauens.* And *that wee haue heere no continuing citie, but we ſeeke one to come.* And the Apoſtle *Iohn* ſaith, that this is *Gods promiſe which he hath promiſed vs, euen eternall life.* Yea this we alſo confeſſe in the articles of our faith that God hath prepared for all that in this life obtaine remiſſion of ſinnes, life euerlaſting; and therefore they are worſe then Pagans and Infidels, who continually with their mouthes confeſſing this truth, doe not in their hearts beleeue it; and worſe then fooles and mad men, who doe not aboue all things in the world with all their endeauours ſeeke to obtaine it.

2.Cor.5.1. Heb.13.14. 1.Ioh.2.25.

§. *Sect.* 11. *The certainty of obtaining eternall ioyes by thoſe that ſeeke them proued.*

And as it is certaine that there is life eternall: ſo haue wee no leſſe certainty that we alſo ſhall obtaine it, if wee ſet our hearts vpon it, and before all things ſeeke it: for firſt God hath in many places promiſed it to all the faithfull who feare and ſerue him. So the Prophet *Daniel* ſaith, that *many who ſleepe in the duſt ſhall awake to euerlaſting life.* And our Sauiour promiſeth, that he will giue *vnto al his ſheepe life eternall:* and that whoſoeuer are ready for his ſake to leaue any thing in the world which they dearely loue, *ſhall haue euerlaſting life.* And the Apoſtle aſſureth vs, that godlineſſe ſhall *haue the promiſes, not onely of this life, but alſo of the life to come.* All which promiſes being apprehended by a true & liuely faith, do certainly aſſure vs that we ſhal be inheritours of this eternall happineſſe: for hee *is faithfull that hath promiſed, and his promiſes in Chriſt are yea and amen*; and though *heauen and earth may paſſe away, yet not one iot or tittle of his word ſhall fall to the ground vnperformed:* for he is truth it ſelfe and cannot lie, and immutable and vnchangeable, ſo that what hee hath decreed, ſhall furely come to paſſe. And therefore in the aſſurance of faith, reſting it ſelfe vpon theſe vnfallible promiſes, we may euen in this life be certainely perſuaded that we ſhal be heires of life eternall; yea ſo infallible is this aſſurance, that our Sauiour Chriſt ſaith, that he who beleeueth hath already euerlaſting life; and his beloued Apoſtle affirmeth, that

Dan.12.2. Ioh.10.28. Mat.19.29. 1.Tim.4.8. 2.Cor.1.18.20. Apoc.1.5. Mal.3.6. Ioh.3.36. Ioh.5.24.

wee

1.Ioh.3.14. *we know that we are tranſlated from death to life, becauſe we loue the brethren.* And this aſſurance of faith the Apoſtle *Paul* had,

2.Tim.4.8. vndoubtedly concluding, that *a crowne of righteouſneſſe was laid vp for him, which the righteous Iudge would giue, not onely to him, but alſo to all them that loue his appearing.* Yea wee haue not only Gods promiſes to aſſure vs of theſe eternall ioyes, but alſo a reall pledge and pawne of them, euen his holy ſpi-

Eph.1.13.14. rit, which is *the earneſt of our inheritance, and hath ſealed vnto vs the truth of the Goſpell after we haue beleeued,* as the Apoſtle ſpeaketh. By which holy ſpirit working in our hearts ſanctifying and ſauing graces, we haue euen in this life, life eternall begun in vs; as when thereby our minds be enlightened with the true knowledge of God, and our Sauiour Chriſt,

Ioh.17.3. whom it is eternall life to know, as himſelfe ſpeaketh; when it worketh in vs faith, by the aſſurance whereof wee are entred into the poſſeſſion of life eternall; when being iuſtified

Rom.5.1.3. thereby we haue peace with God, being aſſured of his loue, and our reconciliation; and by reaſon hereof haue peace of conſcience, and ioy in the holy Ghoſt: and when in loue and thankfulneſſe towards God, who hath ſo dearely loued vs, we loue him againe, performing cheerefull and willing obedience vnto his commandements, and taking our chiefe delight in doing thoſe things which are pleaſing vnto him; for

Rom.14.17. ſo the Apoſtle ſaith, that *the kingdome of God is not meate and drink, but righteouſneſſe, peace, and ioy in the holy Ghoſt.* So that whoſoeuer they are that find theſe graces of God dwelling in them, they may certainely be aſſured, that the kingdome of God, and eternall life is begun in them: whereof it is that

Gal.2.20. the Apoſtle ſaith, that *he doth not liue now, but Chriſt liueth in him; & that whileſt he liued in the fleſh, he liued by the faith in the ſonne of God.* And whoſoeuer haue this life eternall begun in them, they may certainely be aſſured, that it ſhall be perfited and accompliſhed vnto them, and hauing begun it in the life of grace, that they ſhal finiſh it in that euerlaſting life of glo-

Rom.8.30. ry: whereas contrariwiſe, thoſe ſhall neuer liue in that glorious happineſſe eternally, who haue not in this world made an entrance into it, by liuing this life of faith and grace. Now vnto this certainty let vs adde alſo the facility of obtaining;

for

for howſoeuer theſe heauenly treaſures are infinitly of more value then this earthly traſh, yet we may not only attaine vnto more certaine aſſurance of them, but alſo compaſſe them with much more eaſe; for though we haue neuer ſo great a loue & deſire of obtaining theſe worldly vanities, it helpeth vs not much to their fruition; yea (as I haue ſhewed) oftentimes too much deſire after earthly things, fruſtrateth our hope, & hindereth vs from attaining vnto the things defired; *but* (as one ſaith) *a iuſt life, which is the way that leadeth to life eternal, is alwaies preſent when we wil; becauſe it is iuſtice it ſelfe, if we effectually deſire it, neither is there any thing more required to the perfecting of righteouſnes, then to haue a perfect wil to embrace it; and therefore what great labour is in that, where to will is alſo to obtaine?* For whereas it may be obiected that our Sauiour ſaith, that the way to life eternall is ſtrait, and the gate that entreth into it narrow; this difficultie is to be vnderſtood in reſpect of fleſh and blood, which indeed is too groſſe for this narrow paſſage; but if we lay aſide the old man, with the groſſe corruptions thereof, and become ſpirituall and holy in our minds, affections & actions, we ſhall haue roome enough to enter. Againe, this difficulty and ſtraitnes is only at the firſt ſight whē we behold this way a far off, without any deſire to go into it; whereas if we come neerer hand, with a full reſolution to enter into this narrow paſſage, we ſhal find it open, eaſie and large enough; euen as when being in a broad way, and looking farre before vs vpon a narrow lane, we thinke it quite cloſed vp, and are ready (if experience helped vs not more then ſight) to turne backe, as being hopeleſſe in finding any paſſage; but when we ſtill go forward and come neere vnto the place, we find an eaſie entrance for foure or fiue together, which we ſuppoſed was not large enough for one: ſo although the way to heauen ſeemeth ſtrait to thoſe who look vpon it with carnall eyes, yet this is not ſo much in the narrownes of the paſſage it ſelfe, as in the error of our ſight; for they who approach vnto it find an open paſſage, and being once entred, do trauell forward with great delight. And therfore ſeeing this way is certaine, aſſuredly bringing vs to our iorneyes end of eternall happines, and eaſie alſo to thoſe who trauell

Iuſta verò vita cum voluntas adeſt, quia eam ipſam, plenè velle iuſtitia eſt, &c. Auguſt. epiſt. 45. ad Armentarium. Tom. 2.

Matth. 11. 30. Pſalme 119. 14. 32. 130.

trauell in it, let vs leaue our earneſt purſuit of worldly vanities, which if they were not to be forſaken, becauſe they are contemptible, yet becauſe after great paines and care taken, we can haue no aſſured hope of obtaining them; and wholly ſet our hearts and affections vpon theſe heauenly excellencies, purſuing them with heartie deſire, and earneſt endeauour; ſeeing they are not only in themſelues of infinit more worth and value, but alſo may be enioyed with much more certaintie and facilitie.

CHAP. XXVII.

That the world and worldly things are momentanie and corruptible.

§. Sect. 1. *That the world is corruptible, and ſhall end.*

AND thus haue I ſhewed that theſe worldly things are not much to be eſteemed or deſired, yea to be contemned and deſpiſed, in compariſon of Gods ſpiritual graces and heauenly ioyes, in regard that they are moſt vncertaine in obtaining, though we ſhould ſet our harts vpon them, & purſue them with al our endeauours, and theſe moſt certaine and aſſured, to all that loue and ſeeke them. Now let vs further conſider, that if by our great care and labour we do obtaine them, the poſſeſſion is no leſſe vncertaine then the ſuite. And that both in reſpect of the things themſelues, & alſo in reſpect of vs, who are poſſeſſed of them. For firſt, al worldly things are moſt vncertaine when they are poſſeſſed, becauſe they are momentany & mutable: momentany in regard of themſelues, as being in their owne nature corruptible, & ſubiect to diſſolution; and mutable in regard of vs; as being changeable, & ſubiect to alteration. In reſpect alſo of vs they are vncertaine, becauſe we are mortall, & our liues momentanie; and therefore though they ſhould not be taken from vs, yet we cannot long cõtinue together, becauſe we ſhall in ſhort time be taken from them. Concerning the momentany continuance of theſe worldly things, it may euidently appeare, if we conſider that the whole world it ſelfe generally, and ſpecially all that is contained in it, are but of

ſhort

ſhort continuance, and ſubiect to corruption; for ſuch as are all the parts of the world, ſuch alſo is the whole; but experience teacheth, that all the parts of the world are ſubiect to corruption and diſſolution, and conſequently this whole vniuerſe cannot be incorruptible and eternall; but ſhal in the appointed time be diſſolued and come to ruine: and this the Scriptures alſo plainly teach vs, that as the world had a beginning; ſo alſo it muſt haue an ending. To this purpoſe the Apoſtle *Iohn* ſaith, that *the world paſſeth away, & the luſts thereof; but he that fulfilleth the will of God abideth euer.* And the Apoſtle *Peter* plainly affirmeth, that the *heauens & earth are reſerued vnto fire againſt the day of iudgement, and of the deſtruction of vngodly men:* and that *the day of the Lord will come as a thiefe in the night, in the which the heauens ſhall paſſe away with a noiſe, & the elements ſhal melt with heate, & the earth with the workes that are therin, ſhal be burnt vp.* Now as we are certaine that the world is corruptible, and ſhall haue an end; ſo are we vncertaine how ſoone this end ſhall be, but for ought we know, it may be this yeare, as wel as the next, and ſure we are that it cannot be far off; ſeeing we liue in the latter times, of which the Apoſtle ſpeaketh; yea in the latter end of the laſt houre: for the Apoſtle *Iohn* making the whole age of the world in reſpect of eternity, to be but of a few houres continuance, ſaith, that all were ſpent ſauing the laſt, in which he liued; and therefore if the whole time from Chriſts incarnation, to his ſecond comming to iudgement, were but one houre, it is not probable that we are farre from the houres end, ſeeing ſo great a part is alreadie paſt.

2.Pet.3.11.
1.Iohn 2.17.
2.Pet.3.7.10.
1.Tim.4.1.2.3.
1.Iohn 2.18.

Now who would fix his heart and ground his hopes vpon ſuch a rotten foundation, as cannot poſſibly long ſtand, and may for ought we know preſently fall? who would build his houſe in ſuch a citie as he certainly knew would within a while be conſumed with fire, being vncertaine in what part of this ſhort time, it would come to this expected ruine? what wiſe man will build his houſe vpon the ſincking ſands, where it is either ready to ſincke with them, or to be beaten downe at the next high flood, and not rather vpon the firme rocke, where it ſhall remaine vnmoueable? But the Scriptures teach

§. *Sect.* 2

That we ſhould not ſet our harts on the world, becauſe it is corruptible and neere an end.

vs that the world is but a bog, or ſandie ground, ſubiect euery day to fleeting and fading, and to be caried away with a floud of fire; & why then ſhould we labour with ſuch paines to build abiding places vpon a foundation ſo deceitful & vnſure; and not rather bend all our ſtudies to be admitted into
Iohn 14.2.3. thoſe maſion houſes, & eternal habitatiõs, which Chriſt hath prepared for vs in the heauens? If a skilful carpenter, in whoſe knowledge & truth we repoſe much confidence, ſhould certainly aſſure vs, that al the principals of our houſe were ſo old
August. de Trinit. li. 13. cap. 7. and rotten, that they would within a yeere at furtheſt faile, and the whole building come to ruine, who would not flit out of ſuch an houſe, in which he cannot one night ſleepe ſecurely, and vſe all meanes to place himſelfe in a ſurer habitaon? who would not thinke him a foole that would ſo fondly loue this ruinous building, as that by ſtaying ſtill in it, he would be contented to indanger himſelfe, to be ouerwhelmed and buried in it ruines? But the Lord our God the skilfull builder of this great frame of heauen and earth, whoſe cunning cannot be deceiued, nor truth deceiue, hath plainly told vs that this great building ſhall within ſhort time fall; and therefore who would heere ſeat his hopes? who would not change his dwelling, eſpecially ſeeing we are proffered the fee-ſimple of that goodly building not made with hands,
2. Cor. 5.1. but eternall in the heauens? yea we are aſſured of the worlds approching ruine, not only by the word of God, but euen alſo by our owne experience; for we our ſelues do ſee it rottennes, we daily behold how the ſtrength thereof decayeth, and that all the creatures do wax more feeble, being much abated in their naturall powers and vertues, and ſhewing by their weaknes and ſicknes that they approch neere their end: the heauens haue not that vertue in their influences as in ancient times; the heate of the Sunne is much abated, and his vitall operation in ſublunarie and terreſtriall bodies greatly weakened, and though (as the learned haue obſerued) this life-giuing fire be lower and neerer vnto vs, yet his vertue being decayed, we haue leſſe comfort and feeling of his heat. The earth alſo which is the mother and nurſe of all inferiour creatures, being come to old age, and wearie and ſpent with much

much bearing, hath not her ancient vertue and vigour in bringing forth her fruits for the vse and nourishment of man; by reason whereof he is much lessened in growth, enfeebled in strength, and obnoxious to many more infirmities and diseases then were his ancestors. All which shew that the world is in it old and decrepit age, and not farre from death. For as in the little world of man, so also in this greater world and large vniuerse, there is a time of youth, and full strength, and a time of old age, and decrepit weakenesse; a time of life, and a time of death. And as man in his youth is lustie and strong, hauing his bones full of marrow, and his sinowes of strength; his skinne full of flesh, his whole body full of naturall heate and moisture, and quickened with vitall spirits: but when age commeth, his strength is abated, his backe crooked, his spirits spent, and all parts so full of infirmities and weaknes, that they are not able to performe their naturall functions and actions, till at last the limbes being altogether vnable to support the staggering bodie, it stumbleth and falleth at the threshold of death: so the world had it time of youth wherein it flourished in beautie, health, and strength, and was able to propagate a posterity like it selfe, and to nourish and make it fat with all delights; but now it is come to old age, wherein all the powers thereof are so weakened and enfeebled, that it cannot bee but the death thereof neere approcheth; and therefore let vs not set our hearts vpon that which is ready to vanish; let vs not now foolishly dote vpon the world in it withered old age, wherein it hath lost all it beautie, and is so full of wrinkles, infirmities, diseases, and manifold miseries, that setting our dotage aside, it hath not so much as a shew of comelinesse to allure vs, nor any bait of beautie to entice vs. For looke how much those great worthies of ancient times, the Patriarches and Prophets are to be commended for contemning it, in it greatest brauerie, refusing when it chiefly flourished to flourish with it; so much are wee to be blamed and condemned, for esteeming and louing it, when all excellency being vanished, and it now being full of blemish and miseries, hath nothing in it, worthie so much as carnall loue.

Quantum illi laudandi atque predicandi, qui dignati non sunt, etiam cum mundo florente florere; tantum increpandi & accusandi sunt, quos perire cum pereunte delectat. Aug. ad Armentarium. epist. 45.

And

§. Sect. 3.

That all worldly things are momentanie and corruptible.

And as the world is momentany and corruptible; so much more are all the things therin contained, especially if we consider them in our vse and fruition; for whereas all things in the world are past, present, or to come; that which is past is perished, and as though it were not; that which is to come, is vncertaine, hauing not yet his being; and therefore we can truely be said onely to enioy the present, which is momentany and ready to vanish. In respect of which momentany continuance of worldly things, they may fitly bee compared to fierie meteors, which make for the instant a glorious shew, but are inflamed and extinguished in the same moment; to the vncertaine winds, which suddenly blow, and suddenly cease; to deceitfull dreames, which bring a seeming short pleasure, but vanish when one awaketh; and to the houses, castles, and characters which children in their play doe make in the sands, which either are ouerthrowne and defaced with euery blast of wind, or washed away with the next tide. The author of the booke of Wisedome likeneth the riches, pompe and glory of the world, to the passing away of a shadow, or post, and to the passage of a ship which glideth ouer the waues, and being gone by, leaueth no trace or path behind it in the flouds, or to a bird that flieth in the aire, and no man seeth any token of her passage, or finally to an arrow shot at a marke, and parting the aire, which immediately commeth together againe, so that no man can know where it went thorow. Another demanding what humane things are; answereth, that they are as dust and ashes before the face of the wind, a smoke and a shadow, flowers and falling leaues, a dreame, and tale told, a wind and soft aire suddenly vanishing, flying wings, and running water, or some other thing yet more momentany and vncertaine. And in truth who seeth not that these worldly things do flow and reflow like the sea, there following presently after a full tide of prosperitie, a low ebbe of aduersitie; after a bright day of ioy, a darke night of sorrow; after faire weather, and a pleasing calme of comfort, a blustering storme, and turbulent tempest of crosses and afflictions, after a bright full of mirth and delight, the darke waine of sorrow and discontentment; in regard

Nazianz. de pauperum amore.

Wisd. 5. 8. 9. 10. 11. 12.

Chrysost. in Hebræos 6. Homil. 9.

gard whereof there is no more constancie to be found in the world or worldly things, then in the moone, the sea, or Aprill weather. And therefore hee is no lesse fooliſh who imagineth that he can hold ſtedfaſtly this ſlipperie eele, then he who would incloſe the wind, or keepe the ſea incontinuall calmeneſſe. For when this ſwelling of proſperity is fulleſt, it is neereſt to breaking; and when wee thinke our worldly eſtate ſecureſt, our downefall ſuddenly approcheth. And yet there were ſome indifferencie if theſe worldly things were as ſoone gotten as loſt, and that our eſtate were as quickly repaired as it is ruined; but contrariwiſe experience teacheth vs, that the aſcent to the obtaining our worldly deſires is by little and little, and the deſcent headlong; that we are long in gathering that which is in a moment ſcattered, and loſe that in an houre, which with great care and inceſſant labour, we haue hardly attained vnto in our whole liues.

Quelibet elatio tantò citius rumpitur, quanto amplius inflatur. Gregor. epiſt. lib. 6. cap. 194.

§. *Sect.* 4. *That we cannot ſecurely inioy worldly things, and without feare of loſing them.*

It is true indeed that howſoeuer theſe worldly things bee in themſelues alike momentanie and vncertaine, yet with ſome they make a longer, and with others a ſhorter ſtay, as it pleaſeth our great Lord and maſter to diſpoſe of them. For ſome are long in obtaining them, and in a moment are ſpoiled of them, and haue no time to enioy the fruit of their tedious labours, theſe worldly things whoſe company they ſo long deſired, ſaluting them and bidding them farrwell in the ſame day. The which the Wiſe man ſignifieth, when as hee ſaith, that *the deceitfull man roſteth not that he tooke in hunting.* In which caſe worldlings haue no good by theſe things whereupon they haue ſet their hearts, hauing onely a taſt of them to increaſe their longing, and long laſting griefe, for their loſt delights. Sometime they make a longer ſtay, and giue ſome little comfort by their fruition. But though they preſently periſh not, yet are they alwaies as periſhing; and though they haue ſome ſhort reprieue, yet the ſentence of mortality, and momentany mutability being paſſed, they can giue vnto vs no aſſurance of their abode. In reſpect of which vncertainety the wiſe man willeth vs, *not to boaſt our ſelues ſo much as of to morrow; becauſe wee doe not know what a day may bring forth.* To which purpoſe another ſaith, that

Pro. 12. 27.

Hoc vnum ſcio, omnia mortalium opera mortalitate damnata ſunt, Inter pericula vimus. Senec. epiſt. 91.

Pro. 27. 1.

euery man who entrusteth those things which he gathereth to the earths custodie, is vtterly ignorant to whom he gathereth them, whether to the consuming moath, or to ỹ vndermining theefe, or spoyling enemy, or deuouring fire. In regard whereof howsoeuer we may for some time be possessed of these earthly things, yet we cannot haue the fruition of thẽ with any quietnes of mind, or peaceable comfort; for as one saith, *the soul enioyeth nothing with liberty, vnlesse it enioy it with security, & no mã cã be secure in the fruitiõ of those things which he esteemeth good; if hee may lose them whether he will or no.*

Bernard. in Cantic. Serm. 20.

Nulla re fruitur anima cum libertate, nisi qua fruitur cum securitate: nemo autem securus est in ys bonis quæ potest inuitus amittere. August. de lib. arbit. lib. 2. cap. 14.

Seeing therefore these worldly things are momentanie and vncertaine, from hence we gather that they are not truely good, nor of any great worth or excellencie; for that which is truely good, as it cannot be receiued vnwillingly, so neither can it be vnwillingly lost, but remaineth with the owners to their perpetuall comfort; where as these worldly vanities are but of momentany continuance, and may euery day, whether we will or no, bee taken from vs, leauing behind them a proportionable sorrow, according to the quantity of their supposed goodnesse; so that though a mans ioy were neuer so great in their fruition, it shall at their last farewell be matched, if not ouermatched with bitter griefe. In respect whereof when this day of parting commeth, a man would willingly desire, that his comforts and delights in those things which he formerly affected had been lesse, that now also he might haue lesse sorrow. Whereby it appeareth that there can be no great happinesse in any thing which is but of momentany continuance, and that nothing is much to be desired which is mortall and must end: because when the time is once past, though it haue been neuer so long, it will appeare to those who looke backe vpon it, but as a moment; and the greater ioy it hath brought in the fruition, the greater griefe wil it also bring, because at last they are depriued of it. Againe, seeing these worldly vanities are momentany and vncertaine, from hence it necessarily followeth that the hope, confidence, and comforts of worldly men, which are built vpon this weake and rotten foundation must also be vncertaine and deceitfull. So *Bildad* saith, that *the hypocrites*

§. Sect. 5.

That the corruptibility of worldly things should weane our hearts from their fond loue.

Potes aurum perdere & nolens, &c. bonum verò quo verè bonus es, nec inuitus accipis nec inuitus amittis. August. tom. 10. Serm. 12.

perishe hope shall perish, his confidence also shall be cut off, and his trust shall be as the house of a spider: he shall leane vpon his house, but it shall not stand; he shall hold him fast by it, yet shall it not endure. And the Author of the booke of Wisdome affirmeth, that *the hope of the vngodly is like the dust that is blowen away with the wind, and like a thinne fome, that is scattered abroad with the storme, & as the smoke which is dispersed with the wind, and as the remembrance of him passeth, that tarieth but for a day.* And in regard of this momentany vncertaintie of earthly vanities, the Prophet *Esay* compareth the indeauours of worldly men, in seeking to obtaine and possesse these mutable and vnconstant things, to the weauing of the spiders web; for as to this idle work there is required great industry and labour, and being made, it is of no cõtinuance, because euery blast of wind is ready to break it, & euery beesome to brush it down: so these worldly vanities are cõpassed with great paines, and when with careful toile we haue obtained thẽ, euery blast of aduerse casualty, euery brush of outward violence is readie to blow thẽ away, & break thẽ downe. And in the same respect the world by others, is fitly cõpared to ỹ Moone, who in her chiefe brightnes hath her shining mingled with spots, and is alwaies mutable: so the world, though it make a glittering shew, is spotted in his greatest glory, with miseries & aduersities, and this shining brightnes in the space of a few daies is turned to black and vncomfortable darknes. And therefore how glorious soeuer it seemeth, the wise Christian wil not set it on his head, nor at his hart, but with the woman in the Reuelation, wil tread this vnconstant Moone vnder his feet, and contemne these momẽtany vanities, which though we could stay with them, are continually in readines to flie frõ vs. Especially he who truly considereth this momentany vncertainty of these earthly trifles, will carefully take heed that he do not with the least sin compasse the greatest good, and therby hazard his eternall ioyes, and indanger himselfe to perpetuall punishments; for what folly is it for any, to buy these momẽtany and vnconstant vanities at the high price of euerlasting tormẽts, & for a short & false ioy, to hazard body & soule to neuerending punishmẽts? And whẽ with these worldly baits

Iob 8.13.14.15.

Wisd. 5.14.

Esay 59.5.

Apocal. 12.1. *Cur ea quæ ad vsum diuturnæ esse non possunt, ad supplicium diuturna deposcis?* Ambr. in Luc. 4. tom. 5

Æternum promisit æternus. Si credidero, ex mortali fiam æternus, &c. August. Tom. 10. Serm. 19. in Luc. 13.

he is allured vnto sin, he will be ready to say with that godly Father: *The eternal God hath promised me eternall ioyes; and if I beleeue him, I also of a mortall man shal be made eternall: why thē O impure world, why then doest thou mutter in mine eares thy bewitching charmes? why dost thou seek to seduce me out of the right way? thou wouldest for loue of thee withhold me frō eternity, and yet thy self art ready to perish. O what wouldest thou do if thy ioies were permanent? if thou were truly sweet, whom wouldest thou not deceiue; when as being bitter, thou counterfeitest pleasing nourishment?* And yet though the world were sincerely sweete, without the mixture of any gall of miserie, there were little reason, why we should match it in our loue with our gratious God, seeing it were all but a drop in comparison of this infinit ocean of sweetnes; if this creature should endure for euer, yet how much more should we loue the Creator, from whom it hath receiued all it goodnes, as a little sparke from a great fire? how much more then should we now neglect it in comparison of that infinit goodnes, seeing his sweetes are bitternes? & if in respect of him, we might well contemne it though it were permanent, let vs now much more contemne it, because it is transitorie. And seeing as the Apostle speaketh, he

Galath. 6. 8. that *soweth to his flesh shal of his flesh reape corruption, let vs sow to the spirit, that of the spirit we may reape life euerlasting.*

§. *Sect. 6.* *That worldly honors are momentanie and vncertaine.*

But let vs consider the vanity of worldly things in the speciall instances. And first, what can be more vncertaine and momentanie then honors and preferment, which though they stand against the violence of outward accidents, yet oftentimes fall with their owne waight? for how many are there, who hauing with great paines climed vp step by step the ladder of honor, are in a moment cast downe by a superiour power into the lowest degree of disgrace and contempt? how many hauing with much sweat and labour ascended almost to the highest top of the steepe craggie rocke of honor and glorie, do misse their footing, and so tumble downe into the lowest bottome of a despised condition? Looke vpon the example of our first parents, who not content with the glorious condition of the most excellent creatures, but climing higher, and aspiring to the glorie of their Creator, got a fall

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as low as hell it selfe, and made themselues equall to the damned spirits, had not God in mercie raised them vp. Looke vpon the example of *Haman*, who in the middest of all his glorie was vtterly disgraced, and adiudged to die a shamefull death. So *Nebuchadnezer* whilest he would be more then a man, and worshipped as a god, was suddenly deposed from his regall throne, and became equall with the brutish creatures. In respect of which momentany vncertaintie of worldly honor; it hath (as one obserueth) it name of vaine glorie giuen vnto it, and is called vaine, because it vanisheth, and hath nothing firme and stable in it, but is only a deception of the sight, flying away before it fully appeareth. In which regard it may be cõpared vnto a flash of lightning, which for the instant filleth the whole aire with glorious brightnes, but presently is turned into grosse and more then vsuall darknes, ; or to a bubble, which commonly is no sooner made then broken; because it is suddenly blowne vp (as it were) with the breath of the vulgar people, and with the same as suddenly broken. Others compare it to the dust or chaffe carried aloft by the violence of the wind, which of it selfe falleth downe to the ground, when it accidentall helpe ceaseth; to the smoake, which the higher it is aduanced the more easily it is dispersed, & the sooner vanisheth; to a cloud, which by the same Sunne, and in the same day, is drawne vp, and dissolued or consumed; to the dew, which falleth ouernight, and the next morning vanisheth; and to a bladder, which the more it is blowne, the more it swelleth, and the neerer it is to bursting. But most fitly is the momentany continuance of an honorable condition, by the Prophet *Esay* expressed, when he compareth the glorie of man to the flower of the field, which one day flourisheth more gloriously then *Salomon* in all his royaltie, and the next withereth and fadeth away: one day it is worne in the bosome of Princes; and the day following carelessely neglected, and cast vpon a dunghill. Neither doth this worldly honor take as great leasure in departing, as it doth in approching, but (as one saith) it commeth haltingly and slowly, as it were on lame legs; but all at once it flieth away, and posteth from vs (as it were) with winged

Gloria vana dicitur quia euanida est, & nihil habet stabile neq; firmum, &c. Chrysost. in Gen. 6. hom. 22.

Augustin. Tom. 10. Serm. 109.

Gregor. Moral. lib. 16. cap. 5.

Honor mundanus claudo pede pedetentim accedit; sed ocyus simul q; auolat. Ambrol. in Psalm. 48.

winged haſte: nor doth greatnes of aduancement in this caſe giue any priuiledge, or yeeld any ſupport, yea rather the higher men are extolled and lifted vp, the greater and more vnrecouerable is their downefall; euen as he who falleth of a low ſtoole, receiueth no great hurt, and eaſily riſeth againe, and recouereth himſelfe, whereas he who falleth from an high ſteeple, or the top of a loſtie tree, is mortally bruiſed, if not diſmembred and ſhattered in pieces. And thus (as one obſerueth) *Adam* had the more grieuous downefall, becauſe he fell in Paradiſe, from a moſt high and glorious condition: for to be ouerthrowne from an high place is an head-long downefall, whereas it is but a ſlip or foile to fall on plaine ground. The reaſon hereof is, becauſe the more highly men are aduanced, the greater commonly is their pride; and the more full they are of the wind of vaine-glory, the neerer they are to burſting; becauſe the Lord oppoſing againſt the proud man aboue all other ſinners, by reaſon of all others he moſt oppoſeth againſt him, doth caſt him ſuddenly downe, and bringeth him to nought, when he is moſt ſecure, and ſtandeth ſtrongeſt, and out of danger of falling in his owne conceit. So *Zophar* ſpeaking of the wicked man, ſaith, that *though his excellencie ſhould mount vp to the heauen, and his head reach vnto the clouds; yet ſhall he periſh for euer like his dung; and they which haue ſeene him ſhall ſay, where is hee? hee ſhall flie away as a dreame, and they ſhall not find him, and ſhall paſſe away as a viſion of the night.* And the Wiſe man affirmeth, that all which are *proud in heart are an abomination vnto the Lord, and though they ioyne hand in hand, yet they ſhall not be vnpuniſhed*: and conſequently, that *pride goeth before deſtruction, and an high mind before the fall.* Yea ſo doth the Lord abhorre the proud, that he contenteth not himſelfe to haue brought them to ruine, but ſubuerteth and deſtroyeth his houſe and familie, as elſewhere he ſpeaketh. And therefore ſeeing worldly honors are momentanie and vncertaine, begetting in vs pride, and pride deſtruction, let vs not fooliſhly affect, and ſet our hearts vpon them, ſeeing men are but thus aduãced that they may catch the more grieuous downefal, the world vſing them herein like a cunning wraſtler, who lifteth

Grauius Adam in Paradiſo cecidit, quam ſi cecidiſſet in terra. De altiſſimis cadere præcipitium eſt, in planis lapſus dicitur. Ambroſ. in Pſalm. 36. Tom. 4.

Iob 20.6.7.8.

Prou. 16.5.18.

Prou. 15.25.

lifteth them vp higheſt, to whom it meaneth to giue the moſt dangerous ouerthrow; but rather let vs eſteeme and ſeeke the true honour of vertue and godlineſſe: *for* (as one ſaith) *the glory of the world doth not deſcend with the ſinner; but the glory of goodneſſe will aſcend with the vertuous.* And if wee will bee wiſely ambitious, let vs deſpiſe theſe earthly honours, and aſpire to that excellent dignitie and aduancement, of being the ſonnes of the glorious king of heauen and earth, brethren to the ſon of God, and heires apparant to the crown of glory; which honour all ſhall certainely obtaine, which doe loue and ſeeke it, and being obtained, ſhall eternally enioy it.

Gloria ſeculi non deſcendit cum peccatore; ſed gloria virtutis aſcendit cum innocente, &c. Ambroſ. in Pſal. 48.

§. *Sect.* 7. *That worldly riches are momentani, and tranſitorie.*

But as earthly honours are momentanie and tranſitorie, ſo there is no more conſtancie or perpetuitie in worldly riches; for when with great labour they are obtained, there is no certainty in their poſſeſſion, ſeeing within a ſhort time they ſhall be taken away from vs, or wee from them, either they ſhall haue their end, or we our end, they ſhall leaue vs, or we them. And in the meane while they are ſubiect to innumerable caſualties; for the moth may eate them, the ruſt may conſume them, theeues may ſteale them, fire may burne them; yea oftentimes of themſelues they melt away like butter in the ſunne; or are taken away by outward force and violence: for the world vſeth men like ſpunges; ſometime it filleth them full, and ſoone after ſqueeſeth all out againe: one day it maketh them to ſurfet of ſatiety, and within a few daies after pineth them with want. In regard of which vnconſtanſtancie and corruptibility of riches, they are called by the Apoſtle *vncertaine riches*, in which we may repoſe no truſt and confidence. And by the Wiſe man, *the riches of vanity*, becauſe they are continually ready to vaniſh, & to come to nothing. Neither are they in truth ſubſtance, as they are called, or true and ſubſtantial riches; but rather ſhadowes, & dreams, which ſeeme ſomething whileſt we ſleepe in ſinne, but vaniſh away as things of no worth, when we are awakened by Gods ſpirit. To which purpoſe one ſaith: *Call not theſe riches which are not ſo in truth, ſeeing they are full of pouerty, and obnoxious to innumerable caſualties. For what kind of riches are theſe, for*

Diuitiæ habent finem ſuum, aut finem tuum.

1. Tim. 6. 17. Pro. 13. 11.

whose sake thou standest in feare of the thiefe, yea of thine owne
Augustin. Serm. 35. tom. 10. *seruants, lest they kill, robbe thee, and runne away? If they were true riches they would bring vnto thee security, and when thou once haddest them, thou couldest neuer lose them. As long as they are in the earth, they are not true riches. And therefore when the world calleth them riches, our Sauiour Christ addeth, of iniquity.* Call them then by what names you will, stile them as you please, with the glorious titles of inheritances, fee simples, and perpetuities, yet in truth they are but vncertaine vanities, and momentanie moueables, which are still flitting from vs, or we from them. So the Wise man telleth vs, that
Pro. 27. 24. *riches remaine not alway, nor the crowne from generation to generation.* Yea oftentimes they suddenly depart, and forsake vs without giuing warning, or taking leaue; in which respect they are not onely current, as we call our coine, hasting away as fast as their legs will beare them, but volant also, as the Wise man maketh them, where he giueth them the wings of an Eagle to expresse their hast in flying from vs: *Wilt thou* (saith hee)
Pro. 23. 5. *cast thine eyes vpon that which is nothing? for riches taketh her to her wings as an Eagle, and flieth into heauen.* So our Sauiour Christ sheweth this corruptibility of riches, where he exhorteth vs, not to
Mat. 6. 19. *lay vp treasures for our selues vpon the earth, where the moth and canker doe corrupt, and where theeues dig thorow and steale.* And the Apostle expresseth it, where he at-
1. Pet. 1. 7. 18. tributeth vnto gold, the epithete of perishing, and calleth it and siluer things corruptible. Neither in truth is there any kind of riches which are not subiect to this corruptibility, or exempted from continuall danger of perishing. For if we are rich in treasures, the theeues may steale them, if in ships and merchandise, the sea may swallow them, or pirats spoile them; if in apparell and goodly furniture, the mothes may consume and eate them; if in corne fields, the blasting and mildewes may destroy them; if in cattell and sheepe, they are in danger of the rot and murraine; if in gold and siluer, the rust and canker may fret them, or they may bee taken away by violence or deceit; if in buildings, the fire may consume them; if in lands and possessions, the title may be called into question, and indangered by euery vnconscionable lawyer,

yer, or contentious perſon. Nor can our care and diligence preuent theſe dangers, or ſecure vnto vs the things we enioy; yea rather (as the Wiſe man telleth vs) *riches do often periſh euen by our trauell*: and the more wee labour to hold them, the ſooner they forſake vs; like water in the hand, which is loſt with griping. And the reaſon hereof is, becauſe wee are not abſolute owners of them, but our great lord and maſter which hath chiefe right vnto them, doth diſpoſe of them according to his owne pleaſure, giuing, and taking away, enriching, and making poore, whom, and when hee will. So that though we haue neuer ſo great an heape of this ſhining duſt of gold and ſiluer, yet if he but blow vpon it, it will preſently flie away, as himſelfe ſpeaketh by his prophet. In which reſpect the Wiſe man ſaith, that the *treaſures of wickedneſſe profit nothing, becauſe God caſteth away the ſubſtance of the wicked*: an example whereof we haue in the whore of Babylon, who being rich in fine linnen, purple, & skarlet, gold, precious ſtones, and pearles, is ſaid to haue all her riches in one houre brought to deſolation. In regard of which vnconſtancie, and momentanie continuance of wealth and worldly treaſures, they are fitly compared to fugitiue ſeruants, who will not ſtay long in any place, but runne from maſter to maſter: whereof it is that worldlings hauing no aſſurance of them, and yet doting in their loue, do keepe them vnder the ſafeſt cuſtodie of bolts and barres, locke and key, and watch ouer them continually with vigilant and carking care, for feare they ſhould make an eſcape, and ſo depriue them of their ſeruice.

Eccleſ.5.13. Hag.1.9. Pro.10.2.3. Apoc.18.16. 17. Chryſoſt. de pœniten. Homil.7.tom.5.

§. *Sect.* 18. *That riches are daily in danger of loſing; and that the greater loſſe brings the greater griefe.*

And yet ſuch is the follie of worldly men, that though they are taught by continuall experience of others loſſes, that their riches are alſo momentanie, yet doe they dreame that their owne will be permanent and perpetuall, and that they ſhall long enioy their wealth themſelues, and after leaue it to their children for many generations. Which vaine hopes when as they faile, and their riches contrary to their expectation are taken from them; they torment themſelues with bitter griefe, and the greater their riches haue been, the greater is their ſorrow for their loſſe, vexing themſelues the more, by how

how much the more they haue abounded. And thus the grief of a loſt kingdome, pierceth the heart with far greater ſorrow, then hee who hath loſt but a ſmall lordſhip. Thus the merchant more bewaileth the wracke of his rich ſhip, then the poore fiſherman his little boate; and the rich man being robbed of all his treaſures, taketh his loſſe much more heauilie, then a poore man who is ſpoiled of ſome worthleſſe trifles, though they be his whole ſubſtance. In which reſpect riches are right runawaies, which are kept with great care, and alwaies do their maſters more hurt at their parting, then they haue done them good in their whole ſeruice. And therfore ſeeing theſe earthly riches are alwaies momentanie, and oftentimes harmeful, let it be far from any Chriſtian from fixing his hart vpon theſe vnconſtant and fickle vanities, which like the waues of the ſea riſing and falling, will toſſe it vp and downe in the reſtleſſe motion of hope, care and feare. Farre be it from vs who profeſſe godlineſſe, either to compaſſe or keepe theſe vncertaine and flitting trifles, by vnlawfull meanes, and for their ſake by ſin to hazard the eternall ioyes of heauen, and to caſt our ſelues headlong into hell; ſeeing the things wee gaine are tranſitorie, and the things wee loſe permanent and perpetuall; the pleaſures which we take in our earthly treaſures vnconſtant, and momentanie, and the torments which attend vpon their ſinfull fruition endleſſe and euerlaſting; in which reſpect the Apoſtle *Iames* thus ſpeaketh to couetous miſers; *Goe to now ye rich men, weepe and houle, for your miſeries which ſhall come vpon you. Your riches are corrupt, and your garments motheaten. Your gold and ſiluer is cankred, and the ruſt of them ſhall be a witneſſe againſt you, and ſhall eate your fleſh as it were fire. Ye haue heaped vp treaſure for the laſt daies; euen the treaſure of wrath againſt the day of wrath, and of the declaration of the iuſt iudgement of God,* as the Apoſtle *Paul* expoundeth it. And therefore let vs not ſet our hearts vpon theſe momentanie and flitting vanities, but rather vpon theſe ſubſtantiall treaſures, Gods ſpirituall graces and heauenly ioyes; which as they are infinitely of more worth; ſo are they eternall and euerlaſting, and ſhall neuer be taken from vs, or we from them. For when wee haue enioyed

Cum diuitiæ ſint caducæ, pœna perpetua eſt. Ambroſ. in Luc. 4.

Iam. 5. 1. 2.

Rom. 2. 5.

ioyed them ten thouſand times the age of a man, there ſhall not the leaſt moment of our time be ſpent, but at the end of ſo many yeeres, our ioyes ſhall be ſo far from ending, as they were in their firſt beginning. When therefore the world calleth and allureth vs, to ſeat our affections vpon theſe moueable and momentanie vanities, let vs ſtop our eares againſt his bewitching inticements, and hearken vnto the call of ſauing wiſdome and true godlines, promiſing vs long-laſting treaſures, and an heauenly inheritance which ſhall neuer haue end. *Riches* (ſaith ſhe) *and honor are with me, euen durable riches and righteouſnes: my fruit is better then gold, euen then fine gold, and my reuenewes better then fine ſiluer; I cauſe to walke in the way of righteouſneſſe, and in the middeſt of the pathes of iudgement, that I may cauſe them that loue me to inherit ſubſtance, and I will fill their treaſures.* Prou.8.18. 21.

Or if our hearts be ſo fixed to our earthly riches, that we will not heare of leauing them, let vs learne at leaſt to loue them wiſely, and ſo as we may euer inioy our loue; the which we cannot do by keeping them in earth, where they are ſubiect to corruptibilitie, as our Sauiour teacheth vs; but by laying them vp in heauen, *where neither the moth nor canker corrupteth, and where theeues neither dig thorow, nor ſteale.* Let vs vſe them as comfortable helpes in our iorney to our owne countrie, and as meanes to aſſure vnto vs the fruition of our heauenly ioyes; and as our Sauiour exhorteth vs, *Let vs make vs friends with the riches of iniquitie, that when we ſhall want, we may be receiued into euerlaſting habitations:* and if we would for euer poſſeſſe neuer decaying riches, let vs, as our Sauiour counſelleth vs, *ſell that we haue, and giue almes, make vs bags which wax not old, a treaſure that can neuer faile in heauē, where no theefe commeth, nor moth corrupteth.* For keepe them long we cannot, ſeeing they are vnconſtant and ſtil flying, and we mortall and daily dying; but the beſt way for euer to enioy them, is to ſend them before vs by the Lords factors, the poore members of Ieſus Chriſt, into our heauenly countrie, where they ſhall for euer be reſerued for vs. For howſoeuer our goods are momentanie, our good deeds ſhall be euerlaſting, though our riches be corruptible, yet our Chriſtian liberalitie,

§. *Sect.* 9. *The beſt way to preſerue riches from loſing.*

Matth.6.19.20

Luke 16.9. and 12.33.

beralitie, mercie, and righteousnes shall remaine for euer; according to that, *he hath distributed and giuen to the poore, his righteousnes remaineth for euer, his horne shall be exalted with glorie.* And therefore the surest way to keepe our treasures for euer, is to bestow them vpon the poore, and vpon charitable and Christian vses; for whilest we thus lay them out, we eternally keepe them, and in thus parting with them, we for euer reserue them: whereas if we lock them vp we lose them, if we keepe them in our owne custodie, though it be vnder locke and key, bolt and barre, we shall surely be spoiled of them, if not by theeues, yet at least by death; if we giue not a peny to the poore, we shall not find a peny of all our rich treasures which we had in earth, in the world to come: and they who with the rich glutton will not giue the crummes of their tables, to the relieue of those who are in penurie and miserie, crying out for hunger, and begging their almes; shal with him crie out in hell torments, for a drop of cold water to coole their tongues, and shall not receiue it. Let vs learne of husbandmen to cast away our corne that we may keepe it, and sow liberally, that we may reape a plentifull haruest: yea let vs learne of rich misers in the generall, to chuse the surest and safest place for the keeping of our treasure, though not in the particular, to make their choice of the earth, where there is no treasurie vnto which we may securely commit it; but let vs lay it vp in heauen, and desire to haue it reserued in Gods own custody, where it shal not only remaine safe for our vse, but be increased vnto vs a thousand fold, and of momentanie moueables become an euerlasting and most glorious inheritance. And this counsell an ancient Father giueth vs; *If* (saith he) *worldly riches be wanting, let vs not by euill works seek them on earth; if they do abound, let vs by good workes reserue them in heauen.* For (as he saith in another place) if we couetously hord them vp, and will not part with them to good and charitable vses, we may be said indeed to loue our riches, but it is fondly and foolishly, killing and destroying them with ouermuch kindnes, whilest we hug them too hard in our bosomes; but not truely and wisely, for by euill keeping, we make them to perish in our hands, and by fond louing them

Psalm.112.3.9. 2.Cor.9.9.

Luke 16.21.24.

Diuitiæ seculares si desunt non per mala opera quærantur in mundo; si autem adsunt, per bona opera seruentur in cœlo. August. ad Bonifac. epist.205. Tom.2.

Auarus non est verus amator thesauri sui, male tenendo perdit, multùm diligendo amittit. August. Serm. 245. Tom.10.

we

we eternally loſe them; whereas if we loued them aright, we would ſend them before vs into heauen, whither we ſhall ſhortly follow after, and they remaine with vs, and we with them for euermore.

Finally, as worldly honors and riches, ſo alſo worldly pleaſures and delights are ſhort and momentanie; like vnto delightfull dreames, which pleaſe for the preſent, but vaniſh away when one awaketh: for when men with great paines and labour haue procured for themſelues theſe worldly pleaſures, they are readie to forſake them, as ſoone as they ſalute them, and to end in their fruition, dying (as it were) in the verie birth. Thus do the pleaſures of eating and drinking preſently vaniſh, as ſoone as the meate and drinke is ſwallowed into the ſtomacke; thus ſports and paſtimes are inioyed and ended in the ſame moment; thus ſweet muſicke delighteth only whileſt it is in hearing, the pleaſure and ſound at once leauing vs; and finally, thus goodly maskes and ſhewes, giue only delight whileſt they are looked vpon, and like apparitions no ſooner appeare, then vaniſh. In a word, though we ſhould enioy all worldly delights euen our whole life, ſome few daies excepted, all that are paſſed would not miniſter any comfort, to cheare and vphold vs in this ſhort time of their abſence, and ſo is all the ioy of pleaſures tied to their preſence, that though we ſhould enioy them the age of *Methuſelah*, one houres aduerſitie would make them all to be forgotten, vnleſſe they be called to mind, as argumẽts to aggrauate our preſent vnhappines, becauſe now when we need moſt comfort, we are forſaken of all our former delights. And this momentanie continuance of pleaſures, is by *Zophar* plainly expreſſed, where he obſerueth, *that of old, and euer ſince God placed man vpon the earth, the reioycing of the wicked hath been ſhort, and that the ioy of hypocrites hath laſted but for a moment.* And the Wiſe man familiarly explaineth it, by comparing theſe worldly delights to the noiſe of thornes vnder the pot, which howſoeuer for the inſtant they make a great crackling, and a glorious blaze, yet euery one knoweth, that as they are ſuddenly kindled, ſo alſo they are as ſuddenly extinguiſhed; for howſoeuer they delight for the inſtant, yet they

§. *Sect.* 10. *That worldly pleaſures are ſhort and momentany.*

Eccleſiaſticus 11.27.

Iob 20.5.

Eccleſ. 7.8.

they perish in the very tasting, and passe away as soone as they are come, leauing behind them nothing but griefe and sorrow, either because they were at all enioyed, or are so soone departed. So another doth most liuely expresse ỹ short tarriance of these worldly pleasures, by comparing them to letters written in the waters, which in the same moment are made and defaced, no print or impression of them being left behind: for as in that, the paine is no lesse, then if a man did write in lasting parchment, but the continuance of the letters written no longer then they are in making, so there goeth as great paine to the obtaining of these worldly delights, as of those which are heauenly and eternall, and yet the fruition lasteth no longer then the very act and operation, and being once past, no print or impression of them remaineth after them. And therefore seeing these worldly pleasures are so momentanie, and of short continuance; let vs not set our hearts vpon them, but rather affect and seeke for those which are spirituall and heauenly; for if we delight our selues in the Lord, and in the fruition of his mercies, vouchsafed vnto vs in his Sonne Christ, our Sauiour himselfe hath assured vs, that this ioy shall euer last, and no man shall be able to take it from vs; and the Psalmist telleth vs that those heauenly pleasures which are at Gods right hand, endure for euermore. Especially let vs take heed that we do not compasse vnlawfull pleasures, or by vnlawfull meanes, or immoderately loue those which in themselues are lawfull; for what folly and madnes were it, to hazard by sin the losse of much more excellent pleasures which are eternall, for the fruition of these which are no lesse vaine then momentanie? yea to indanger our soules to euerlasting torments, for the present enioying of these fading delights?

Gregor. Nyssen. in Eccles. Hom. 5.

Iohn 16.22.

Psalme 16.11.

Psalme 92.6.7.

CHAP.

CHAP. XXVIII.

Of the mutability and vnconstancie of all worldly things.

AND thus haue I shewed that all things in the world are momentany and corruptible. Now we are also briefly to shew, that as they are momentany in themselues, so they are mutable and vnconstant in respect of vs. For though they bee but of short continuance, yet if they were friends for life, and would not forsake vs till either they perished, or we died, they might bee thought more worthie our loue, if not for their vtility and profit, yet at least for their fidelity and constancie; whereas now they are not so momentany as they are mutable, being ready to haue and forsake vs euery day of their short continuance, like fickle flatterers, of whose fauour and loue there can bee no certainty or assurance. And no maruell that these earthly things vpon which men dote are so subiect to change, seeing all things in the world are so obnoxious to mutability: the heauens themselues are not free from alterations; the sunne and moone haue their eclipses; the times varie and change one with another; the day with night, and night with day; winter with summer, and summer with winter, and neuer stand at a stay; the elements haue continually their transmutations one with another, and by maintaining continuall warre among themselues, procure a peacefull harmonie, and well agreeing temperature in sublunarie and inferiour bodies, vntill one of them hath vanquished and ouercome all the rest, with whose victorie their peace and harmonie endeth. Thus also Monarchies and States, cities and townes haue their changes and alterations, the same nation one while imperiously commanding, and another while seruilely obeying; and the same city at one time flourishing in stately buildings, profitable merchandise, and abundant riches; and at another time dispeopled, decayed, burned, and buried in its owne ruines. Thus you

§. *Sect.* 1. *That all things in heauen and earth are subiect to change and alteration.*

you shall see the Assyrian & Babylonish monarchy for a time ouertopping all, and then stouping to the monarchy of the Medes and Persians; and this for a while welding the scepter ouer al the neighbor countries, & soone after casting it down at the feet of the Grecian monarch, and this also after it hath had his turne and commanded in his course, conquered and ouerthrowne, and the Romane monarch raised out of it ruines. And finally, though this were stronger and more durable then all the rest, yet it had his period as well as his beginning, and though it had none stronger to ouercome it at once, yet it was at length ouerthrowne by it owne power, perished piece-meale, and came to ruine, not because it wanted strong props to vphold it, but because it selfe was ouer burthensome. Thus also wee shall see a change in cities and townes: as for example, in famous Babylon, Ninive, Tyre, Carthage, Athens, Sparta, Corinth, Ephesus, yea in Ierusalem it selfe the glory of the world.

§. *Sect.* 2

That we communicate with all creatures in their mutability; besides the changes vnto which our owne estates are subiect.

And therefore if these great alteration ares to be obserued in things more durable, there is no maruell if they be more frequently seene in humane estates and conditions, which are innumerable times more fickle and vnconstant in themselues, and are also subiect to partake with all the rest in their changes anh alterations. For when the sunne and moone are eclipsed, we suffer in their defects; whē they go their iourney from the East to the West, we also trauell with them towards the setting of our life; onely this difference there is, that they goe and returne againe; but after our set there is no rising, vntill by the power of our Iudge we rise to iudgement: So time though winged cannot haste so fast away, but we either by a voluntarie or forced motion, equall it speed, and beare it companie till we rest at death. The elements are subiect to continuall change, and we are partakers with them in their alterations: and when in the conflict which they hold in our bodies the naturall fire hath deuoured, and as it were conquered the airie water, it selfe also hauing no other food but it enemies prouision, is ouercome in conquering, and we with them both doe fall in the battell, and die of their wounds. And finally, there can be no change in States, monarchies

narchies and cities, where we inhabit, but wée likewiſe haue a ſhare in their alterations, laughing in their mirth, and weeping in their mourning. No maruell therefore if the eſtate of man be changeable, ſeeing he hath a great part in the alteration of all other creatures, and beſides hath in himſelfe innumerable internall cauſes of variable mutation. In regard whereof one ſaith, that none of vs are the ſame in our age that we were in our youth; no man is the ſame to day that he was yeſterday; but our bodies are caried in a continuall motion, like vnto riuers, and all we looke vpon doth run away with time, nothing remaining the ſame to morrow as wee now ſee it; yea euen I (ſaith hee) whileſt I ſpeake of changing, am my ſelfe changed. Neither are our bodies more mutable then our eſtates, which through the whole courſe of our liues are daily ſubiect to alterations, and nothing continueth firme and permanent in them, but as the traueller is ſometimes on the high hils, and ſometime in the low valleies, and ſometime walking on euen ground: ſo wee in our pilgrimage are one while aloſt in the mountaines of proſperitie, and ſoone after in the low dales of aduerſity, and ſometimes in a meane and euen condition betweene both; or like vnto thoſe that are ſailing on the ſea, who are one while lifted as it were to the clouds, and in an inſtant buried in the deepe; one while becalmed ſo as they cannot goe forward, and by and by hurried with a boiſterous tempeſt; now in danger of ruſhing one againſt another, and ſoone after of daſhing againſt a rocke; ſometimes ſuffring ſhipwracke, and alwaies fearing it; neither are they euer ſecure, and at reſt, till they be arriued in the hauen: for ſo in this life wee are ſometime aduanced, and ſometime abaſed, one while ſluggiſh with too much proſperity, ſo as we cannot moue in any good and chriſtian courſes, and another while toſſed and turmoiled with the bluſtring ſtormes of aduerſity, whereby though we make a more ſpeedy progreſſe, yet not without many troubles, and much danger. In regard whereof the ſaying of the ſonne of *Syrach* is verified, that *no man is to be iudged happie before his death*, becauſe a pleaſant beginning, hath often a ſorrowfull progreſſe, and a worſe ending; yea ſometime he

Senec. epiſt. 59

Eccleſiaſticus 11. 28.

who hath acted his part well in the rest of his life, spoileth all in the last scene, concluding an happie life in respect of worldly prosperity, with a shamefull and miserable death. Neither in truth is it any maruell that our worldly estates should bee so variable and vnconstant, seeing the ground whereupon they stand is so mooriſh and deceitfull; for euen the world it selfe is fickle and false; and therefore as it is impossible to stand firmely on a dancing quagmire, or steadily and immoueably in a tottering ship, when it is tossed with surging waues in a tempestuous storme; so is it alike impossible to ground an vnchangeable estate on this mutable world, or not to be moued with this worldly earthquake. Yea euen those things in the world which chiefly intitle prosperity, are most variable and subiect to change, and like vnto the dust raised by the wind, they are tossed to and fro, and from one to another, as it pleaseth Gods prouidence to dispose of them; or vnto shadowes and apparitions, which vanish away and slip betweene the hands, when a man thinketh to take surest hold. So that this idoll of worldly prosperity when it doth most gloriously shine must needs bee continually in danger of falling and breaking, seeing both the matter thereof is (as it were) of brittle glasse, and the base or foundation whereon it standeth rotten and vnconstant. And yet such is the follie of worldly men, yea sometimes also of Gods deerest seruants, that when they haue this eele in their hand they thinke they can hold it fast, and are ready to say in their prosperity that they shall neuer bee moued. And as *Eue* thought that her son *Cain* would haue been a sure possession, though he proued a runnagate; so they imagine that these births of their carefull braines, and fruits of their labours, will bee constant and permanent; whereas the euent sheweth, that (like beggers brats) they will not stay long in any place; and that like run-away seruants almost euery moneth they change their master. In which respect the constancie of humaine affaires is fitly compared to the mouing of the cart wheele; the lowest part being within a while vppermost, and soone after as low as it was before. So that they who thinke to find sure footing on this

Omnia mundana fluxa sunt, & velut in calculorum ludo atiàs ad alios iactantur. Greg. Nazianz. de pauperum amore.

Psal. 30. 6.

Gen. 4. 1.

Plutarch. Consol. ad Apol.

this vnſtable ground, are like vnto thoſe who hauing no commandement or promiſe, will preſume by ſole vertue of a miraculous faith to walk vpon the waters; who (as one ſaith) are ſo much the deeper plunged into the gulph of miſery, by how much the more ſecurely they preſumed of their permanent proſperitie, there being no greater miſerie then a falſe happines. For there is no conſtancie or ſtedfaſtnes in theſe worldly things, but they are continually ready to remoue themſelues from one to another, at the leaſt becke of the great Creator, and to alter the eſtates of worldly men by their comming and departure, as *Hannah* in her ſong notablie obſerueth: *The Lord* (ſaith ſhe) *is a God of knowledge, and by him enterpriſes are eſtabliſhed: the bow and the mightie men are broken, and the weake haue girded themſelues with ſtrength. They that were full are hired out for bread, and the hungry are no more hired, the barren hath borne ſeuen, and ſhe that had many children is feeble: the Lord killeth and maketh aliue, bringeth downe to the graue, and raiſeth vp, &c.*

Mundani tantò magis in profundum mergũtur, quanto magis videntur eſſe fœlices: fallax enim fœlicitas ipſa eſt maior infœlicitas. Auguſt. in Pſalm. 129.

1. Sam. 2. 3. 4. 5.

But let vs briefly conſider the mutability of worldly things in the ſpeciall inſtances. And firſt, what can be more vnconſtant and variable then honors and preferments? ſeeing thoſe who are thus aduanced, do continually walk in ſlipperie places, where they are ſtill ready to catch a fall; and borrowing their glory in a great part from the vnconſtant opinion of the fickle multitude, which like the weathercocke turneth with euery wind, their fame and reputation muſt needs be exceeding variable, reſting it ſelfe vpon ſuch an vnſtable ground. In which regard worldly men are fitly compared to ſhelfiſh, which depending vpon the Moone, are ſubiect to al her changes, encreaſing as ſhe encreaſeth, and decreaſing, as ſhe inclineth towards the waine; for ſo their honor ſtanding at the deuotion of the vncõſtant multitude, altereth and changeth, riſeth and falleth, according to the ful or waine of their variable conceits. The world promiſeth indeed perpetuitie of honors to thoſe who will ſet their hearts vpon them, and prefer them before the glory of God, and the ſaluation of their own ſoules, but he dealeth ſometime vnfaithfully with his fauourites, treacherouſly betraying them vnder ſhew of loue, and liſting

§. *Sect.* 3. *Of the mutabilitie and vnconſtancie of honors and preferments.*

Plin. lib. 2. cap. 99.

lifting them vp, whom he meaneth to ouerthrow with the greatest downefall: wherin the world and the Prince thereof, vse ambitious men as the crow the shel-fish, carying them aloft vnto the highest places, that from thence casting them downe, they may bruise them with the fall, and so more easily prey vpon thē. But as they deale thus with their own friends, sometime becausse they will not, and sometime becausse they cannot prefer them; so much more falsly and vnconstantly with those who neglect and contemne their deceitfull honors, being readie to magnifie and disgrace them with the same breath, when as they cannot allure them to bite at their bewitching baits. An example whereof we haue in *Paul* and *Barnabas*, whom the vulgar people (admiring their miracle) would needs deifie; which honor whē they had refused, and perswaded them to returne all the glorie vnto God, they presently vpon a groundlesse information, laid violent hands vpon them and stoned them, now thinking that they deserued capitall punishments, whom ere-while they esteemed worthie diuine honor. Thus others shewed the like vnconstancie, whilest one while they condemned *Paul*, as a malefactor, and presently after were readie to adore him as their idoll. But most notablie doth the mutabilitie, and fickle vnconstancie of the variable multitude appeare in their cariage towards our Sauiour Christ; whom one day they sought after to make him a King; and soone after reiecting him, preferred before him an Heathen, yea a hated Monarch: one while they flocked about him, to giue him all louing and respectiue entertainment, strawing greene boughes in his way, and (becausse they thought them not good enough) spreading also their garments, euen vnder his Asses feet; and another while mocking and reuiling him, buffetting and spitting vpon him, whipping and crucifying him, & in stead of bestowing their garments vpon him, they take from him his owne: this day they meet him with ioy, and salute him, saying, *Hosanna the Sonne of Dauid, blessed be he that commeth in the name of the Lord, Hosanna in the highest*; but within a few daies after they crie out with an vniuersall consent, *Away with him, away with him: crucifie him, crucifie him.* Which as it notablie sheweth

Act.14.11.14.19.

Act.28.4.

Matth.21.8.9. with cap.27.22.

the

he mutabilitie of honors, and the vnconstancie of the common people, so also the malice of Satan, who would (as one saith) haue his procession go immediatly before his passion, these honors, before those disgraces, and this high exaltation before his lowest downefall, that by this sudden alteration he might be the lesse prouided, & his passion made more bitter and intollerable: although the Lord who disposed of all had another end, namely, that the Scriptures might be fulfilled which testified of his Son, to the further conuincing of the Iewes, and the iust condemnation of all, who would not beleeue: and therefore if our Sauiour Christ who was worthie of all honor, found this sudden and vndeserued alteration, what constancie can they hope for, who come infinit degrees short of his excellencies?

Bernard. in Ramis Palmarum Serm. 2.

Matth. 21. 5.

Quoniam sublimiora grauius corruunt, gaudet princeps superbiæ, eos quos potuerit sua impulsione prosternere, ad celsiora creuisse. Ambros. in Psal. 48. §. *Sect.* 4.

But in truth howsoeuer this vnconstancie of honors may be attributed to the mutabilitie and treacherie of the world, and the Prince thereof, in regard that they promise it to their followers, and faile in performance; & as they are made ỹ instruments of God, both in the conferring and taking away of honors; wherein they take occasion to shew their fawning in the one, and their malice in the other; yet the supreame and chiefe cause of these alterations in honors and preferments, is the wise prouidence of almightie God, who would haue these worldly honors variable and vnconstant, chiefely for his owne childrens sake, both for their triall and chastisement, and because he would not haue them to set their harts too much vpon them, and so neglect that eternal glory of his heauenly kingdome; and secondarily for the iust punishment of the wicked, from whom he taketh away these honors after he hath aduanced them, because they abuse them to pride and tyrannie. And thus *Adonibezek* of a great conquerer of Kings, became worse then a slaue, and equall to a dog, eating the offals vnder the table; wherein the Lord measured iustly vnto him, according to that measure by which he had meted vnto others. Thus *Haman* was one day the chiefe fauourite in court, and the next day hanged on his owne gallowes; because hee had abused his greatnesse to the ruine of Gods Church: and thus Gods owne Church and people after they

The causes why honors are so variable and vnconstant.

Iud. 1. 7.

Hester 3. 1. with chap. 7. 8. 10.

had receiued many testimonies of his loue, and were by him exalted aboue all other nations; for abusing of these speciall fauours, were dejected and brought vnto a base condition: for so the Prophet complaineth; *Ierusalem hath grieuously sinned, therefore she is in derision; all that honored her, despise her, because they haue seene her filthines.* No marueil therefore if the world be vnconstant in conferring these honors, seeing in truth it hath no power to continue them, more then that which it receiueth from God, who as he is the chiefe Author of these honors, so he giueth and taketh them away at his owne pleasure. Thus *Hannah* confesseth, that *the Lord bringeth low and exalteth; he raiseth vp the poore out of the dust, and lifteth vp the begger from the dunghill, to set them among Princes, and to make them inherit the seate of glorie.* So the Psalmist maketh this the chiefe cause of the ruine of the wicked, when they were in the top of all their prosperitie, because the Lord *had set them in slipperie places, and cast them downe into desolation.* But whether we consider the chiefe or instrumentall causes of this vnconstancie, sure we are that honors are most mutable and flitting, vncertaine to winter where they haue summered, or to lodge where they haue rested all day. And this mutable inconstancie the Wise man obserued; *I haue* (saith he) *seene seruants on horses, and Princes as seruants walking on the ground.* To which purpose also the Son of *Syrach* noteth, that *many mighty men haue been brought to dishonor, and the honorable haue been deliuered into other mens hands.* The which mutability commonly happeneth when men are most secure, and are puffed vp in pride, in regard that they assure themselues of the constant continuance of their honors and preferments; their proudest hopes yeelding nothing vnto them but shame and disgrace. For so the Wise man saith, that *pride goeth before destruction; and an high mind before the fall:* and againe, *when pride commeth, then commeth shame, but with the lowly is wisdome.* And therefore seeing these worldly honors are so mutable and vnconstant, so hardly gotten & easily lost, let vs not too much esteeme them, nor immoderately loue and seeke them, but rather let vs set our hearts vpon suing wisdome and true godlines; for as the Wise man saith,

Lament. 1.8.

2. Sam. 2.7.8.

Psalme 73 18.

Eccles. 10.7.

Ecclesiasticus 11.6.

Prou. 16.18. and 18.12. and 11.2.

Exalt

Exalt her, and she shall exalt thee, she shall bring thee to honour, if thou imbrace her, she shall give a comely ornament to thy head, yea she shall give thee a crowne of glory. And this honour shall be most constant and permanent, lasting as long as life, yea after death, for the *memoriall of the iust shall be blessed*; *but the name of the wicked shall rot.* Yea this honour of grace shall be but a step to aduance vs to the honour of heauenly glory, the which shall continue not for a few yeeres onely, but for euer and euer, as being eternall and euerlasting; for so the Apostle telleth vs, that *the God of grace hath called vs to his eternall glory, by Iesus Christ.* Pro.4.8.9. Pro.10.7. 1.Pet.5.10.

§. *Sect.* 5. *Of the mutability and vnconstancie of riches.*

The like mutability and vnconstancie is in riches. For though our riches corrupt not, nor wee die, yet there is no certainty in their possession, they are so flitting and mutable. For who seeth not that they doe often change their masters; he who ere while wanted, abounding, and he who not long since abounded, being now brought to want and penurie? Looke but to houses, lands, and coine, and consider how often they haue new owners, this day being in the possession of one, and to morrow of another, and not many moneths after, both being stripped of them, they are deuolued vnto a third. In which respect *Zophar* compareth riches to the waters of riuers, which make no long stay in any place, and passe from land to land, and field to field, till at last they are swallowed vp of the sea. *The increase* (saith he) *of his house shall goe away, and it shall flow away in the day of Gods wrath.* For so riches runne from one to another, till in the end they lose their name, being corrupted, and (as it were) swallowed in the gulfe of destruction. In the same regard one of the ancients likeneth them to alluring harlots, which make loue to many, but keepe faith with none. And to the same purpose another saith; that there is nothing more false and trecherous then riches; and that like a fugitiue and vngratefull seruant, they haue no honesty or fidelitie; for though thou bind them with innumerable bonds, they will goe away, and draw their chaine after them. And for this cause oftentimes, they are kept and fast locked vp vnder the custodie of strong bolts, and fast barred doores, hauing besides many seruants as Iai- Iob 20.28. Origen. in Mat.6.16. Homil.4. Chrysost. ad pop. Antioch. Homil.2.tom.4

lors attending on them; but they ostentimes intice their keepers, and flee away together with them. So that there is nothing more vnconstant then these earthly moueables, which are euery day subiect to change and alteration: in which respect one wittily saith, that money most fitly is stamped round, to signifie by the very figure that it is rruely current, not standing still, but rolling and remouing from one to another. The which inconstancie and mutabilitie of riches, as it proceedeth instrumentally from the world, who is vnconstant in it fauours, aduancing those to wealth whom soone after it is ready to impouerish; so chiefly and principally from the Lord, who in his gracious prouidence made earthly riches mutable, because we should not fix our hearts vpon such vnchangeable vanities, but vpon those heauenly treasures which are immutable, and not subiect to any alteration; and that seeing euery day they are ready to leaue vs whether we will or no, wee might bee the rather willing to part with them to such good and charitable vses, as may glorifie God, and further ascertaine vs of our eternall treasures. Whereas if hee had made them immutable and permanent, whom would they not haue bewitched with their loue? For if now men hauing no security or assurance, to keepe them in their possession but one onely day, doe notwithstanding dote so much in their loue, that by right and wrong they lay violent hands vpon them, and wring them vniustly out of others custodie, hazarding euen their soules to increase their wealth; what would they haue done if they had been constant and faithfull friends, that do all this, they being trecherous and deceitfull flatterers? What widow would they not haue robbed? what orphane would they not haue spoiled? what weake & poore man would they not haue oppressed, to get these perpetuities into their possession? To conclude, seeing these riches of the world are so mutable & vnconstãt, let vs not set our hearts vpon them; and (as one saith) let vs not run a madding after these false fugitiues; for there is nothing more deceitfull, nothing more perfidious. To day they are on our part, but to morrow against vs; arming emulous eyes against our safety; and strengthening malitious hands to vndermine

Quid tam incertum quam res volubiles? nec immeritò ipsa pecunia rotunda fingitur, quia non stat. August. in Psal. 83.

Chrysost. ad pop. Antioch. Homil. 2. tom. 4.

dermine our peace; ſo that they who haue them, are beſet on euery ſide with familiar and chamber foes, and inuironed with domeſticall enemies: but rather let vs fix our minds on thoſe firme treaſures reſerued for vs in Gods kingdome, which are permanent and perpetuall euen to eternity.

§. *Sect. 6.* *That worldly pleaſures are vnconſtant, and ſubiect to change.*

Finally, there is no more conſtancie or leſſe mutability in worldly pleaſures; for though there be alwaies worldly men and worldly delights, yet are they neuer aſcertained the one to the other; but as men change their pleaſures, ſo pleaſures change men, and euery hand while leauing the old, they are ready to betake them to new maſters. Some waite not ſo much vpon men themſelues, as vpon their age: as for example, ſome attend vpon infancy, and leaue them in their youth; ſome delight them in their youth, and forſake them when they come to full maturity, and ſome accompanie them in their full ſtrength, and will by no meanes ſtay the approch of old age. Others are tied to ſeuerall times of the yeere, as to ſpring, autumne, ſummer, winter, and bring great delight when they are vſed in their ſeaſon; but failing herein they change their nature, and become irkſome and tedious. And as for thoſe pleaſures which are vſuall and daily, delighting all perſons, and at all times, we ſee vnto what common mutation they are ſubiect, laſting no longer but for the preſent, and then degenerating into tedious moleſtations and cumberſome burthens. Thus meates and drinkes delight for the inſtant, but after ſurcharging the ſtomacke, they recompence an houres pleaſure, with a whole daies paine. And thus pleaſures of the fleſh are but of momentanie continuance, and ſuddenly impaire the ſtrength, and bring the body to many infirmities, and much weakeneſſe. Beſides which loſſe of ſpeciall delights, how many do we daily ſee, who abounding in all maner of ſenſuall pleaſures, are ſoone after abandoned of them all, and ſpend the remainder of their daies in miſery and mourning? and though they remaine in their iudgement and affection epicures ſtill, making their bellie their god, and the world their paradiſe, yet find their idol whom they ſerue, ſo auerſe towards them, that of neceſſity, whether they will or no, they are robbed of all pleaſures, and paſſe their time in

in griefe, and ſharpe affliction? And thus it appeareth that all theſe worldly things which men ſo fondly affect, are mutable and vnconſtant. The conſideration whereof ſhould moue vs lightly to eſteeme, yea careleſly to contemne theſe changeable and fickle vanities, in compariſon of Gods ſpirituall graces and heauenly ioyes. For what is this mutability, but a certaine kind of mortality, ſeeing though they die not in themſelues, yet they die vnto vs? yea in truth what is the continuance of theſe worldly things, but a kind of vnobſerued corruptibility? for whileſt any thing paſſeth from the preſent to the time to come, that which is paſt dieth and periſheth, God onely is immutable, becauſe nothing paſt taketh from him; nothing to come addeth to him, but whatſoeuer was, is, or ſhall be, is with him all preſent. And therefore deſpiſing theſe vnconſtant and periſhing trifles, let the Lord be our glory, treaſure, and delight, in whom there is no change or ſhadow of change; and let vs ſet our hearts and affections vpon his ſpirituall and ſauing graces; for theſe *gifts of God* (as the Apoſtle telleth vs) *are without repentance*; neuer wholly or finally failing thoſe to whom they are once giuen. For being placed on this ſure rocke of grace, we may ſecurely contemne the daſhing waues of boiſterous malice, which in the ſea of this world, are by turbulent men raiſed againſt vs, ſeeing they ſhal be al broken into the ſome of their owne ſhame, and we in the meane time remaine vndamnified; for theſe immutable graces, giuen vnto vs by the immutable God, will make our peace and ſecurity alſo immutable. And let vs chiefly affect and ſeeke thoſe honours, riches and pleaſures reſerued for vs in Gods kingdome, which cannot be altered by any accident, nor impaired by any enemie, but ſhall eternally remaine to our infinite ioy and comfort, firme and permanent.

Mutabilitas eſt quædam mortalitas: dum enim aliquid de præterito in futurum mouetur, quaſi præterito moritur. Aug. de cognit. veræ vitæ, cap. 31. tom. 9.

Mal. 3. 6.

Iam. 1. 17.

CHAP.

CHAP. XXIX.

Of the momentany continuance and frailty of mans life.

HAuing shewed that the things of the world are in themselues momentanie, & in respect of vs mutable: we are according to order in the next place to speake of our mortalitie, which may serue as another maine argument to make vs contemne these worldly vanities; for though they were eternall, yet we are momentany; though they were constant and permanent, yet our liues are fraile and flitting; though they had not their end, yet we shal haue our end; & though they would for euer continue with vs, yet shal we but a while continue with them, because our liues are but short, and with their shortnes, so fraile & vncertaine, that this momentany time, is only sure of ending, and in nothing else certaine, but in it owne vncertaintie. For we are continually sailing towards the hauen of death, and we neuer want the wind of winged time to set vs forward; sometime in the way we perish by the leakes of our own intemperance, sometimes we split our selues vpon the rockes of dangers, or vpon the sands of careless securitie; sometime we are cast ouer boord by pirats and enemies, & sometime carying all our loftie and proud sailes, we are ouerset and sunke with the boysterous blasts of aduerse accidents; & though we scape all these dangers we shall not be long in comming to our hauen of rest; seeing we are neuer becalmed nor stand still, but night & day go forward with a prosperous wind. It is true that the world, yea our owne deceitfull hearts, do promise vnto vs long life, yea dreame of a kind of eternitie which hath neuer end; for there is scarce any so old who thinketh not to liue a day longer, and when that is spent, another day after that, & so continueth day after day in the same mind, and by consequence frameth to his hopes an imaginary perpetuitie; eternitie being nothing else but a constant continuance of time without any ending. And ỳ men haue this inward conceit, it may easily appear by their outward practise: for if they were throughly perswaded that their liues were momentany & vncertaine, what

§. *Sect.* 1. *That notwithstanding mans life is short and fraile, yet worldly men dreame of immortalitie.*

what shew of reason had they by deferring their repentance, to hazard their eternall saluation? why should they set their hearts vpon the things of this life, & prefer them before euerlasting happines? why do they who thinke it folly to bestow great cost in building vpon a lease, of one and twenty yeeres, grow excessiue in these charges, and erect stately houses, hauing no posteritie vnto whom they may leaue them? why do they not prepare themselues to meet the Lord, and take some paines to set straight their accounts; if they thought that euen this day they might die, and be called to a reckoning? but the true cause of all these errors and negligence is this, because they dreame of long life, and put the euill day far from them.

§. *Sect.* 2. *The breuitie of mans life proued by plaine testimonies of Scripture.*

Now as this opinion and vaine hope of long life is an vsual cause of impenitencie, and of the committing and liuing in all maner of sinne, so especially of the loue of the world, and worldly vanities: for because men thinke to continue long with them, they accordingly esteeme and set their hearts vpon them; whereas if they beleeued and remembred that not only the things which they so affect are momentany and mutable, but also that they themselues are mortall, and of small continuance vpon the earth, and that euen this short time is most vncertaine; they would neuer preferre these transitorie trifles before their eternall patrimonie. And therefore seeing it is a forcible argument to moue all men to the contempt of the world and worldly vanities, because our liues are so momentany and fraile, for though they were neuer so constant and permanent, yet we cannot long enioy them, seeing we are mortall, and of short abode on earth; let vs a little further consider of this point; and shew the momentanie shortnes of mans life both by testimonies of Scripture; and also by experience and reason. The holy Ghost in the Scriptures doth amply and plainly set forth, the breuity and vncertainty of mans life, and that by simple affirmation, and also by comparisons. For the former the testimony of *Iob* is plaine, who affirmeth that *man who is borne of a woman hath but a short time to liue, and is full of trouble.* So the Patriarch *Iacob*, speaking of his owne life, which much surmounted the vsuall age of men in these daies, saith, that his *daies were few and euill:* and it is ordinarie

Iob 14.1.

Genes. 47.9.

dinarie in the Scriptures, to reckon mens liues by daies, and not by yeers, to note their breuity: yea comparing them with eternity, they make them not ſo much as a minute; for ſo the Apoſtle *Peter* ſaith, that with the Lord, a thouſand yeeres are but as one day. And thus the Apoſtle *Iohn* calleth al that time, from the firſt comming of Chriſt in the fleſh, vnto his ſecond comming to iudgement, the laſt houre; wherby he would intimate vnto vs, that the worlds continuance being compared with eternity, is but of a few houres continuance, and that all the reſt being ſpent, we are now come to the laſt: and therefore if all this time being thus compared, is in reſpect of eternitie but a ſhort houre, then ſurely a mans life according to the ſame proportion is ſcarce a minute. Pſalme 90.10. 2. Peter 3.8. Pſalme 90.4. ἐσχάτη ὥρα ἐστί. 1. Iohn 2.18.

The ſimilitudes alſo which are vſed to expreſſe the breuity of mans life, are very ſignificant, and fit for our purpoſe; for it is cõpared to a [a] pilgrimage, which is not long in trauelling; to a [b] warfare, which is ſhort and full of trouble; to the daies of an [c] hireling, which as they are commonly but few, ſo by reaſon of their paines and labour, irkeſome and tedious: to the [d] wind, which ſeldome ſtands long in one place, & euery day is in ſome likelihood of changing, that which now bloweth paſſing away without returning: to the flower of the field, which one day flouriſheth and the next day withereth: to the [e] graſſe, which in the morning groweth in it full ſtrength, and is cut downe before night. All which ſimilitudes implie, that mans life is but (as it were) of one daies continuance; like vnto thoſe creatures neere Pontus, where of *Plutarch* maketh mention, whoſe life and the day begin and end together; for at morning they are bred, at noone they come to their full growth, & at euening die with old age; for what is our childhood, but a morning, our youth and ripe age the mid day, and our old age the ſunſet and night of life? the which proportion holy *Iob* ſeemed to aime at, where he ſaith, that *we are but of [f] yeſterday*, and ſcarcely full out of two daies ſtanding. But becauſe we are readie to flatter our ſelues with a vaine hope of long life, and to imagine that euery day is many yeeres; the holy Ghoſt compareth our liues to many other things which are leſſe then of a daies cõtinuance; as vnto [g] *a vapour, that appeareth*. §. *Sect.* 3. *The breuitie of mans life illuſtrated by ſimilitudes.* [a] Geneſ. 47.9. 1. Chron. 29.15 [b] Iob 7.1. [c] verſe 7. [d] Iob 14.2. Pſal. 103.15.16. [e] Pſalme 90.5. Eſay 40.6. Plutarch. Conſol. ad Apollon. [f] Iob 8.9. [g] Iames 4.14.

peereth for a little time, and afterwards vaniſheth away: to a
* Iob 20.8. * dreame, which vaniſheth as ſoone as a man awaketh: to a
h Iob 9.25.26. h poſt, which paſſeth by in all haſte, and maketh no ſtay till he come to his iorneyes end; to the moſt ſwift h ſhips, and to the h Eagle, which flying to ſeaze vpon the prey, doubleth her
i and 7.9. ordinary ſpeed: to a i cloud which is ſuddenly blowne away with the wind, or elſe diſſolued or dried vp with the Sun: to
k Pſal. 102.4. the k ſmoake, which whileſt it aſcendeth vaniſheth; to the
l Iob 7.6. ſwift paſſage of a l weauers ſhuttle, which in a moment paſ-
m Pſalme 39.5. ſeth from hand to hand; to a m ſpan in length, which is meaſured in an inſtant. And as though theſe reall things were not ſufficient to expreſſe the ſhortnes and vanity of mans life; it
n 1. Chro. 29.15 Pſalme 144.4. Iob 14.2. is compared alſo to a n ſhadow, which hath neither ſubſtance nor continuance; & to the ſwiftnes of a • thought, which far
• Pſalme 90.9. exceedeth in ſpeed al other motions: yea as if any thing were too ſubſtantial to expreſſe ſufficiently the momentany ſhortnes of it, it is compared to vanitie, which is nothing; for ſo
p Pſal. 144.4. *Dauid* ſaith, that p *man is like to vanity, his daies are like a ſhadow which vaniſheth:* and it is not only ſaid by way of ſimilitude, that mans life is like to vanitie, but that it is vanitie it
q Iob 7.3. ſelfe; for ſo *Iob* ſaith, that he q *had as an inheritance the monethes of vanity*; yea not only mans life, but alſo himſelfe in regard of his vnconſtancy and mortality is called vanity, and that when he is in his beſt condition; for ſo the Pſalmiſt ſaith,
r Pſalme 39.5. that r *euery man in his beſt eſtate is* (not only in part, & in ſome reſpects, but) *altogether vanity:* and as though this nothing were yet too much, he contenteth not himſelf to ſay, that the children of men are vanity, but that if vanity and they were laid vpon the balance, vanity it ſelfe would ouerpoyſe them:
f Pſalme 62.9. f *The children of men* (ſaith he) *are vanity, the chiefe men are lies, to lay them vpon a balance, they are altogether lighter then vanitie.* The which vanity, euen an Heathen man being deſirous to expreſſe, thought it not enough to cal the life of man, a ſhadow or a dreame, but ioyneth both together, & calleth
Pindarus apud Plutarch. it a dreame of a ſhadow. Now if a thouſand yeeres in cõpariſon of eternity, be as ſ Pſalmiſt ſpeaketh, but as yeſterday, and
Pſalme 90.4. as a watch in the night; and as a few drops of raine to the ſea, and a graine of grauell, in compariſon of the ſand, as the Son

of

of *Syrach* likeneth them; then how ſhort and momentanie is the life of man being thus compared, which is ſo vaine, and of ſuch ſhort continuance?

But if wee would adde to this momentanie ſhortneſſe of mans life, the frailty and vncertainty of it, whereby we haue no aſſurance to enioy it ſo much as a minute of this ſhort time, the vanity thereof would more euidently appeare. And of this wee need no other proofe but our owne experience, which daily teacheth vs, that as men haue but a ſhort paſſage from the birth, to the vtmoſt confines of an aged life; ſo they ſeldome goe thorow to their iourneyes end, but are cut off in all times of this ſhort way, with vnexpected accidents. In which reſpect the life of man may fitly be compared to a candle, which whileſt it ſhineth, conſumeth; and as the candle is ſometime waſted with the wind, ſometime quite blowne out, before it bee halfe burned, and ſometime burneth to the end: ſo mans life is waſted with griefes and miſeries, ſometime extinguiſhed by immature or violent death; and though it laſt as long as the naturall heate hath moiſture to feed vpon, yet that being conſumed, like a candle it goeth out of it ſelfe for want of nouriſhment. For how many haue we knowne in our owne experience who haue bin intombed in their mothers bellie, before they did euer ſee the light of the ſun, and ſo withered in the bud? How many do we daily ſee, who ſeeme to enter into the world (as the heathen man vpon the ſtage) that they may go out againe; as though they came onely to take their leaue, and ſo to be gone? How many wither when they are in their flouriſhing prime of their infancie and childhood, and (as it were) rot before they bee ripe? How many are taken away in their perfect maturity, death getting the victorie of them in their full ſtrength? and how few are they that attaine vnto old age, which notwithſtanding all doe hope for, though againſt all reaſon in regard of themſelues, and experience in reſpect of others? For would men conſider the manifold ambuſhments, which death daily laieth to indanger our liues; would they but remember how many by-paths leade to this common way, they could not but confeſſe the ſhortneſſe of mans life, and their vncertain-

§. *Sect. 4.* *That mans ſhort life is moſt fraile and vncertaine; being on euery ſide aſſailed by death.*

tie

tie to continue this ſhort time. For I pray you how many, yea how innumerable be the cauſes which produce this one effect, ſome whereof are internall, and ſome externall? For ſuppoſe that we were exempted from all outward dangers, which notwithſtanding doe in whole troups beſiege mans life, yet wee continually carrie death in our owne boſoms. For looke how many kinds of diſeaſes there are whereunto mans life is ſubiect, and ſo many ſecret enemies doe wee harbour in our ſelues, which fight againſt our liues, and giue death an eaſie entrãce. We are not too cold, or too hot, without danger; hunger and exceſſe are alike pernicious, ſeruing both as harbingers to prouide death a lodging in our hearts; yea euery ſmall crumbe going awrie, maketh a breach wherby death may enter and ſurpriſe vs. So that wee cannot ſaue our liues by fighting, becauſe wee nouriſh ſo many in vs which are daily ready to betray vs; nor eſcape by flight, vnleſſe we could flee from our ſelues, ſeeing whether we wil or no, we continually carrie the enemies of our liues about vs, yea within vs.

§. *Sect.* 5. *Of the innumerable dangers vnto which mans life is daily ſubiect.*

But let it be ſuppoſed that there were peace at home; let vs imagine that there were within vs no ſecret foe to ſupplant vs, yet how many open and outward enemies are there, which are hourely ready to aſſault our liues; if the great Commander do but giue ſigne of battel? For to ſay nothing of common calamities, which hang ouer whole commonwealths, as famine, ſword, and peſtilence, which are Gods publicke heralds to denounce againſt vs war and deſtruction, how many priuie waies are there whereby death commeth vnto vs, yea we vnto death? For which way can we turne vs, what action or enterpriſe can we take in hand, but that there is ſome danger, that death wil encounter vs? If we take ſhip, we are but a few inches diſtant from death, the immoueable rockes, and the mutable winds, the ouerflowing waues, and ſwallowing ſands, the tempeſtuous ſtormes, and ſpoiling pyrats haue our liues at their mercy & command. If we ſtay on the land, we are daily obnoxious to no fewer perils; if wee take horſe, our liues are in danger euery time he ſtumbleth; if we go in the ſtreets, looke how many carts and coches we meet,

yea how many tiles be on the eaues of houſes which wee paſſe vnder, and to ſo many dangers are we ſubiect. If wee walke in the countrie, we are in hazard to be incountered with brutiſh creatures, and with theeues and robbers more cruell then they. If we retire our ſelues into our well fenced gardens, we are not there ſecure, for among the ſweeteſt flowers oftentimes lieth hid the moſt hideous ſnake. If we reſt in our houſes in the night, we are in perill of cutthrotes and robbers; or though we were ſafe from theeues, yet we are in danger of all deuouring fire. If we walke abrode in the day, euery one that hateth vs hath our liues at his command; and as one ſaith, whoſoeuer contemneth his owne life, is maſter of ours. In a word, be we on ſea or land, in citie or countrie, at home or abrode, waking or ſleeping; death ſtill like a iaylor waiteth vpon vs, till he bee commanded by the Lord chiefe Iuſtice of heauen and earth, to arreſt, impriſon, and bring vs to iudgement. Now if any will obiect, that there are many which eſcape the forenamed dangers, and going through them all vnhurt and vntouched, do ſafely come to old age and naturall death: I anſwere, that many more doe fall into them; and why may not wee thinke to bee in the greater number? many eſcape them, but all are ſubiect vnto them; and that which is incident to all, may happen vnto any: finally, many eſcape ſome of theſe perils, but yet fall into others, and though to day they are free from them all, yet to morrow they may be obnoxious to many. By all which it appeareth, that our liues are not only in themſelues momentany, but alſo in reſpect of outward accidents, and inward infirmities, vncertaine, and full of frailty; in regard whereof the Apoſtle calleth our bodies earthly houſes, which wanting ſolid matter, and ſtrong principals to ſupport them, are eaſily ouerthrowne, or of themſelues in ſhort time moulder away; and in the ſame place hee calleth them tabernacles, which ſtand not long any where, but are ſtill flitting and remouing. And another maketh them much more fraile and brittle then glaſſes, which though they be ſubiect to many caſualties, yet may they outlaſt the longeſt liuer. What (ſaith he) is more brittle then a glaſſe? and yet it may bee ſo reſerued, that it may continue for many ages; for though it be indangered to a fall or knocke, yet not to a feuer, or old age, whereas wee are more fraile, as being ſubiect to the fals and

Quiſquis ſuam contempſit vitam tuæ dominus eſt. Senec.

2. Cor. 5. 1.

Auguſt. Serm. 1. tom. 5.

knocks of outward casualties, and though wee were free from them, yet time and age weaketh and wasteth vs; though we could shun outward blowes, yet wee cannot auoid our end; though we should be free from outward dangers, yet wee can neuer escape inward diseases. And howsoeuer some may last longer, and some a shorter while, yet all in their appointed time come to their end. Wherein men are fitly compared to the leaues of trees, of which some are blasted in the bud, euen in the spring, some are blowne off with the wind in the middest of summer, and those that continue so long on the tree, doe when autumne and winter commeth, fall of themselues. To this purpose one demandeth: Shall wee not all (saith hee) in a little while be the same dust? doe wee not by the addition of a few more daies gaine this alone, that we partly see, partly suffer, and partly act the more euils? and so wee at length also shall pay to nature the common and certaine tribute; by our death following some, & going before others; now bewailing our friends departed, and soone after our selues departing leaue them to bewaile vs; and receiue the kind gift of teares in as bountifull maner from them, as we haue in our liues bestowed it vpon those who haue gone before vs, &c. For wee are all but a vanishing dreame, an apparition that leaueth no signe behind it; dust, a vapour, the morning dew, & a flower of the field, which quickly groweth, and more quickly withereth.

Homer. apud Plutarch. ad Apollon. Ecclesiasticus 14.18.

Gregor. Nazianz. in laudem Cæsarij.

§. *Sect.* 6. *That euery man more cleerely seeth other mens mortality then his owne.*

But howsoeuer vaine men be so mortall, fraile, and momentanie (as I haue shewed) yet is he so blinded with selfe loue, and bewitched with deluding hopes, that though he acknowledge all this in the generall, yet hee seldome applieth it to his owne particular; though he can say wee are all mortall, yet he dreameth of his owne immortality; and howsoeuer hee can in his politicke bargaines reckon three of his neighbours liues, at no longer time then one and twentie yeares, yet doth he flatter his too credulous heart with this foolish conceit, that his single selfe shall continue to old age, and fill up the reckoning of three or fourescore yeares; and that hee continueth long in the same condition, though he seeth others hasting away, and euen now arriued at the gates of death. As when two boates meet, they which are in the one imagine that themselues moue not; and the other that passeth by them goeth swiftly; whereas in truth they

they both make alike speed; so men are ready to thinke that though others run towards death with posting haste, yet they in the meane time stand at a stay, & remaine immouable: then the which nothing can be more absurd, seeing we are all cast in the same mould, and are of the same nature and condition, in so much as there cannot be a more liuely & perfect looking glasse wherein we may see our owne frailtie and mortality, then other men which are of the same quality: so that if we be not made blind, deafe, & quite senseleſſe, we cannot daily want examples, and as it were schoole-masters which may teach vs this lesson; for who can walk in the Church or places of burial, & not think that he also must be buried? who can see anothers funerals, who is of the same nature and condition, and not conclude his owne mortalitie? who can heare the knels and passing peales for his neighbours, who were some of them yonger, & much stronger, and not thinke them heraulds sent of God, to summon him by death to make his appearance?

§. *Sect. 7.* *That from our birth to our death, our liues are in a continuall consumption.*

But though it were supposed, that we could now liue the age of *Methuselah*; and were exempted from all outward accidents, and inward infirmities, which might shorten our daies; yet all this were nothing in comparison of eternitie; in regard wherof that cannot truly be said to be long, which one day shal haue an end; neither do we slowly attaine vnto that end, from whence we shall neuer returne, when we are once come vnto it: for how can that be truly long, which is continually in spending, and the more daies are added vnto it, the more it is shortened? what firmenes is in that, which in holding slippeth out of our hands, and is lost in keeping? But such is mans life, from which so much is detracted, as is added vnto it, and the longer it hath lasted, the more it is wasted, and the neerer it approcheth to it end. Now what can be called long, which by it continuing and being, wasteth and ceaseth to be? or how can our daies be many, which grow fewer & fewer by daily multiplication? how can our liues be slow in passing; when that time which seemeth to stay them, driueth them forward to their iorneyes end? In which respect mans life is fitly compared to a weauers web; for as the wouen web continually encreaseth by the addition of threeds, so our age by the addition of daies; but as the more is added to the cloth, the lesse is vpon the beame, and the more the one increaseth,

Nemo ad id ſerò venit, vnde nunquam cum ſemel venit potuit reuerti. Senec. in Here. furen.

Greg. Moral. lib. 8. cap. 7. ſeth, the neerer the other approcheth to it end, & cutting off; ſo the more is added to our age, the more is detracted frō our life, and the more time paſt is increaſed, the more time to come is

Wiſd. 5. 13. ſhortned and diminiſhed. Thus the time of infancie periſheth, when childhood approcheth; and childhood dieth when youth beginneth; and youth paſſeth, when ripe age commeth; and all is loſt and vaniſheth, when old age and death ſeazeth vpon vs. Whereby it appeareth, that our continuance in the world cannot truly be called a life, ſeeing it is but a continuall paſſage, wherein we like pilgrimes trauel vnto death; ſo that whileſt we liue, we daily die, and neuer ceaſe dying till we ceaſe to liue; our life being nothing elſe but a paſſage from life, and a neerer approching vnto death: for from the day of our birth, to the day of our death, our liues are in a continual conſumption, and no ſooner do we begin to liue, but we alſo begin to die; for daily ſome part of our liues are taken away, ſeeing all which is paſt, is periſhed, and whileſt our bodies grow and increaſe, our liues decreaſe and are diminiſhed. They therefore are much deceiued, who account the laſt day only, the day of their death, ſeeing we die (as it were) piece-meale, and the longer we liue, the more death ſeazeth on vs, al the time which is already paſt, being loſt and conſumed. And ſo likewiſe they abuſe theſelues, who feeling no decay of health or ſtrength, do imagine day after day that they are equally diſtant from death, becauſe the alteration which is in their liues, comming by degrees & by little and little, is not ſo eaſily diſcerned: for as their folly were ridiculous, who not ſenſibly perceiuing the going forward of the ſhadow in the diall, or hand of the clocke, would therfore be perſwaded that it ſtandeth ſtill; for though they ſee not the motion, yet euery houre they may plainly diſcerne, that it hath moued; ſo alike fooliſh are they, who not ſenſiblie perceiuing, how far they haue trauelled towards death, do conclude with themſelues that they ſtand at a ſtay; ſeeing the more daies are added to their liues, the neerer they approch to their death, though their paſſage cannot palpably be diſcerned. For as thoſe who ſaile in a ſhip, whether they ſleepe or wake, ſit or ſtand, go forward with ſome deſire to arriue at the hauen, or harbor, as far as the ſhip wil ſuffer them with a contrary motion, as deſirous to returne, yet they are ſtill going on, and caried whether they will or no, with the

Hoc ipſum noſtrum viuere quotidiè à vita tranſire eſt. Greg. Moral. lib. 11. cap. 26.

Seneca.

Senſim, ſine ſenſu, ſeneſcit ætas.

Baſil. Orat. 24. de Mort.

the motion of the ſhip whither the skilfull pilot ſitting at the ſterne doth guide and conduct them; ſo we being placed in the world, as in a ſea of mortalitie, are ſtill ſailing towards the hauen of death, and whether we ſleep or wake, ſtand ſtil or walke, willingly go forward, or deſire to continue in the ſame place, both when we are in ſicknes, and when we enioy perfect health and ſtrength, in the lengthening of the ſeaſons of the yeere, as well as when they ſhorten, we are daily going on as our great maſter doth appoint and guide vs, & whether we will or no, we muſt ſtill go forward; and though our motion may be ſometime inſenſible, yet in truth we alwaies make alike haſte, and neuer reſt till we arriue at the hauen of death.

§. Sect. 8. The breuitie of mans life ſhewed by a ſpeciall conſideration of the parts therof.

Now if we would further conſider (as the truth is) that our liues are nothing in compariſon of theirs who were before the floud, and yet they are now limited to the ſhort ſtint of three or foure ſcore yeere, we may more ſenſibly conclude, that they are leſſe then a moment, in compariſon of eternitie: eſpecially if we would account of ſo much time only of this ſhort age, as deſerueth to be entitled with the name of life: for almoſt halfe a mans life is ſpent in ſleepe, which is nothing els, but (as it is called) the brother of death; and therfore cannot fitly be added in this our diuiſion, to the tearme of life. Now if out of this halfe that remaineth, we would ſubduct ſo much time as is ſpent in ignorant and vnprofitable childhood, wherein we neither glorified God, nor did any good to Church or common wealth; ſo much as is conſumed in ſicknes of body, and diſcontent of mind; ſo much as is ſpent in doing nothing, or in doing that which is ill; ſo much as is croſſed, and made miſerable, by the ſenſe or feare of ſome outward afflictions, or ſome inward griefe; and then look only on that part of time remaining which is ſpent in ioy, peace, contentment & a good conſcience, the which in truth only deſerueth to be tearmed a life, al the other being but branches and degrees to death, we ſhould eaſily perceiue that our liues might be meaſured with the ſhort ell of a few daies. But if we will not enter into this conſideration of the ſhortnes of our liues, whileſt it is paſſing, nor learne this leſſon of our mortalitie, & momentany continuance, neither by reaſon nor experience; yet ſhal we hereafter (when perhaps it wil be too late to make any good vſe of our knowledge) eaſily both ſee, and ſeeing acknowledge

it; for howsoeuer time to come may seeme long in approching, and when it is come, somewhat long in spending; yet if we look back vpon it whē it is once passed, it vanisheth in the view, and appeareth as nothing: neither in this regard is there any great difference, betweene that age or time which is long, and that which is short, if we looke vpon them when they are both passed; for as we can take no faster hold on a great shadow, then on a lesse, both alike in a moment vanishing out of our sight; so the longest life, whē it is once spent, is all one with the shortest: neither doth it profit or content vs any more, or afford vnto vs better hold for our further continuance, then if we had liued only to the time of childhood. Now the reason why man, Gods most excellent creature on earth, and created after his owne image, should be subiect to this mortality, and of so momentanie and short continuance, is not originally in the Lord that made him, who being infinit in all eternity, could haue giuen to his creature an euerlasting being; but in man himselfe, who hauing the free choice of death and immortality, chose the worser part, and preferred the path of death, before the way of life; for the Lord hauing threatned man, that in the day which he transgressed his Commandement, he should die the death; he notwithstanding sinned, & so sinning died. And (as one saith) because sinfull man would not stay in the place of true happines where he was created, God would not suffer him to remaine long in the place of his supposed happines, where he was fallen: and because he willingly lost his countrey, which he should haue loued, he is vnwillingly drawne out of this place of his pilgrimage, which (though vndeseruedly) he loueth too much.

Quod tam diu vixerat, quid profuisset ei, si Adam hodiè mortuus esset? Quid diu est, vbi finis est? August. serm. 42. Tom. 10.

Gen. 2. 17. and 3. 19.

Quia peccator homo illuc stare noluit vbi conditus fuit, hic verò vbi cecidit diu esse prohibetur, &c. Greg. Moral. lib. 12. cap. 4.

§. *Sect. 9.*

That by reason of the shortnes of our liues, all things are momentany and vncertaine vnto vs.

And thus haue I shewed that these worldly things are not much to be desired; because though they were permanent, and would for euer stay with vs, yet we are mortall and momentany, and therefore cannot stay long with them: for though men seek to eternize their houses, and labour to multiplie their pleasures, so as the matter of them may continue for many ages; & though they turne all their coine into lasting gold, & furnish their houses with most durable stuffe, & haue all their lands in free-hold, fee-simple, & as inheritances for euer; yet all these are but names and titles, wherewith they delude themselues, and the worlds witchcrafts whereby he intangleth his foolish followers, with

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ſottiſh loue of theſe earthly vanities: for though we may prouide laſting lands, yet not enduring liues; though our poſſeſſions would remaine for euer, yet our ſelues are but of momentanie and ſhort continuance, euery day ready to bee taken from them; and though the world would make vs beleeue, and our owne deceiuing hearts are apt to perſuade vs, that our poſſeſſions are fee-ſimples, and our lands and houſes inheritances for euer, yet the truth is we are but tenants at will, holding all wee enioy at our great Landlords pleaſure: and when we haue gotten the beſt aſſurance that we can, yet we are more ſure, that we ſhall hold nothing longer then onely for tearme of life; for as we brought none of theſe things with vs when we were borne, ſo we ſhall take nothing with vs at our buriall, but as we found them all in the world, ſo when we depart, to the world we muſt leaue them. And this holy *Iob* confeſſeth; *Naked* (ſaith he) *came I out of my mothers wombe, and naked ſhall I returne againe:* to which the Apoſtle alluding ſaith, that *wee brought nothing into the world, and it is certaine that we can carrie nothing out:* and the Preacher ſpeaking indefinitely of all men, ſaith, that *as man came forth of his mothers belly, he ſhall returne naked to goe as hee came, and ſhall beare away nothing of his labour, which he hath cauſed to paſſe by his hand.* And howſoeuer there is great difference in mens eſtates whileſt they continue here, ſome liuing in proſperity, and ſome in aduerſitie; ſome in plenty, and ſome in want; yet (as the authour of the booke of Wiſedome affirmeth, *all men haue one entrance vnto life, and alike going out.* And this wee may cleerely perceiue in the looking glaſſe of common experience: for how many houſes and lordſhips do we ſee, that haue (themſelues remaining) turned their owners out of doores, and changed them for others, not onely of the ſame kindred and poſterity, but for ſtrangers to the former family? How many haue we (with the Pſalmiſt) obſerued who haue beene ſtrong in their proſperity, ſpreading themſelues like a greene bay tree, who are now gone, and though we ſhould ſeeke them, yet we cannot find them? How many haue wee ſeene honoured, and in high places, who are now laid low in the graue, and troden vnder their feet, who not long ſince bowed vnto them, yeelding them at the firſt ſight the reuerence of cap and knee? How many who haue before time abounded in gold and ſiluer, houſes

Iob 1.21.

1. Tim. 6. 7.

Eccleſ. 5. 14.

Wiſd. 7. 6.

Pſal. 37. 35. 36.

and lands, who are now ſtripped of all? and whereas formerly they ioyned houſe to houſe, and land to land, as though they could not indure a neighbour, but would (as the Prophet ſpeaketh) dwell alone in the middeſt of the earth; yet are they now contented with leſſe then ſeuen foot of ground; and to haue a multitude dwelling with them in a little plot. How many haue we ſeene paſſing their time in pleaſures and delights, eating and drinking delicate and coſtly meates and drinks, in curious and more coſtly veſſell and plate, ſpending their daies in hunting and hawking, laughing and ſporting, dancing and reuelling, who are now by death ſtripped of all their ioyes, and in all likelihood haue changed them for torments and miſeries, weeping and gnaſhing of teeth, eternall woe and the ſorrowes of hell? How many haue pampred their bodies, that now are the meate of filthie wormes; and glorioufly adorned their backes in rich apparell, that are now couered with rotenneſſe and corruption, and that haue filled the ſtreets with their ſweet ſmelling perfumes, that now would fill them with a greater ſtench? And finally, who exceeded all their neighbours in all manner of worldly proſperity, who being now dead together, are all ſo alike, that no difference at all can bee made betweene them. Looke (ſaith one) into the graues of theſe great worldlings, and ſee if you can diſcerne any print of their paſſed pride, or any ſigne remaining of their riches and luxurioufneſſe. Enquire now where is their glorious apparell, their eaſterne odours, their delightfull maskes and ſhewes, their great retinue, and many ſuters; their coſtly banquets, loud laughter, gameſome mirth, and immoderate and vnbrideled delights? whither are they now al gone, and what is become of them? where is all their worldly proſpetity, and where are they themſelues? What end is there now of both? Come neere and ſearch their ſepulchres, and behold there is nothing but duſt, and the filthie reliques of the wormes feaſt: for this is the end of all humane bodies, as wel of thoſe who haue lead their liues in pleaſure and delights, as of thoſe who haue paſſed their daies in painefull labour. In which reſpect the world is fitly compared to a ſtage, and the life of man to a play, laſting a little longer then the ordinarie time. For as in them one acteth the part of a king, another of a begger; one of a wiſe counſellor, and another of a naturall

Luk. 6. 25.

Auguſt. tom. 10. Serm. 181.

Chryſoſt. in Luc. 16. de Lazaro Concio. 2.

turall foole; and great difference there is between them whileſt the comedie continueth; but when the play is ended, they are ſtripped of all their apparell, and hauing acted their parts, and come off the ſtage, they are all fellowes, and of equall quality and condition: for euen hee who is greateſt in the world, hath but a ſhort part to act, and when it is done, hee muſt lay aſide all his glory, and become equal to him who is of baſeſt degree. And therefore ſeeing theſe glorious worldlings haue not much greater or longer happineſſe, then he who acteth his part vpon the ſtage; let none be proud of ſuch momentany felicity; let no man too much loue riches, or hate pouerty, becauſe men are but perſonated in theſe worldly habits, and when the enterlude is ended, they will be all alike.

§. *Sect.* 10. *That the things we poſſeſſe are not our owne but the worlds heire-loomes.*

Neither are theſe worldly things wee poſſeſſe our owne, but the worlds heire-loomes, which when wee are gone, muſt remaine vnto poſterity; for if they were truely our owne, then might we when we go, carrie them with vs; but now the world whoſe indeed they are, when we depart (whether wee will or no) will haue them all left behind, and keepeth them ſtill in ſtore to deceiue with them the following poſterity, as before they haue deceiued their abuſed progenitors. In reſpect whereof the Prophet *Habakkuc* ſaith, that the faithfull ſeeing the folly of wicked worldlings, *ſhall take vp a parable, and a taunting prouerbe againſt them; ſaying, woe be to him that increaſeth that which is not his, (how long?) and to him that in abundance heapeth vp to himſelfe thicke clay.* Habac. 2. 6. For death like a porter ſtandeth in the gate, when men are to paſſe out of the world, and cauſeth them whether they will or no to leaue all behind them; ſauing their ſinnes which they haue committed in compaſſing theſe vanities. For well were it with wicked worldlings, if they could as well leaue their ſin behind them as their ſinfull poſſeſſions; but this is their miſerie, that when their gold forſaketh them, their guilt accompanieth them, and when they are plucked vnwillingly from the things of the earth, whereupon they haue ſet their hearts, (which goeth as neere them as if their body were pulled from their ſoule, or their heart out of their body) their ſins and the gaules of an euill conſcience, which they haue gotten in compaſſing them, by wicked and vnlawfull meanes, doe attend as inſeparablie vpon their ſoules, as their

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ſhadowes vpon their bodies, and will neuer leaue them, till they haue brought them to the fearefull tribunall of Gods iudgement, and haue there by accuſing them, cauſed the Iudge of heauen and earth, to pronounce againſt them the ſentence of eternall condemnation.

§ *Sect.* II. *The ſhortneſſe of their liues who are aduanced vnto honours.*

And thus haue I ſhewed that all men are of momentanie and ſhort continuance. Now let vs more ſpecially conſider of the breuitie and ſhortneſſe of their liues who abound in all worldly proſperity; for ſo farre are theſe worldly things from prolonging our liues, and from eſtabliſhing them againſt their naturall frailty, that they rather cut them off and ſhorten them, as being the meanes when they are abuſed by ſin, to bring vpon vs Gods heauie iudgements, and to haſten our death, when we too much ſet our hearts vpon them. And hence it is that in the Scriptures, there is not onely mention made generally of the frailty and momentany continuance of mans life, but more eſpecially of theirs, who abound in all worldly proſperity. So it is ſaid of thoſe who are in honourable place and calling, that their aduancements ſhall not preſerue them from the encounters of death; yea rather it is more ready to ſhoot at them before others, as being the faireſt marke, and greateſt conqueſt. So *Eliphaz* vſeth an interrogation, the more to aſſure and conuince vs of this truth. *Doth not* (ſaith he) *their dignitie goe away with them? doe they not die, and that without wiſedome?* And the Pſalmiſt telleth vs, that *man ſhall not continue in honour* (or as the word ſignifieth, ſhall not ſtay in his eſtate all night) *hee is like the beaſts that die. This their way vttereth their fooliſhneſſe*, &c. And though in reſpect of their honourable calling, he aduanceth them to the glorious title of Gods, yet he will not attribute immortality vnto them, but telleth them, that *though they were Gods they ſhould die like men, and though they were children of the moſt high, yet they ſhould fall like other mē:* & elſe where he exhorteth vs, *not to truſt in princes, becauſe their breath departeth, and they returne to their earth.* So the ſonne of *Syrach* telleth vs, that which we alſo learne by common experience, that *he who is to day a king, to morrow is dead.* And therefore ſeeing all our policie, power, and endeauours, cannot continue vs in this honourable condition; for though honours ſhould remaine for euer, yet we are mortall and of ſhort continuance; ſo that when

Iob 4.21.

Pſal.4.12.13.

Pſal.82.6.7. and 146.2.3.

Eccleſiaſticus 10.11.

when with all our labour and care we haue aduanced our ſelues, and by our proud ambition, haue mounted aloft vnto the higheſt pitch of worldly glory, wee haue in this ſtate no manner of ſtay, but when death commeth, and clippeth our ſoaring wings, we preſently fall into the loweſt condition, and become inferiour to the meaneſt liuing creature; for a liuing dog is better then a dead lion, as the Wiſe man ſpeaketh; therefore, I ſay, let vs not ſet our hearts on that, with which wee cannot ſtay, nor yet when we muſt leaue it, haue the power to bequeath it to our poſterity: for as *Iob* ſpeaketh, when as hee who is aduanced in the world *paſſeth away, he knoweth not if his ſonnes ſhall be honourable, neither ſhall he vnderſtand concerning them, whether they ſhall be of low degree.* But let vs ſet our hearts and affections vpon thoſe heauenly honours, and eternall glory, which as they will neuer leaue vs, ſo ſhall we neuer be taken from them. Iob 14.21.

§. *Sect.* 12 *That the rich mans life is ſhort and vncertaine.*

And this alſo is the condition of them who abound in all worldly wealth; for howſoeuer rich men truſting in their idol the earthly mammon, promiſe vnto themſelues long life, and ſay with the foole in the Goſpell, *ſoule thou haſt much goods laid vp for many yeeres, liue at eaſe, eate, drinke, and take thy pleaſure,* yet in the ſame night God is ready to take away their ſoules, and to place their ſubſtance in other mens poſſeſſions. Howſoeuer they imagine, that their *houſes and habitations ſhall continue for euer, euen from generation to generation, and therefore call their lands by their owne names; yet they ſhall not continue in their eſtate, but ſhall be like the beaſts that periſh,* as the Pſalmiſt ſpeaketh. So *Ieremie* ſaith, that *hee who getteth riches and not by right, ſhall leaue them in the middeſt of his daies, and at his end ſhall be a foole.* And in this reſpect the Apoſtle *Iames* compareth rich men, to *the flower of the field, which vaniſheth away; for as when the ſunne riſeth with heate, then the graſſe withereth, and the flower falleth away, and the beautie of the faſhion of it periſheth: euen ſo ſhall the rich man fade away in all his waies.* And this *Baruch* obſerued in the experience of his times; *Where* (ſaith he) *are the princes of the heathen, that hoorded vp ſiluer and gold wherein men truſt, and made none end of their gathering? They are come to nought, and gone downe to hell, and other men are come vp in their ſteads.* Whereby it appeareth that worldly wealth is no true riches, for then it would make vs eternally happie; nor wee true Luk. 12.19.21. Pſal. 49.11.12. Ier. 17.11. Iam. 1.10.11. Baruch 3.16. 17.19.

owners

owners of the things wee poſſeſſe; for if they were ours, wee might take them with vs, whereas now we leaue them behind vs, to become for a time other mens, as before they were ours; and that which is truely our owne we take away with vs; that is, either our vertues and graces, to be crowned and rewarded; or our faults and ſinnes, to be condemned and puniſhed. Neither will they though they abide with vs, preſerue vs from death, that we alſo may ſtay with them; for death will not bee bribed, and the God of life and death will take no price for the redemption of our liues; for we haue nothing to giue but that which is his owne; and though all wee poſſeſſe were ours, yet it were not a price ſo ſufficient as would be accepted. And therfore let vs not with worldly men *truſt in our goods, nor boaſt our ſelues in the multitude of our riches; for a man can by no ſuch meanes redeeme his brother, he cannot giue his ranſome to God, that he may liue ſtill for euer, and not ſee the graue. So precious is the redemption of their ſoules, and their continuance for euer; for wiſe men die as well as fooles, and leaue their riches for others*; as the Pſalmiſt ſpeaketh. Let vs not greedily gape after abundance, ſeeing a little will ſerue vs for our momentanie liues; for why ſhould wee ouerburthen our ſelues in carying ſuch great prouiſion, for ſo ſhort a iourney? and our liues being ſhort, why ſhould we looke after long hopes? Why ſhould we be ſo eager in gathering, when as we cannot ſtay by it when it is gathered? and ſtore vp abundance in a ſtrange countrie, where we haue no aſſurance of abiding ſo much as a day? If (as the heathen man well obſerued) wee were aſſured to liue the long age of an Hart or Rauen, our greedineſſe in gathering were the more to be pardoned; but ſeeing we are mortall men, who ſpeedily haſten to old and decrepit age, it is follie and madneſſe to dote vpon abundance, ſeeing we ſhall conſume our hearts with intolerable ſorrowes, in ſcraping that together, which others when wee are gone will riotouſly ſpend. How much better were it to part with our riches freely for the loue of Chriſt, then to bee forced whether wee will or no, to leaue them by death? How much better were it, ſeeing wee cannot ſtay with them long on earth, to ſend them by the hands of the poore before vs to heauen, where wee ſhall remaine for euer? For if we keepe them ſtill in our owne cuſtodie, wee ſhall haue

Pſal. 49. 6. 7. 8.

Longa noſtra deſideria increpat via brevis. Incaſſum multa portantur cum iuxta eſt quò pergitur. Greg. lib. 40. homil. hom. 32.

Euripides apud Stobæum.

no

no further comfort in them when the day of death approcheth; for as *Iob* saith, *What hope hath the hypocrite, when he hath heaped vp riches, if God take away his soule?* Finally, if seruing God wee want these earthly riches and abundance, let vs not bee discontented in our selues, nor enuie wicked men who flourish with them, seeing the time is but short, both of our want, and their plentie; for death is hard at hand, and seazing on vs both, hee will strip them of all their store, and further vs to the possession of our eternall treasures. *Be not thou afraid* (saith the Psalmist) *when one is made rich, and when the glory of his house is increased; for he shall take nothing away when he dieth, neither shall his pompe descend after him.* The like incouragement another giueth to the godly man oppressed with pouerty. Doest thou see them (saith he) strouting in the streets, and drawing after them their long and rich traines, whereby they raise vp a cloud of dust in the aire? let not these things moue thee, for all these they shal lay aside at the houre of death, when as thy vertues and holines shall still accompanie thee: they are not their owne clothes which they weare: for when death commeth they must put them off, and leaue them behind them; neither shall their glory descend with them. To the same purpose another exhorteth, Let vs not (saith he) afflict our selues when wee behold the vnexpected prosperity of worldly men; seeing when we see rich men painted on a table in all their brauerie, and poore men in their ragges; we neither admire the one as happie, nor pitie the other as being miserable; and yet these dead pictures are oftentimes of longer continuance then liuing men represented by them. For a painted table may last aboue an hundred yeeres, when as rich men who please themselues in their abundance, are often taken from all in a few moneths.

Iob. 27. 8.

Psal. 49. 16. 17.

Bernard. ad Sophiam virginem.

Chrysost. in 1. Cor. 15. homil. 38. tom. 4.

Yea but this is their comfort, that whilest they liue they shall enioy their wealth, and when they die they shall leaue it to their heires. It is true indeed that though rich men cannot promise vnto themselues long life, yet they may bee assured that they shall haue heires; but if they meane by heires their owne children and posterity, they ground their hopes and comforts vpon a false and deceiueable ground; for howsoeuer men may prouide heritages, yet it is God who appointeth heires; and though they may rake and scrape togther riches

§. *Sect.* 13. *That the hope of worldlings is vaine and vncertaine, who thinke to leaue all to their heire and children.*

with

with a purpose to bequeath them to their friends, when themselues can keepe them no longer; yet oftentimes God with his ouerruling hand so disposes of them, that they neuer enioy them. For some outliue their heires, and hauing lost their posteritie and kindred, are forced whether they will or no, to leaue vnto strangers the fruits of their labours. Others haue heires vnto whom they leaue their goods, but they are not sure that they shall enioy them; for the children do not alwaies rost that which their fathers caught in hunting; but as many enioy those goods which were neuer bequeathed thē, so many vnto whom they were bequeathed neuer doe enioy them, it being onely in their power to giue their riches, and bequeath legacies to whom they will, but not to maintaine their gift when they are gone, nor to vphold that right vnto which they haue intituled them. And this the Psalmist plainly affirmeth: *Doubtlesse* (saith he) *man walketh in a shadow, and disquieteth himselfe in vaine; he heapeth vp riches, and cannot tell who shall gather them.* To the same purpose *Iob* saith, that *though the children of wicked men bee in great number, the sword shall destroy them, and his posterity shall not be satisfied with bread. His remnant shall be buried in death, and his widowes shall not weepe. Though he should heape vp siluer as the dust, and prepare raiment as the clay, he may prepare it, but the iust shall put it on, and the innocent shall diuide the siluer.* Yea not onely strangers doe often become heires, but sometimes also enemies, and those whom a man in his life most hateth, after his death make a prey of his riches, and skornefully insult in his spoile. In which respect one saith, that the couetous mans labour is certaine, but the fruit of his labours vncertaine. For hee taketh paines and consumeth himselfe with cares in gathering riches, and after his death his inheritance and possessions come into the hands of his enemies, who haue circumuented him with innumerable trecheries, and taking onely with him his sins, he leaueth his substance to other men. Now what can bee more miserable, then to tire and spend a mans selfe with paines, that his enemies may reape all the profit? and to withhold euen necessaries from ones own vse, for the increasing of that wealth which his enemies will spend in superfluitie and excesse? In which respect one iustly much preferreth the riches of faith and a good conscience, before the wealth of the world. Faith (saith hee)

Psal. 39. 6.

Iob. 27. 14. 15. 16. & 20. 10.

Chrysost. ad pop Antioch. homil. 2. tom. 4.

he) laboureth for God, and couetousnesse for the tempter: that gathereth such things as profit a mans selfe, this heapeth vp those which profit others. And what more vaine, then to labor for other men, and not know who shall be his heire? For who can tell whether his owne sonne, or nephew shall suruiue him? seeing the heire oftentimes goeth before the testator to the buriall; or outliuing him, riotously deuoureth the inheritance, or luxuriously scattereth it; or being foolish cannot defend it; or loseth it by confiscation, yea oftentimes their enemie is their heire, and the successour insulteth ouer the deceased, persecuting those whom he loued, and selling for slaues those whom he tenderly loued. But though he knew who should inherit his labours, and be sure to haue an heire of his owne chusing; yet how can he tell what he will proue? whether a wise man, or a foole; a frugall sauer, or a wastfull spender; one who will thankfully remember his predecessor and benefactor, or one that will forget him, vnlesse it be to censure his infirmities? Finally, whether such an one as will shed gratefull teares at his funerals, or smile vnder his close hood? And this the Wise man noted as a great vanity, which made euen his life bitter vnto him, *I hated* (saith he) *my life, and also my labour wherein I had trauelled vnder the sunne, which I shall leaue to the man that shall be after me. And who knoweth whether he shall bee wise or foolish? yet shall hee haue rule ouer all my labour, wherein I haue trauelled, and wherein I haue shewed my selfe wise vnder the sunne, this is also vanity, &c.* But if these momentanie riches, which are thus bequeathed to posterity, haue been defiled with sinne, either because they haue bin vnlawfully gotten, as by greedie couetousnesse, fraud, deceit, cruelty and oppressions they will not proue greatly beneficiall, either to heire or predecessor: for as hee leaueth vnto his child his wealth, so also enuie, because he is the offspring of such a father, & (as it were) a yong one of the old serpent, which though he haue done no hurt hitherto by reason that he is yong, yet it is feared he will doe, when he commeth to age, not onely because he is likely to resemble his fathers nature, but also hath been poysoned with his precepts of couetousnesse in his very youth. For as one obserueth, when rich misers see that they can keepe their goods no longer then for terme of life, they confirme & strengthen their heires, by reading vnto them lectures

Ambros. in Psal. 38. enarrat. tom. 4.

Fletus hæredis sub persona risus est.

Eccles. 2. 17. 18. 19.

Plutarch de cupidit. diuitiarum.

of

of auarice, making them to become impregnable caſtles, wherein their riches may be reſerued after their departure: yea oftentimes with their wealth they leaue vnto them Gods heauie anger for their iniuſtice, and wicked getting, or keeping their riches, which burneth againſt ſinners vnto the third & fourth generation, and often conſumeth their houſe and whole poſterity; and with their ſin they leaue their ſhame & puniſhment; as the Habac. 2.9.10. Prophet ſpeaketh: *Woe vnto him* (ſaith he) *that is giuen to the getting of vnlawfull gaine for his houſe, that he may place his neſt on high, and be deliuered from the power of euill. Thou haſt conſulted ſhame to thy houſe, by deſtroying many people, and haſt ſinned againſt thine owne ſoule.* In which reſpect the couetous man, as he is not much beneficiall to his heire, ſo leſſe vnto himſelfe; for what wil it profit him after his momentany fruition of the Mammon of iniquitie, when being caſt into hell fire, and there tormented with intollerable torments, he ſhal remember, that he hath left abundance of wealth to his poſteritie? ſeeing neither he nor they, can with al this riches releaſe him from his paine, nor procure ſo much as a drop of cold water to allay a little his burning heat. For if when we haue all theſe goods in our own poſſeſſion, they will not eaſe or comfort vs in the extremitie of the toothake only, what conſolation or refreſhing can be expected from them, being in the keeping of others, when bodie and ſoule ſhal ſuffer for euer the wrath of God, and the grieuous tortures of the damned ſpirits?

§. *Sect.* 14. Finally, though voluptuous men abound in all delights, yet ſhall they not long enioy them; for though they were conſtant, yet thēſelues are fugitiue, though their pleaſures are many, yet their yeers being few, they cannot long reioyce in them. So *Iob* ſpeaking of voluptuous wicked men, ſaith, *that they take the tabret and harpe, and reioyce in the ſound of the organs; they ſpend their daies in wealth, and ſuddenly they go downe to the graue.* Neither can pleaſures, though they neuer ſo much delight vs, make our ioyes immortall, or any whit prolong our liues; yea contrariwiſe (as I haue ſhewed) being immoderately vſed, they are the ordinary meanes to ſhorten life, and to bring vntimely and immature death. But howſoeuer theſe pleaſures of the world are moſt momentany, both in reſpect of themſelues, and alſo in reſpect of vs, yet their puniſhment when they are abuſed is not of

That the liues of voluptuous men are ſhort and full of frailtie.

Iob 21.12.13.

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so short continuance; for when voluptuous men shal leaue their delights, oftentimes in the middest of their daies, that fearefull woe denounced by our Sauiour Christ shall accompany them for euer: *Wo be vnto you* (saith he) *that now laugh, for ye shal waile and weepe.* Luke 6.25. So the Apostle *Peter* saith, that those who are led *with sensualitie, are made to be destroyed; and shall receiue the wages of vnrighteousnes, as they which count it pleasure to liue deliciously for a season.* 2.Pet.2.13. And therfore seeing these worldly pleasures are so short and momentany, both in respect of themselues and vs, & seeing also their fruition is temporarie, and their punishment eternall; let vs not set our harts vpon them, but rather on those heauenly ioyes, which shall be eternall to vs, and we to them; and hauing with *Moses respect vnto the recompence of reward, let vs chuse rather to suffer aduersity with the children of God, then to inioy the pleasures of sinne which shall last but for a season.* Heb.11.25. For who would settle his loue on these flitting vanities? who would place his affections on worldly pleasures, chambring and wantonnes, surfetting and drunkennesse, delightfull sports and dainty fare, sweet smels and costly rayment, whereby this lumpe of flesh is pleased and pampered; if he consider, that within a while his bodie shall be the meat of wormes, his sweet perfumes turned into lothsome stincke, his rich attire into a poore winding sheet, his tender flesh and faire skin, into rottennes and putrefaction; and not rather on those heauenly and vnspeakeable ioyes, in which we shall euer ioy, they continuing with vs, and we with them for euermore?

§. Sect. 15.

A perswasion to the contempt of the world, and loue of heauen, grounded vpon the consideration of our liues short and momentany continuance.

Quicquid est cui dominus inscriberis apud te tuum non est. Nihil firmum infimo; nihil fragili aeternum & inuictum est: tam necesse est perire quam perdere. Senec. Epist. 98.

And thus haue I shewed, not only that the world, & the things thereof are momentany & vncertaine, but that we also are mortall, and our liues of short continuance: by reason whereof nothing can be vnto vs firme and durable, because our selues, whilest we continue in these earthly tabernacles are stil flitting, and altogether vncertaine of our abode; for nothing is stedfast to him who is vnstedfast, nothing eternal, to him who is fraile and mortall: & therefore seeing we haue no sure hold of the things of this life, let vs not set our hearts vpon them; for though we be called their masters and owners, yet we haue in them but a momentany interest, and though they be with vs, yet they are not ours; seeing we are daily ready to leaue them. Let vs build in earth tabernacles, and not mansion houses, seeing we are still remouing,

mouing, and cannot long stay: we are pilgrimes heere, and therfore we should not set our affections on the earth, and earthly things, where we shall rest (as it were) but one night, & then be gone; but on the ioies reserued for vs in our own country, where we shall remaine for euer: we are now souldiers in the campe, and therefore there is neither time nor place heere to build vs houses, to purchase lands, to sow, plant, or play the merchants, with a purpose of continuing here still; only tents are fittest for vs, till hauing gotten the victorie, we shall with triumph be receiued into our heauenly citie: if we place our treasures heere, we may die in the battell and so lose all, & therefore let vs make that our treasurie, where we shall liue for euer. And as the Apo-

Coloss. 3. 1. 2. stle exhorteth vs, *If we be risen with Christ, let vs seeke those things which are aboue, where Christ sitteth at the right hand of God; and set our affections on things which are aboue, and not on things which we haue on the earth; for we are dead* (in the world) *and our life is hid with Christ in God.* And for as much as our life is momentany, let vs labour to improue it to the best purposes; and especially before we die, let vs take care that our sins may die before vs. If we were sure that we should liue but one yeer, no man would defer his repentance, but forsaking his former wicked waies, would betake himselfe to the seruice of God with all zeale and deuotion; what folly therfore and madnes is it, to defer our repentance & amendment, seeing we haue no assurance of liuing a moneth, no not a short minute or the least moment? why should we be so frugall of the time which is certaine, & so prodigall of that which is vncertaine? if we were certainly assured of continuing a yeere longer only, yet we might with much more safety defer our repentance to the latter end; but now that our liues are so momentany and vncertaine, that we are not assured of liuing one day longer, what frenzie should so possesse vs, which should cause vs to make any delay of our amendment, vpon which the eternall saluation of our soules dependeth? Let vs therefore whilest this short and vncertaine time lasteth, forsake and mortifie our sins & corruptions, that when death taketh vs away, they may not accompany vs to iudgement; let vs set our hearts vpon Gods spirituall graces, and in comparison of them

Eccles. 3. 14. contemne the world, and worldly vanities; for these will either leaue vs or we them, but they will neuer forsake vs, no not in death;

death;but departing from the world,we ſhal carie with vs theſe rich treaſures,and hauing theſe pretious iewels in our hands,we ſhall with ioy and comfort meet the Bridegroome, and preſent our ſelues in Gods preſence, offering vnto him his owne gifts and graces, to be rewarded and crowned with glorie and euerlaſting happines. Finally, ſeeing our life is but a ſhadow, let vs haſten to the Sun of righteouſneſſe,that he with his vitall heate may preſerue vs from the cold of this ſhade: let vs ſet our hearts vpon him with all loue and affection, and ſo ſhall we be ſure for euer to enioy our loue,and in him to find eternall happines and endleſſe glory,ſeeing he being life it ſelfe dieth not, & with his quickening Spirit will make vs immortall, and to liue eternally with him who is eternall. Whereas contrariwiſe,if with the fiue fooliſh virgins, we haue not the pure oyle of Gods ſanctifying graces ſhining in our lamps, we ſhall be ſhut out of the bridall chamber,and when we would moſt be knowne, we ſhall heare that fearefull ſentence,*Depart from me I know you not*: if we deſer our repentance,& do not vſe the meanes appointed by God whereby we may be aſſured of our ſaluation; if we do not hunger and thirſt after Chriſt and his righteouſnes; and ſetting our loue and affections vpon our heauenly countrie, ſeeke and endeauour with all our powers,to be enfranchiſed, and made free burgeſſes of the new Ieruſalem; theſe gratious offers will once be pulled backe, and the acceptable time and day of ſaluation will within a while be paſſed,neuer againe to be recalled. Whileſt the vnfaithfull ſteward waſteth his maſters goods about his owne pleaſures, ruffling it out in his ſilkes and veluets, and reuelling in all delightfull ſports and pleaſing paſtimes; eating and drinking,maſking and dancing, commanding and ouerruling all his fellow ſeruants,euery one enuieth his happines, and wiſh in their hearts that they were like him; but when the day of reckoning commeth,that he muſt leaue his place,and giue an account of his ſtewardſhip to a iuſt and powerfull maſter, then all his former pompe and pleaſure vaniſheth like a dreame, and the meaneſt of his fellow ſeruants,which is aſſured of his owne integritie, and his maſters loue, would not now change with him eſtates,becauſe his glory is paſt,& his reckoning to come. And ſo howſoeuer Gods poore ſeruants may for a while enuie the proſperity of wicked worldlings,when they ſee their brauerie,

Vmbra eſt vita hæc: feſtina ad ſolem iuſtitiæ, vt te defendat ab vmbræ huius frigore; & calorem tibi profundat æſtiuum. Ambroſ. in Pſalm. 118. Serm. 5.

rie, abundance and great authoritie and command; yet when the day of their death is come, when they are turned out of all, and ready to be haled to the barre of Gods iudgement, to giue an account of his misspent talents, & to answere for their cruel tyrannizing ouer their fellow seruants; then they see how much a good conscience is better then earthly treasures, and the assurance of Gods loue and their saluation, to be preferred before the vanishing glorie of the world; and now they would not change conditions with them, whom not long since they enuied, though they might haue the Monarchie of the whole earth to boote. For alas, what will their passed pleasures, honors and riches, now profit them, when being stript of all, they must giue their account at the tribunall seat of Gods iudgement, for their often abusing these rich gifts? yea what miserie will it now be, that they haue been so happie, when as they shall be forsaken of all, and change their estate, hauing no hope nor comfort of bettering themselues in the alteration? yea what trembling and feare shal then possesse them, when they leaue that estate which they know, and must change for one which they know not? and when being abandoned of all their delights, they shall haue only their sins attending on them; not now disguised and gilded ouer as heretofore, but in their owne vgly shape, and horrible deformitie as lothsome as the diuell, and as blacke as hell? O what would they not now giue to haue their *quietus est*, & Gods debt-booke cancelled? at what price would they refuse a good conscience, if it were offered them to sale? how would they now with readinesse strip themselues out of all, to procure the rich robe of Christ Iesus his righteousnesse, that therein they might with comfort appeare before their Iudge? Or if they die of a spirituall lethargie, and be rocked asleepe of the diuell in the cradle of security, and so caried quietly into hell; so as they haue no leasure to think of these things, or time to entertaine these fearfull meditations; yet how much more hellish horror haue they when they are awakened out of their deep sleep, with those intollerable tortures? O how do they then befoole themselues, for hauing preferred temporalties before eternities, and made sale of their soules, for earthly vanities? what paines would they now refuse, to free themselues out of this damned condition, if they might liue againe? how many worlds would they now giue, for

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one houre of that acceptable time, which they haue formerly miſſpent in whole yeeres with careleſſe neglect; that they might therein repent of their ſinnes, and ſo eſcape that purſuing wrath of God, & thoſe helliſh and eternal torments? but all too late, for now the time is paſt, the ſentence pronounced, the gate of heauen ſhut, and condemnation, and the feareſull execution thereof begun, which ſhall neuer find tearme or time to end. O let vs therefore now whileſt we haue ſpace, preuent theſe after-reckonings; and becauſe our liues are momentany and vncertaine, let vs not defer the day of repentance, vpon which dependeth our ſaluation, but ſo ſpend this vncertaine time, ỹ we may be certaine to eſcape theſe euerlaſting puniſhmẽts, & to inherit thoſe heauenly ioyes, which being once begun ſhall neuer end, but bring all glorie without miſerie, and felicity with eternitie.

Chap. XXX.

Of the great hurt which worldly things bring to their owners, when they ſet their hearts vpon them, and firſt by weaning their hearts from God, and making them idolaters.

§. *Sect.* 1. *That worldly things are hurtfull to thoſe who immoderately loue them.*

HAuing ſhewed in the former part of this booke, that though we much eſteeme, ſet our hearts vpon, & ſeek theſe worldly things, yet we cannot by all our loue and labour, be aſſured that they will bring vnto vs any good: It now followeth, that according to my order propounded, I alſo proue that they bring vnto vs much euill; not in themſelues, and in their owne nature; for ſo (as I haue ſhewed) they are good, and the bleſſings of God: but through our corruption, whereby we are moſt prone to abuſe them vnto euill. Neither vnto all men (for vnto Gods childrẽ, who haue a right vſe of them, they are both good, and alſo inſtruments and furtherances of wel doing) but vnto carnall worldlings, who ouerualue, and ſet their hearts vpon them, ſeeking them with greater labour and loue, then either Gods ſpirituall graces, or heauenly ioyes: whereby they turne theſe bleſſings of God into curſes, and his gratious benefits, into cumberſome burthens, and pernicious euils; as being vnto them the cauſes & occaſions of much ſin and wickednes: for as God by his infinit goodnes, doth bring good out of euill; ſo contrariwiſe Satan, and our corrupt nature, being op-

poſite vnto him, are readie through their ſinfull abuſe, to bring euill out of good, and to make thoſe things which in their own nature are helpes and furtherances to all holy duties, and to the aduancing of Gods glory and our ſaluation; to become prouocations vnto ſin, and the meanes of Gods diſhonor, and our deſtruction. That therfore I may not be miſtaken in the following diſcourſe, I would preadmoniſh the Reader once for all, that whereas I ſhew the manifold miſchiefes which accompanie the fruition of theſe worldly things, it is not my meaning to derogate any whit from theſe bleſſings of God, or to aſcribe theſe euils vnto them, in their owne nature; or finally to proue that they are abſolutely vnlawfull in their vſe and poſſeſſion vnto all men indefinitly; but only to ſhew that they degenerate frō their owne nature, and become the occaſions of all the enſuing euils to carnal worldlings alone, when as they eſteeme, loue, and ſeek them, more then the rich treaſures of ſpiritual grace, and eternal glory. And of theſe I may truly ſay with the Prophet, that they do not *only truſt in vanity*, ſetting their hearts & affections vpon things which are of no worth, but alſo that in thus doing, *they conceiue miſchiefe, and bring forth iniquitie.* In the former reſpect he compareth the painfull indeauours of carnall worldlings to the *weauing of the ſpiders web*, which is a worke of great paines, and ſmall profit; for as he ſaith, *their webs ſhall be no garment, neither ſhal they couer themſelues with their labours*; and in the latter, to the *hatching of the Cockatrices egs*; which is no leſſe painfull, then full of danger: for as the brooding hen ſitteth cloſe vpon theſe ſerpents egs, and depriueth her ſelfe willingly not only of libertie, but alſo of food, that ſhe may bring forth her yong; and after all this labour doth hatch a pernicious brood, who begin their miſchiefe with the deſtruction of her, which hath taken al this paines in bringing them forth: ſo worldlings are very laborious in hatching their deſires, and in bringing forth the brood of worldly vanities, depriuing themſelues of their liked liberty, yea euen of neceſſaries for backe and belly; and when al is done (not by reaſon of any poiſon in the things themſelues, but only that which they communicate vnto them, whileſt they houer ouer them with their greedie deſires) they become vnto them deadly ſtinging ſerpents, as being occaſions and motiues vnto ſin, which will wound them to death, & bring them to eternall

Eſay 59.4.5.

deſtruction

destruction of body and soule. For as meate it selfe being moderately vsed becommeth wholesome nourishment, whereby the body is refreshed, and the life preserued; but if it bee eaten with a greedie appetite, and in excessiue measure, it oppresseth the stomacke, and becommeth the mother and nurse of all diseases: so if we seeke these things with moderate loue, and in temperate measure, they will refresh and comfort our hearts and soules, so as they will be more cheerefull and strong in performing the duties and workes of godlinesse; whereas if with a greedie desire we hunger after them, and not contenting our selues with sufficiencie, labour after superfluitie, our soules will be surcharged with a spirituall surfet, and the diseases of sinne which bring with them eternall death, will abound in vs to our destruction.

§. *Sect.* 2. *That worldly honours bring much hurt to those who dote vpon them.*

Thus howsoeuer honors and earthly preferments are (as before I haue shewed) good and lawfull, profitable and to bee esteemed with due respect, yet if they be excessiuely ouerualued aboue their worth, and preferred in our iudgement & affection before spirituall graces and heauenly glory; they presently become not onely vaine and vnprofitable to them that thus haue them, but also hurtfull and pernicious. Because ouerprizing them in their iudgement, and ouer fondly doting on them in their affection, and in both preferring them before those spirituall and heauenly excellencies; they will be accordingly ready at all times, to hazard the losse, yea to make a voluntarie forfeiture of those things, which in truth are infinitely better, so they may either gaine or retaine these worldly trifles, which in their deluded iudgement, and corrupted affection, they imagine to be of greater worth. For who seeth not that ambitious men immoderately louing, and excessiuely prizing honours, and the glory of the world, are ready to run headlong into all maner of sinne, and by sinning, to hazard the losse of grace and glory, all opinion of vertue, and hope of happinesse, either for the compassing or maintaining of their reputation and preferment? For thus they are ready to raise themselues by others ruines; to honour themselues by dishonouring God; to aspire vnto preferments, by machiauellian policies; to play the hypocrites in making a semblance and shew of those vertues and good parts which were neuer in them, and a thousand

ſuch like wicked courſes, whereby when they haue attained vnto their deſired honours; they are now ready to repeate their leſſon againe and againe, and to renue, yea adde vnto their former wickedneſſe, as oft as occaſion is offered, to maintaine their reputation, and preſerue their honour from impeachment. In regard whereof one exhorteth vs to flee vaine glory and ambition, as being a ſweete robber of ſpirituall riches, a pleaſant enemie of our ſoules, the moth of vertue, a flattering ſpoiler of all our goods, a couerer and colourer of deceitfull poyſon, vnder the ſhew and taſt of the ſweeteſt honie, reaching out to the minds of men, theſe empoyſoning cups of ſinne, whereof if they drinke they eternally periſh. To which purpoſe another ſaith, that vaine glory flieth lightly about as being vaine, and of no waight, and lightly and eaſily pierceth into mens hearts; and yet it inflicteth no light wound, but ſuddenly killeth, and deſtroyeth at vnawares.

Basil. Conſtit. monaſt. cap. 11.

Vana gloria leuiter volat, leuiter penetrat, ſed non leue infligit vulnus: Citò interficit. Bernard. in Pſal. qui habitat. Serm. 6.

§ Sect. 3. That riches hurt thoſe who immoderately deſire them, by drawing them into all ſinne.

Thus alſo riches are hurtfull and pernicious to thoſe who ouervalue their true worth in their iudgements, and ſetting their hearts vpon them, do with all greedines deſire and ſeeke them, more then Gods ſpirituall graces and heauenly glory; ſeeing vnto ſuch they are not onely the cauſes and occaſions, but alſo the inſtruments and meanes of all ſinne and wickedneſſe. For they who ſet their hearts vpon this earthly mammon, are ready (to obtaine their loue) with *Iudas* and *Demas* to ſell all their part in Chriſt and his ſaluation, to make ſhipwracke of a good conſcience, and of all ſpirituall graces, to forgoe their right in our heauenly inheritance in Gods kingdome, and to expoſe their bodies and ſoules to temporall and eternall puniſhments, by vſing all ſinfull and wicked meanes to get, keepe, or increaſe their wealth. In reſpect whereof the Prophet *Dauid* maketh couetouſnes, and obedience vnto Gods law flat oppoſites, which will by no meanes be reconciled and ſtand together: *Incline my heart* (ſaith he) *vnto thy teſtimonies, and not to couetouſneſſe.* And the Apoſtle *Paul* doubteth not to affirme, that the immoderate *deſire of money is the roote of all euill*; becauſe if men haue it not, they are ready to vſe all vnlawfull meanes to get it; if they haue it, they vſe the like wicked meanes to keepe it. So that (as one ſaith) it is a matter of great difficultie to haue riches dwelling with vs, and not to be corrupted with their acquaintance and

Pſal. 119. 36.

1. Tim. 6. 10.

Multum eſt non corrumpi diuitiarum contubernio. Sene. epiſt. 20.

and neighbourhood. The which as it is true of all wealth immoderately loued, ſo eſpecially when in reſpect of quantitie it is growne to abundance and ſuperfluitie; for as the ſhip when it is is ouerloded cannot be kept from ſinking in the leaſt tempeſt, by all the care and cunning of the skilfull pilot, vnleſſe it be vnburthened of ſome part of it lading; ſo when our minds are ſurcharged with theſe worldly ſuperfluities, it is almoſt impoſſible with al our care and vigilance to keepe our ſoules from ſinking into the gulph of ſinne, vnleſſe we vnburthen our ſelues of this abundance, by beſtowing our ſuperfluities on charitable vſes, and in the relieuing of our poore brethren. In regard wherof one truely ſaith, that hee who addeth to the wealth of a couetous man, giueth wine to him who is ſicke of a burning feuer, honie to a cholericke man, banquetting diſhes to a ſicke and ſurfetted ſtomacke; which though they may pleaſe the taſt, yet they increaſe the diſeaſe, and hurt in ſtead of helping. For they who abound in riches doe commonly keepe them like the vnprofitable ſeruants talent, doing no good with them to themſelues or others; or elſe imploy them in ſuch ſinfull ſeruices, that they were better to haue lien hid ſtill, then to become the inſtruments of wickedneſſe, and furtherances vnto ſin. As for example, when they are abuſed to ſurfetting and drunkenneſſe, and ſpent vpon harlots and paraſites, in gaming and reuelling, in exceſſiue brauerie, or in furthering reuenge, oppreſſion and cruelty: for then they become the harbingers of hell, and like pioners, ſmooth and lay open the way which leadeth to deſtruction. In reſpect of which ſinfull abuſes, the Wiſe man ſaith, that hee had obſerued, riches reſerued to the owners thereof for their euill: and the ſonne of *Syrach* affirmeth, that *many are deſtroyed by reaſon of gold, and haue found their deſtruction before them.* And in regard of this harmefulneſſe of abuſed riches, they are by one compared vnto thornes, as our Sauiour Chriſt alſo himſelfe likeneth them: for as thornes are barren of fruits, ſo they of good workes; as they pricke the hands that touch them, ſo theſe the hearts that are ſet vpon them; as they are eaſily caught with the fire, and are hated of the husbandman, ſo theſe being hated of God, are eaſily conſumed with the fire of his diſpleaſure; and finally, as in them harmeful beaſts, vipers, and ſcorpions do hide themſelues

Plutarch.

Eccleſ. 5. 12.

Eccleſiaſticus 31. 6.

Chryſoſt. in Ioan. homil. 23.

ſelues, that they may doe a miſchiefe at vnawares; ſo in theſe lurke many ſinnes and corruptions which daily wound and ſting the ſoule to death eternall. So elſewhere he asketh what happines there is in the poſſeſſion of riches? vnleſſe (ſaith he) we account them happie which keepe wild and ſauage beaſts, who dare not come neer them, nor cannot touch them without feare and trembling: for ſo couetous men keeping riches, receiue from them, as from cruell beaſts, many hundred wounds in their ſoules and conſciences; although in a diuers maner: for wild beaſts doe hurt when they are brought abrode; but theſe when they are kept within, kill their keeper, and become harmleſſe when they are ſet at liberty. Vpon which manifold harmes happening through the abuſe of riches, another groundeth an affectuall diſſuaſion from louing or ſeeking them ouermuch. How long (ſaith he) will you ſpend your liues in getting gold, which is nothing elſe but a ſnare of ſoules, the hooke of death, and baite of ſinne? How long will ye greedily gape after riches, the vſuall cauſes of warre and diſcord? for for their ſakes kinſfolkes neuer thinke what nature requireth; brethren behold one another with froward and crabbed countenances, and thirſt after one anothers blood; for their ſake the woods harbour theeues, and cities ſycophants and ſlandererers: who but they are the parents and patrons of lying, and the inuenters and framers of falſe accuſations? what other author is there of periurie and trecherie? and yet they were giuen vs of God, for helpes to preſerue life, and not as cauſes, occaſions, and meanes to helpe vs forward in the courſe of wickedneſſe.

Chryſoſt. in 1. Cor. homil. 35.

Baſil. orat. 14. de diuitijs & paupertate.

§. Sect. 4. *That voluptuous pleaſures hurt thoſe who affect them, by being occaſions of ſin, and in themſelues ſinfull.*

Finally, thoſe who eſteeme voluptuous pleaſures aboue their worth, and ſet their hearts vpon theſe vanities, ſhall in the end find them, not onely vnprofitable, but alſo hurtfull and pernicious, as being the cauſes both of ſinne and puniſhment. For hee who ſetteth his mind vpon theſe worldly delights, is ready to runne any wicked courſe for the getting or continuing of them; and to hazard the loſſe of the ioyes of heauen, for the obtaining or keeping of his pleaſures on earth. Neither are theſe pleaſures vnto them cauſes onely of ſinne, but are alſo themſelues turned into ſinne, when as they vſe them in exceſſe, or without moderation; for ſeeing their goodneſſe wholly conſiſteth in their iuſt meaſure, therefore when this meaſure is exceeded,

ceeded, they loſe all their goodnes, and become euill and wicked; to ſay nothing of them which are ſinful, not only in reſpect of their quantitie and exceſſe, but alſo in their owne nature and qualitie. And as they vſually are the cauſes and occaſions of ſin, ſo alſo of puniſhment; for becauſe voluptuous men abuſe Gods grace vnto wantonneſſe, therefore in his iuſt iudgement, he turneth their feaſts into mourning, and their ſongs into lamentation, as the Prophet ſpeaketh; and as the Wiſe man affirmeth, *euen in laughing, their heart is ſorrowfull, and the end of their mirth is heauineſſe.* Neither in truth doe they onely cauſe after-puniſhments in the world to come; but alſo bring with them grieuous puniſhments euen in this life, as being exceedingly pernicious both to bodie and ſoule. For who ſeeth not that theſe immoderate pleaſures, being loued and imbraced; as ſurfetting and drunkenneſſe, chambring and wantonnes, venery and filthines, do both deforme the body, and bring it to a monſtrous ſhape, making the eies red, the cheeks puft vp, or vntimely wrinkled, the teeth rotten, the breath ſtinking, and the belly ſwollen; and alſo do weaken the ſtrength and impaire the health; looſening the ſinewes, making the ioints and limbs lame, and filling euery ſeuerall part with grieuous diſeaſes? In which reſpect they are fitly compared to ſweet poiſons, which are pleaſant in the ſwallowing downe, but ſoone after they no leſſe torment, then they did before delight, either bringing immature death, or grieuous inward diſeaſes, & outward ſores: for ſo howſoeuer theſe pleaſures do delight whileſt they are in taſting, yet ſometime they kill outright, and ſometimes bring tedious ſickneſſes, which torment to death, with grieuous tortures. And yet theſe euils are ſmall which they bring vpon the bodie, in compariſon of thoſe which they bring vpon the ſoule; for where they are entertained, they ſpoile the ſoule of all vertues and graces (neither wil, as one ſaith, vertue long continue in the kingdome of pleaſure) and fill it full of all wickednes; for as an anciẽt affirmeth, luxurioufnes hath no end, nor obſerueth diſcipline, but is the ſeminary and fountaine of al vices. Neither do I contradict the Apoſtle, who ſaith that couetouſnes is the root of all euill, becauſe luxurioufnes is the mother of couetouſnes; for when a man with riot hath exhauſted his owne eſtate, he greedily deſireth to ſeaze vpon other mens: to which purpoſe elſe-

Amos 8.10.

Prou. 14.13.

In voluptatis regno virtus non poteſt conſiſtere. Cicer. de Senect.

Ambroſ. lib. de Helia. & ieiun. cap. 19.

where he saith, that gluttonie beginneth first with necessitie, and exceeding measure becommeth pleasure, and proceeding from that which is lawfull, to that which is vnlawfull, it bringeth forth foolish mirth, filthie scurrilitie, much babling, heauinesse of the senses, & dulnes of vnderstanding, &c. and so whilest it delighteth the eyes, and tickleth the eares, it inflicteth deepe wounds into the very soule. In respect of which manifold euils which they bring, both vnto body and soule, they are fitly compared to the locusts in the Reuelation, which haue the beautiful faces of men, the haire of women, and on their heads crownes of gold; but withall they haue the teeth of lions readie to deuour, and teare all in pieces; or vnto snakes, which whilest with their beautiful colours they delight the eie, they are readie with their stings to conuey mortall poison to the heart. The consideration wherof should moue vs with al carefulnes to take heed of these bewitching cups; for though these pleasant drinkes be sweet in taste, yet shal we find them deadly poisons in operation; though they delight for the present, they will torment vs hereafter: yea and that which is worst of all, the pleasure and punishment shall not be of alike continuance; for that is but momentany, but this eternall; & as one saith, pleasure killeth & vanisheth, woundeth and presently flieth, maketh men wretched & departeth, bringeth them into miserie, and so leaueth them. Let vs therfore take heed, that we do not put this serpent into our bosome, that we be not inticed with ỹ hony, to drink the poison; that we be not allured by the pleasing notes of these sweet-singing Syrens, to plunge body & soule into eternall destruction. And finally, that we do not purchase these short delights, with the losse of our eternall ioyes, or the ouer high price of tedious repentance, or euerlasting sorrow. It is now the time of our pilgrimage, & therfore vnfit to be spent in pleasures; we are now in our warfare, and therefore we must not be carpet Knights, pampring our selues with carnall delights, whereby we arme our enemies, and make our selues sluggish and vnfit to fight; for if earthly Kings thinke the campe vnfit for reuels, and liue in time of warfare frugally and painfully, making themselues an example vnto others, to draw them on to the practise of their strait discipline, and all for the getting or keeping of a worldly Monarchie; why should we, who are in the Christian warfare, and continually assaulted

Ambrof. in Psal. Dauid. præfat. *Oculos delectat, aures demulcet, sed mentem inquinat.* Ambrof. de Cain. & Abel. lib. cap. 5. Apocal. 9. 7. 8.

Delectatio occidit, & præterijt; vulnerauit, & transiuit; miserum fecit, & abijt; infœlicem reddidit, & reliquit. August. serm. 7. tom. 10. *Sperne voluptates; nocet empta dolore voluptas.* Horat. lib. 1. epist. epist. 11.

ſaulted with moſt puiſſant enemies, the diuel, world, & our own fleſh, thinke this a fit time to ſpend in ſurfetting and drunkenneſſe, reuelling and riot, exceſſe and wantonnes, ſeeing we fight not for a corruptible crowne, or earthly kingdome, but for one which is heauenly and eternal? Now if we would flie theſe carnall pleaſures, we muſt take heed that we do neuer embrace them, for if they catch hold of vs they will hardly leaue vs; we muſt if it be poſſible be vtterly ignorant of them, and not ſo much as know them, that we may not couet them; for howſoeuer it may be thought a point of more Chriſtian valour to contemne pleaſures, when they allure vs with all their baits; yet it is more ſecure continencie, and a more ſafe victorie, if we do not ſo much as take notice of them. If we will not haue them defile vs, let them not touch vs; if we will not ſuffer them to allure vs, let vs not admit of their acquaintance, nor hearken to their charmes. Finally, if we would eaſily part with them, let vs not by cuſtome incorporate them and turne them into our nature; for as an ancient ſaith, It is one thing not to incorporate thoſe things which are wanting, and another thing to pul them aſunder after they are incorporated; for thoſe, like meats, are eaſily refuſed; but theſe, like members, are not cut off without exquiſit torments, and intolerable paine.

Hieronym. ad Lætam, tom. 1.

Auguſt. ad Paulinum. Epiſt. 34. Tom. 2.

And thus haue I generally ſhewed, that theſe worldly things are very hurtful and pernicious to thoſe who ouervalue them in their iudgements, and dote vpon them in their affections, preferring them before Gods ſpirituall graces, and heauenly ioyes. Now for the better vnderſtanding of this point, let vs a little more inſiſt vpon it, ſetting downe more ſpecially the manifold euils which theſe worldly things thus immoderatly loued produce and bring forth; al which may ſerue as ſo many effectuall reaſons to diſſwade vs from this exceſſiue loue of the world and worldly things, ſeeing it is the mother of ſuch a monſtrous brood. And for orders ſake I wil refer al theſe euils, either vnto thoſe ſinnes which hereby we commit directly againſt God, or thoſe euils and miſchiefes which through this immoderat loue are cauſed, both to our neighbours, and our ſelues. Firſt therefore theſe worldly things ouer-priſed, and exceſſiuely loued, do make vs to neglect al dutie towards God, and to diſhonor him diuers waies with many grieuous ſins. For whereas we ſhould

§. *Sect. 5. That worldly things withdraw our hearts from God.*

cleaue

cleaue vnto the Lord with all our hearts, louing, trusting, & hoping in him, wholly and solely, as being our chiefe goodnes, our omnipotent Creator, our al-sufficient preseruer, and most gratious Father in Iesus Christ; this excessiue estimation and loue of the world and worldly things, doth weane our hearts and affections from God, and fixeth them vpon these vanities: for as our Sauiour hath taught vs, that which we esteeme our chiefe
Matth.6.21. treasure, on that our hearts will be fixed & seated. It is true that carnall worldlings would faine reconcile these two together, the loue of the world, and the loue of God, diuiding their harts betweene them, howsoeuer it be in very vnequal portions, seeing for euery dram of loue which they afford vnto God, they most willingly yeeld to the world a pound. But hereby they discouer themselues to be but meere hypocrites, which make
Iames 4.8. Hosea 10.2. Psalme 12.2. shew of that which is not in them in truth; and those double minded and double harted men, of which the Scriptures speak, who hauing, as the Psalmist saith, an heart and a heart, one for God, and another for the world, one for the seruice of their Creator, and another for the Tempter, are odious and abominable vnto God: for as it is monstrous in the sight of men, to behold one looking with one eye vp to heauen, and with the other eye downe vpon the earth; so is it no lesse monstrous in Gods sight, to see the heart diuided, one part seruing him, and another the world and the Prince thereof. But let such know that the loue of God, and the loue of the world are not only diuers, but flat contraries the one to the other, which cannot possibly in any great degree, continue together in the same subiect; but as the loue of God increaseth, the loue of the world abateth; and as the loue of the world getteth strength, the loue of God is weakened and diminished: and as the same piece of wax will not receiue at once, two prints of diuers seales; but the putting in of the one, is the blotting out of the other; or if through a slight impression, the latter do not quite do out the first, yet there is no distinct picture, but a confused mingle mangle without forme or fashion; so the print of Gods loue, and of the loue of the world, will not at once remaine in the same hart, but the impression of the one blotteth out the other: or if there be an equall mixture of them both, it is an odious hotch potch in Gods sight. To this purpose our Sauiour saith, that *we cannot*

Cui dulcescit Christus, amarescit mundus.

Inter spinas amorum secularium, superne charitatis messis germinare non potest. Gregor. Moral. lib. 18. cap. 8.

Matth.6.24.

serue

ſerue two maſters, being ſo contrary in diſpoſition, *wee cannot* 1.Ioh.2.15.
ſerue God and mammon. So the Apoſtle *Iohn* telleth vs, that *if*
we loue the world, the loue of the Father cannot abide in vs. Yea
the Apoſtle *Iames* goeth further, and plainely ſaith, that *the* Iam.4.4.
loue of the world is enmitie with God, and that when wee once
are the worlds friends, wee preſently become Gods enemies.
And another treading in their holy ſteppes affirmeth, that
hee who is ouercome with the loue of the world, cannot by Gregor.in.7.
any meanes take delight in God; and by how much a man Pſal.pœniten.
burneth in the heate of his deſire after temporall things, with Pſal.2.
ſo much more damnable numbneſſe he freeſeth towards thoſe
which are ſpirituall and eternall. Yea let them further know,
that though they could be content to offer vnto God the halfe Pro.23.26.
ſacrifice of a diuided heart, he will not accept of it; for of all o-
ther parts the Lord is moſt iealous of the heart, and therefore
is impatient to haue any ſharing, or to admit any corriuals in
his loue; but either hee will haue all, or leaue all to the world
and the diuell. So that if we thinke God may be pleaſed with a
diuiſion, and will quietly take his ſhare and goe away, wee de-
ceiue our ſelues; for ſeeing he hath created all, and redeemed
all, and preſerueth all, hee will haue all or nothing; and there-
fore to denie vnto him a part, is to denie the whole; and to af-
ford him only ſome, is to grant and giue him nothing. For well
doth the Lord know, that if we bee once luke-warme, we will
ſoone after be key-cold; if the riuer of our loue be diuided into
many ſtreames, it will within a while bee dried vp; and if the
force of our affection be diſunited, it will eaſily bee ouercome.
Beſides, it is the nature of loue to transforme the louer into the
perſon beloued, and ſo to knit them together in a moſt neere
bond, that he is no more his ſingle ſelfe, but as it were a conioy-
ned perſon, ruled by the ſame ſoule. No maruell therfore if (the
loue of the world hauing transformed them into it, and made
them worldlings) the Lord cannot indure to haue ſuch a co-
partner, or to haue his holy image conioyned with this miſha-
pen monſter, or to dwell in a corner of that houſe, whoſe faireſt
roomes are taken vp by Satan and the world. To this purpoſe
one ſaith, that holy delight in the Lord doth ſhun that heart Bernard.de Aſcenſione Domini.Serm.6.
which is pre-poſſeſſed with worldly deſires; neither can there
bee any mixture of true ſubſtances with vaine ſhadowes, of
things

things eternall, with those which are transitorie, of spirituall things with corporall, and heauenly with earthly, that we may at once sauor those things which are aboue, and those which are beneath: so that if we would tast how good the Lord is, we must first distast these earthly vanities; if we would be delighted with his sweetnesse, we must first learne to loath the worlds bitternesse; for it is impossible that both should relish well at once, or that our heatts and affections should adhere both to God and the world, who are so farre distant and different, yea opposite and contrary the one to the other.

§. *Sect.* 6. *That honours, riches and pleasures withdraw our affections from God.*

And as this is true of the world in generall, so also of the things of the world; for whosoeuer setteth his heart vpon any of them, they presently estrange it from God, so as it cannot cleaue vnto him and them too. Thus worldly honours being immoderately loued, doe take away all loue of God; and those who serue this idoll of vaine glory, they cannot be the seruants of Christ, as the Apostle speaketh. For so much doe they thinke of gracing themselues, that they neuer thinke of glorifying God; and so much doe they set their minds vpon their owne credit and aduancement, that they haue no heart to honour the Lord, further then it will stand with their owne preferment and reputation; yea so they may attaine vnto their owne vaine-glorious ends, they are ready to set the glory of God to sale, and to dishonour him, that they may honour themselues. So the earthly mammon if it bee affected with immoderate loue, will quickly weane our hearts from God; and if our treasures be in the earth, it is not possible that our hearts should bee in heauen. For as our Sauiour saith, *there as the treasure is, there will the heart be also*; and if we serue riches, which is the god of the world, we cannot serue the Lord, the God of heauen and earth. If we set our hearts vpon money wee shall soone neglect our maker, and bee ready to sell all our interest in heauen, by committing knowne sinnes, if we may but a little aduance our worldly profit. Finally, if we fix our affections vpon worldly riches, wee will bee at their becke, so that when they command one thing, and God another, wee will bee ready to cast Gods commandement behind our backes, and to yeeld our obedience to our golden idoll; and that we best loue which we most obey: if we put our affiance in riches, wee cannot trust in God; and therefore

Gal. 1. 10.

Mat. 6. 21. 24.

therefore the Apoſtle before hee would haue vs to reſt vpon God with ſweet content, and to relie our ſelues vpon his gracious promiſes, doth firſt will vs to lay aſide auarice, which maketh vs to truſt in the creature: *Let* (ſaith he) *your conuerſation be without couetouſneſſe, and be content with that which you haue, for he hath ſaid, I will not faile thee, neither forſake thee.* And therefore if we would loue our God, we muſt not immoderately loue our gold; if wee would truſt in Gods prouidence, wee muſt not truſt in our owne prouiſion; and if wee would ſet our hearts vpon our Lord and maſter, wee muſt make riches our ſeruants, and not ſuffer them to haue any rule ouer vs. Now being put to our choice, that our hearts may cleaue to the better part, let vs conſider the great difference that is betweene the excellencie of God and riches; this being but earthly traſh, and he the chiefe goodneſſe, infinite in al perfection; this impotent, and he omnipotent; this tranſitory, & he eternall. And if (as one ſaith) the ſun, which is not the Creator, but a creature, doe ſo far exceed gold in beautie & glory; how much more he, who made the ſunne, giuing vnto it (as it were) but the leaſt ſparke of his glorious brightneſſe, and that not from his eſſence, but by ſole vertue of his word? Finally, if we too much eſteeme and fix our affections vpon the pleaſures of the world, we cannot take our delight in the Lord, if we be louers of pleaſures, we cannot be louers of God; for whereas they who loue him are carefull to pleaſe him by keeping his commandements; theſe chiefly intending to pleaſe their carnall appetites, will not ſticke to diſpleaſe God, to pleaſe themſelues, and by ſinne to prouoke his wrath, ſo they may procure vnto themſelues ſome carnall delight. And thus the voluptuous wanton ſo wholly ſetteth his heart vpon his harlot, that hee ſeldome or neuer thinketh on God, and ſticketh not to diſpleaſe him in any thing, wherein he may giue her contentment; and thus the glutton and drunkard onely mind their bellies, and ſet their hearts vpon pleaſing meates, and dainty drinks; and ſo by withdrawing them from the Lord, the author and giuer of all theſe bleſſings, they make in his place a God of their owne bellies, as the Apoſtle ſpeaketh. And becauſe where their idoll is, there alſo muſt bee their hearts; therefore it is ſaid, that the glutton (like the fiſh which the Philoſopher calleth the ſea aſſe) carrieth his heart

Heb.13.5.

Pulchrior eſt iſte ſol quam pecunia tua; & tamen iſte ſol non eſt Deus tuus. Et ſi pulchrior eſt lux iſta quam pecunia, quantum eſt pulchrior qui fecit hanc lucem? Auguſt. de diſciplina chriſt. lib. cap. 1.

φιλόσοφοι non poſſunt eſſe φιλόθεοι. 2. Tim. 3.4.

Phil.3.19.

Clemens Alexand. pædag. lib. 2. cap. 1.

in his bellie, and not in his breast like other creatures.

§. Sect. 7. *Preseruatiues against the former sinne.*

Seeing therefore the world and worldly things being esteemed aboue desert, and loued out of measure, doe steale our hearts from the Lord, separating them here from his grace, and hereafter from his glory, let this serue as an effectuall reason to moderate our affections: and seeing if the loue of the world do remaine in our hearts, the loue of God wil not enter into them; let the better haue preeminence of place, dislodging the loue of the world, that the loue of God may dwell with vs; for if we draw our hearts drie of this worldly loue, Gods loue will spring vp in the place, and repleniſh vs with sweet delights. Wee are vessels naturally full of the liquor of carnall loue, and emptie of that which is diuine and spiritual, and therefore we must powre out that we haue, that we may receiue that we haue not: naturally we are caried downe the streame with the loue of worldly things, and there is no stay, vnlesse we wil catch hold of the true tree of life, and cling vnto him with a liuely faith, that so wee may not be caried downe with this violent, or rather naturall motion. Which that we may doe, let vs consider, that whatsoeuer goodnesse, beautie, or excellency there is in the creatures, in some small measure, and for some short time, they are infinitely and eternally in the Creator; and therefore though our hearts were inflamed with a whole world of loue, yet in comparison of him, they could not deserue the least sparke of our affection. Againe, let vs remember, that if wee set our hearts on these worldly things, we exceedingly abuse these gifts of God, and himselfe also who is the author of them; for he gaue them vnto vs, not that our hearts should cleaue vnto them, and our loue be seated on them, but that as by his gifts and messengers he might wooe our loue vnto himselfe, who is such a bountifull suter; not that we should rest in them as in our paradise, but that they should be comfortable companions of our iourney, and that receiuing them by faith, the hand of the soule, as wel as with the hands of our bodies, they might be vnto vs pledges of his loue, earnest pennies of our heauenly inheritance, and as forcible arguments, taken from the lesser to the greater, whereby we might be moued with all earnestnesse to desire his glorious presence, and the ioyes of his kingdome; thus concluding with our selues, that if there be any thing on earth worthy

Augustin. in 1. Ioh. Tract. 2.

our

our loue; how infinitely more excellent and amiable is God, the author of all their goodnesse, and those ioyes which he hath prepared for vs in our owne Country? Or if we cannot, being tied with our senses vnto things present, seate our affections wholly in heauen, nor altogether fixe our hearts and minds vpon God, the author of all our good, because they are pulled downe from this hie pitch of heauenly meditations, with the weight of our worldly necessities; yet at least let vs imitate the Eagle, which taketh all her delight in soaring aboue the clouds, and in looking vpon the Sunne, and seldome stoopeth, but when hunger compelleth her to seeke after her pray: so let our conuersation be wholly in heauen, and let vs take our chiefe delight in contemplating the beautie and excellencie of the Sunne of righteousnesse, and King of glorie, neuer suffring our hearts and minds to rest longer vpon earth, then the necessities of nature doe constraine vs. And seeing we cannot leaue the world altogether, yet (as one perswadeth vs) let vs so take hold of it, that it doe not take hold of vs, and so possesse the things of the world, that we be not possessed of them; let vs haue them vnder the rule, and at the command of our minds, that they doe not imprison them on earth in the slauish bands of carnall loue. Let vs haue earthly things in our vse, but heauenly in our desires; let them serue as helpes in our iournie, but let vs reserue those eternall ioyes, as our chiefe hopes for our iournies end; let vs looke vpon worldly benefits, but on the one side, as passing by them; but let the eies of our soules be firmely, and with all intention fixed before vs on our heauenly happinesse, vnto which we are trauelling. Finally, if the earth for a time must needs haue our bodies, yet let God haue our hearts and minds; and though we bee constrained to vse the things of the world, yet let vs take heed (as the Apostle exhorteth) that we doe not abuse them vnto sinne, by setting our affections more vpon them, then vpon God himselfe, and the riches of his Kingdome.

Si cuncta mundi relinquere nõ poteſtis, ſic tenete quæ huius mundi ſunt, vt tamen per ea non teneamini in mundo. Gregor. Homil. 36. in Luc. 14. 16.

Phil. 3. 20.

1. Cor. 7. 29. 30.

The second maine sinne directly against the maiestie of God, which these worldly things ouervalued, and immoderately loued, doe cause vs to fall into, is that capitall sinne of idolatrie, whereby men as much as in them lieth, pull God out of his roiall throne, and treasonably set vp in his place another Lord and King, to whom they acknowledge their fealty and alleageance.

§. *Sect.* 8. *That worldly things immoderately loued, are the causes of idolatrie.*

For when worldlings excessiuelie dote vpon the world and worldly vanities, they erect them for their idols in the shrines of their hearts, and giue vnto them diuine worshp. And in this
Iames 4.4. regard, the Apostle *Iames* calleth worldlings adulterers, and adulteresses, because they commit this spirituall whoredom with the things of the world, adoring, louing and trusting in them, more then in God himselfe. The which sinne is committed by worldlings, either properly and grossely, when as they worshp idols of gold and siluer; an example whereof wee haue in the Israelites, of whom it is said, that as they abounded in these rich
Hos. 10.1.2. gifts of gold and siluer, so they multiplied their images: or as they be hired with this wages of iniquitie, to commit idolatrie with these abominable idols made with hands, chusing rather to fall down before them, and adore them with diuine worshp, then they will be depriued of their worldly profit and aduantage. An example whereof we haue in *Demetrius*, who worshipAct. 19.25. ped the idoll *Diana*, and ragingly persecuted the Apostle *Paul*, not so much for loue to the image, or hatred to the Apostles person or doctrine, as because his idolatrie was aduantageable to him, and brought in with it earthly gaine and profit. Or else worldlings commit this idolatrie more improperly and couertly, when they displace God out of the temple of their hearts, and in stead of him set vp their idols of the world and worldlie vanities, by setting their affections wholly vpon them; in which respect this may be fitly called, the idolatry of the hart and affection, as the former was the idolatrie of the mind and iudgement. And this idolatrie is committed by worldly men, when as they loue these earthly vanities more then God himselfe, taking more care and paines both in getting and keeping them, and being more afraid of forgoing them, and more grieued for losing them, then for the enioying or losing of Gods fauour in this life, and his glorious and ioyfull presence in the life to come. So also when they put their trust and confidence in these worldly things, for the furnishing of them with al things which they desire, and for the freeing and deliuering them from all dangers; for howsoeuer these are rotten props to rest vpon, and weake helpes in time of need, yet so willing are men by nature, in the pride and sensualitie of their hearts, to leaue their dependancie vpon God, and to depend vpon themselues, and visible meanes;

meanes; that when they haue in plentie and abundance these earthly things in their possession, they are readie to relinquish God, and to trust in their owne prouidence and prouision, to blesse themselues in the fruition of their store, and thereby to thinke themselues safe and secure from any dangers. The which idolatrous confidence, as it doth raigne, and wholy beare sway in carnall worldlings, who so only rest in worldly things, that they are most confident when they haue them, and most desperate when they want them; so it sometimes tainteth Gods dearest seruants; as we may see in the example of the Prophet *Dauid*, who being in prosperitie, so far presumed vpon the strength of his state, that he concluded with himselfe, he should neuer be mooued. The which vaine confidence God seuerely punisheth, by breaking the staffe of their affiance when they most rest vpon it, and making their hopes to faile. According to the saying of *Bildad*; *The hypocrites hope shall perish, his confidence also shall be cut off, and his trust shall be as the house of a spider.* So holy *Iob* saith, that *the eies of the wicked shall faile, and their refuge shall perish, and their hope shall be sorrow of mind.* Psalm. 30. 6. Iob 8. 14. Chap. 11. 20.

But this idolatrie which worldlings commit, by setting their hearts too much vpon worldly things, may better appeare if we consider the speciall instances. For who seeth not that the ambitious man loueth his honours and preferments better then his God? for he is readie so he may get them, to lose his loue; and preferreth the fauour of men before the fauour of God; not caring how often he sinneth against both his knowledge and conscience, so he may hide his sinnes out of the sight of men, and by them compasse his ambitious designes. So also being aduanced to authoritie and power, in the pride of his heart he neglecteth God, and trusteth in his owne might and greatnesse; for supply of all that is good, and deliuerance from all which is euill. According to that of the Psalmist: *The wicked is so proud, that hee seeketh not for God.* So when men set their hearts vpon carnall pleasures, they fall into this grieuous sinne of idolatrie, louing their pleasures more then God, and not caring to displease him, so they may please themselues. But aboue all other things, riches immoderately loued plunge men into this sinne, making them to commit spirituall whoredome with this earthly mammon, and vtterly neglecting the Lord who hath inriched them, §. *Sect.* 9. *That ambitious, couetous, and voluptuous men are idolaters.* Psalm. 10. 4.

and that seruice which they owe vnto him, they are readie to make their getting of riches their religion, gold their god,
1.Tim.6.5. and gaine their godlinesse, as the Apostle speaketh. And this
Psalm.10.3. the Psalmist plainely affirmeth, that when the couetous man hath gotten store of riches, he *blesseth himselfe in his abundance, and contemneth the Lord.* In which respect, the couetous per-
[a] Ephes.5.5. son is called an [a] idolater, and [b] couetousnesse idolatrie. Yea
[b] Col.3.3. of all other idolatrie, it is the most contemptible and base: for whereas other men adore the Sunne, Moone, and liuing creatures, or else some glorious image, of some excellent man; they adore a dumb and senseleſſe creature, which is their owne slaue,
Non pulegij odore Criton auarus, sed nummismate dichalco seipsum reficit, cum stomachus angitur. Lucilius apud Stobæum. to be disposed of at their command. And this idolatrie couetous men commit, when they set their hearts vpon riches, more then vpon God, or the riches of his kingdome; as when they loue them better then him, taking more pleasure in their wealth whilest they haue it, then in the Lord who hath inriched them; and more sorrow when it is taken away, then for the losse of Gods loue and fauour: or when they repose more confidence in it, either for the procuring of the good, they want, or for deliuering them from the euill they feare, then in God omnipotent and al-sufficient: a sinne which is most commonly committed by carnall worldlings, as the Psalmist also obserued; *They*
Psalm.49.6. *trust in their goods* (saith he) *and boast themselues in the multitude*
Prou.18.11. *of their riches.* So the Wise man saith, that *the rich mans riches are his strong citie; and as an high wall in his imagination.* Vnto which vaine confidence wee are so prone naturally, that the
Psalm.62.10. Psalmist thought a caueat necessarie, that if riches did increase, we should take heed that we doe not trust in them, and the A-
1.Tim.6.17. postle thought it needful, that rich men should haue this waighty charge laid vpon them, that they should not *trust in vncertaine riches.* Because vnlesse an extraordinarie measure of grace preserue them from falling into this sinne, it is impossible for men to abound in wealth, and not to put confidence in it. Whereof it is, that *Iob* in his great affliction comforteth himselfe, in the assurance of his integritie and faithfulnes, by calling
Iob 31.24. this to mind, that he had not *made gold his hope, nor said to the wedge of gold, thou art my confidence.* And the sonne of *Syrach* maketh it a note of man so blessed and admirable, that hee is hardly to be found, but when he is found, much to be commended.

ded. *Bleſſed* (ſaith he) *is the rich, who is found without blemiſh, and hath not gone after gold, nor hoped in money and treaſures. Who is he, and we will commend him? for wonderfull things hath he done among his people. Who hath been tried thereby, and found perfect?* Eccleſiaticus 31.8.9.

The conſideration whereof ſhould make rich men carefull, that by their abundance, they be not drawne to the committing of this idolatrie. To which purpoſe, let them remember that the Lord being diſhonoured hereby is alwaies readie to fruſtrate their hopes, and to cauſe their confidence to faile: ſo the Wiſe man ſaith, that *he who truſteth in his riches ſhall fall.* Neither ſhal they ſteale this fall vnſeene, but they ſhall be caſt downe with ſhame and diſhonour in the ſight of the faithfull, and they who formerly enuied their proſperity, ſhal now laugh to ſcorne their deſerued miſerie. For ſo the Pſalmiſt ſaith, that the righteous beholding the deſtruction of the wicked, ſhal laugh at him, ſaying: *Behold the man that tooke not God for his ſtrength, but truſted to the multitude of his riches,* &c. Prou. 11.28. Ier. 48.7. Pſalm. 52.6.7.

CHAP. 31.

Worldly things make men forgetfull of God, vnthankefull, proud, contemptuous, ſlothfull, and negligent in the duties of Gods ſeruice.

§. *Sect.* 1. *That worldly abundance worketh forgetfulneſſe of God.*

FIrſtly, the world and worldly things, being exceſſiuely eſteemed, and ouerfondly loued, doe worke in vs a careleſſe forgetfulneſſe of God; for howſoeuer Gods gifts ſhould put vs in mind of the giuer, and his manifold mercies vouchſafed vs in the fruition of theſe earthly benefits, ſhould ſerue as continuall remembrances, to put vs in mind of him, who hath been ſo gratious vnto vs: yet through our great corruption, the more of theſe temporall bleſſings wee receiue from God, the leſſe we thinke we need him, and the ſeldomer we remember him: like the prodigall child, who all the while he was in proſperitie, and had money to ſpend in ſuperfluities, neuer remembred his bountifull father, from whom he had receiued this rich portion; but when all was ſpent, and he brought to want and penurie, then he commeth againe freſh into his memorie, and he hath a deſire to returne vnto him. An example whereof we haue in the Iſraelites in the time of the Iudges, who Luke 15.

when they had the world at will, forgot the Lord, and serued idols; but when for their sinnes, they were deliuered into the hand of their enemies, they againe remember, and returne vnto him. So afterward the Lord by his Prophet complaineth of them, that *as in their pastures, so were they filled; they were filled, and their heart was exalted: therefore they haue forgotten mee.* And hence it is, that the Lord foreseeing that these would bee the fruits of their prosperitie and abundance, is so carefull in giuing them warning of it, that they might not thus be ouertaken. *When* (saith he) *the Lord thy God hath brought thee into the land which he sware vnto thy fathers, Abraham, Isaac and Iacob, to giue it to thee, with great and goodly cities which thou buildest not; and houses with all manner of goods, which thou filledst not, and welles digged which thou diggedst not, vineyards and olives which thou plantedst not; and when thou hast eaten and art full, beware lest thou thou forget the Lord, &c.* So elsewhere; *when thou hast eaten and filled thy selfe, thou shalt blesse the Lord thy God for the good land, which he hath giuen thee. Beware that thou forget not the Lord thy God, not keeping his commandements, &c.* And thus worldly honours make men to forget the Lord, who hath aduanced them, and to say with *Pharaoh, Who is the Lord that I should heare him?* And with *Nebuchadnezzar, Who is that God that can deliuer you out of mine hands?* Neither is it any maruell that they thus forget God in their ruffe and iollity, seeing their pride so ouershadoweth their memories, that they are readie to forget themselues, aspiring vnto diuine honours, as though they were Gods, and neuer remembring, though their memories be rubbed with so many frailties and infirmities, that they are but mortall men. Thus also abundance and superfluitie of riches doth make men ordinarily to forget God, as the Wise *Hagur* intimateth in that prayer: *Giue me not riches, lest I be full and denie thee, and say, who is the Lord?* For so vnthankfull wee are, that the mast makes vs to forget the tree, and the pleasant streames the fountaine from which they come; neither are wee longer mindfull of God, then whilest our necessities constraining vs, we implore his helpe. But aboue all other things in the world, carnall pleasures are apt to worke in those forgetfulnesse of God, who doe inioy them; for whosoeuer drinke a deepe draught of these sweet waters of carnall delights (as it were of

Hosea 13. 6.

Deut. 6. 10. 11. & 8. 10. 11.

Dan. 3. 15.

Prou. 30. 8.

the

the lethe of obliuion) their heads are ſo intoxicated with theſe bewitching cups, their ſenſes ſo benummed, and all the faculties of their ſoule, ſo ſtupified and deadded, that they neuer call the Lord to their remembrance, but like beaſts wallow in their delights, and haue their hearts and minds oppreſſed, yea buried in their carnall pleaſures.

The fourth ſinne againſt God, which theſe worldly things immoderatly loued, doe commonly plunge worldly men into, is vnthankfulnes towards God for all his gifts and bleſſings; the which is a fruite of the former: for when men are forgetfull of their benefactor, they muſt needes be alſo vngratefull for his benefits, and that in the worſt kinde; for ſo farre are they from returning thankes, that they neuer ſo much as thinke of him to whom they are ſo greatly beholding. Beſides (as I haue ſhewed) the more that worldly men abound with theſe earthlie things, the more their concupiſcence is increaſed, and the more eager they are in ſeeking after more. The which is a notable hindrance vnto their thankfulneſſe; for they who haue their mindes wholly ſet vpon that which they haue not, doe not remember what they haue, much leſſe doe they thinke of returning thankes to their great benefactor; yea they are readie rather to murmure for that they want, then to bee thankfull for that which they haue alreadie receiued. Whereas contrariwiſe if we ſhould but remember the bleſſings which wee doe from God daily enioy; there is no man in the world ſo poore in his gifts, who might not finde rich matter of praiſe and thankſgiuing; eſpecially if he would caſt his eye, not on thoſe who are preferred before him, but on thoſe to whom he is ſuperiour; not on the things which hee wants and others enioy, but on thoſe which he enioyeth, and they want. But ſo vnthankful our corrupt nature is, that we haue alwaies our finger vpon our ſore, and our wants and grieuances in our memories, yea and commonly the fewer they are, the greater is our repining, complaining that wee haue nothing, if wee haue not all; and the more rich we are in Gods bleſſings, the poorer commonly we are in thankfulneſſe. And whereas in reaſon wee ſhould (reſembling golden veſſels) reflect from gratefull harts, the beames of Gods ſhining benefits, with vnfained thankfulnes, and multiplie our praiſes and thankſgiuing, the more God multiplieth his gifts vpon

§. *Sect.* 2. *That worldly things abounding, make men vnthankfull towards God.*

Non patitur auiditas quemquam eſſe gratum. Nunquam enim improbæ ſpei quod datur ſatis eſt. Senec. Benefic. lib. 2. cap. 27.

vpon vs: contrariwise we are most gratefull when wee receiue his benefits with a sparing hand, and better esteeme them, whē we enioy them but some few daies in the yeere, then if wee had continuall vse of them throughout our whole liues. And as our eyes doe worse see those obiects which are closest to them, and those better which in a conuenient distance are remoued from them; so we are most blind in seeing and acknowledging those benefits which we hold close in our possession, but better sighted when they are a little remoued from vs. By reason of which our grosse ingratitude, the Lord is faine to pull from vs some of his gifts, that wee may be thankfull vnto him for the rest; to withdraw them for a time, that we may learne better to esteeme them for euer afterwards; and to depriue vs altogether of some of his benefits, that we who neuer thought of them, whilest we had them, may giue them deserued praise at parting; & that we who were not thankful for that which we esteemed not whilest wee had it, may by the want learne the value, and duly esteeming it, may now be thankfull, if it be restored againe; or if not so, yet at least becauſe once we had it. And thus *Rehoboam* was more thankfull becauſe hee had two tribes left vnto him, then when he raigned ouer all the twelue. And *Manasses* returneth praise to God for his restoring, who neuer thought of Gods mercie before he was restrained. Yea who may not obserue in his owne experience, that the more men abound in all worldly prosperitie, the more vngratefull they are vnto God for his blessings; and that where he soweth the most seede of his rich benefits, there he commonly reapeth least fruits of thankfulnesse? who seeth not that they who are in honourable callings, take least care to honour God? and whereas they being aduanced aboue others, should as much excell them in thankfulnesse, as they doe in place: and in a liuely acknowledgement of his mercies towards them, should confesse his goodnesse before the sonnes of men, and being set in these high places, should like lights, shine to the glory of God in their liues and conuersations; they commonly are more vnthankfull then those, who are in the meanest condition, and become examples and presidents of all sinne, and in stead of acknowledging the mercie of God in their honour and preferment, are readie to rob him of his glory, and to attribute all, either to their progenitors, the fauor

2. Chron. 11. 4. & 12. 1. 6.

2. Chron. 33. 12. 13.

of

of their prince, or their owne wisedome and well deseruing. So who are more vngratefull vnto God, then those who most abound in riches? for so farre are they for the most part from desiring to shew their thankfulnesse in disposing of their riches to the glory of God that gaue them, in aduancing the meanes of his seruice, and in the workes of charitie, that they seldome so much as in their hearts acknowledge him for the author of all their welfare, but kisse their owne hands, *sacrifice to their nets, and burne incense vnto their yarne; because by them their portion is fat, and their meat plenteous:* attributing vnto their own wits and indeuours the praise of all which they possesse, as though by them alone they had out-stripped others, and made themselues owners of this plentie. Finally, who are lesse thankfull vnto God, then they who inioy most pleasures, and euen wallow themselues in worldly delights? For so wholly are they taken vp with their sports and pastimes, that they haue no time to consider how gracious the Lord is, nor how in his mercies hee doth abound towards them; and so are their minds, hearts, and affections fettered with their sensualitie, and belimed and clogged with these carnall pleasures, that they are not able to lift them vp to heauen in any holie meditation, or to returne true thankfulnes vnto God, as being the fountaine of al their good. By all which it appeares, that these worldly benefits doe rather hinder, then further vs in thankfulnesse towards our benefactor, and consequently remaining vngratefull debters, who are not willing so much as to returne thankes for paiment, we deriue vnto our selues, the iust displeasure of our Lord and Master, and bring vpon vs a fearefull reckoning against the day of his appearance, of which wee might bee discharged, if we would but thankfully owe the benefits which we haue receiued. In regard whereof one saith, that from these earthly good things when they grow great, there doe arise great euils, when as being preferred before others in the vse of our masters talents, we doe vse his gifts, as not giuen, returning no glorie to our benefactour. For so those who seemed greatest in respect of gifts receiued, for not returning thanks, are reputed least in Gods estimate, &c. Yea in truth, by so much a man is worse, by how much hee is better, if he ascribe vnto himselfe that wherein he excelleth, and so rob God of his deserued praise: euen as he is the greatest

Hab. 1. 16.

Bernard. ser. 84.

malefactor,

malefactor, and worthie of most punishment, who hath most goods in his possession, if he hath compassed them by theft, and by defrauding others of that which in right belonged to them.

§. *Sect.* 3. *That worldly abundance is the cause of pride against God.*

The fift sin against God accompanying prosperitie & worldly abundance, is pride, wherby men are ready to aduance themselues euen against God, and to grace themselues by his dishonor: for whereas the more we are inriched with Gods blessings, the more humble we should be vnto him, as standing indebted to his boũty in such great sums (for what haue we that we haue not receiued? and what haue we receiued, of which we shall not one day giue an account?) yet so fooliſh we are, that the more we are indebted, the more we insult in pride, and that not only towards those, with whom we stand vpon equall tearmes, but euen towards God himselfe who is our creditour, and may euery houre call vs to a reckoning, and condemne vs for default of payment. Thus the Psalmist obserueth, that pride & plentie did commonly go together. *They are* (saith he) *inclosed in their owne fat, and they haue spoken proudly with their mouth.* And elsewhere he saith, that becausse wicked worldlings were not in trouble like other men, but flourished in all plenty and prosperitie, *therfore they put on pride as a chaine about their necks*, esteeming it no disgrace vnto them, but a chiefe ornament: and not content to carrie themselues aloft in this high pitch amongst men, they are ready (as he saith) to talke presumptuously against God, and to set their mouthes against heauen. The which practise we also may obserue in our times, among the ruffling gallants of the world, who hauing bin alwaies nursed in the lap of prosperitie, and had all things which their hearts could wish, are readie in lieu of thãkfulnes towards God, to despite him as it were to his face, and to pull him out of his throne by their oathes, blasphemies, and bitter execrations. Whereby it appeareth that pride bordereth vpon prosperitie, and that these worldly vanities, though they do not truly nourish vs, and make vs grow in substantiall goodnes, yet they puffe vs vp, and make vs swell with the winde of vaine glorie; & the greater our earthly abundance is, the greater commonly is our tumour, and consequently the greater is our torment; this spiritual swelling being to the soule, like the swelling of wind to the bodie, which (as I haue shewed) tortureth, but doth not satisfie: yea so forcible is this prosperitie,

Psalme 17. 10.

Psalme 73. 6. 9.

ritie, and abundance of earthly blessings in drawing men to this sin of pride, that it preuaileth not only with Heathens, Infidels, and worldlings; but euen with Gods faithful seruants and deare childrē. Of both which we haue many examples; as of *Pharaoh*, who in the pride of his heart opposed against the knowne will of God; and in *Nebuchadnezzar*, who beholding all his pompe, glorie and riches, attributeth the praise of all vnto himselfe; and robbeth God of the glory due vnto him, vanting himself in the pride of his heart, and arrogantly braggings: *Is not this great Babel, that I haue built for the house of the kingdome, by the might of my power, and for the honor of my maiestie?* So it is said of *Vzziah* that finding the kingdom in a perplexed estate, he did vprightly in the sight of the Lord, & sought vnto him; for which when the Lord had made him to prosper, and to wax strong, his heart was list vp to his destruction, and he transgressed against the Lord his God: yea good *Ezechias* was thus ouertaken, waxing proud of his great prosperitie, and vanting himselfe in his rich treasures: and holy *Dauid* himselfe, who had professed that his heart was not haughtie, nor his eyes lostie, but that he was become humble like a little child, was after this puffed vp with his great prosperitie, & in the pride of his heart numbreth the people. By all which it plainly appeareth, that worldly plentie is the nurse of hellish pride; for as fat commeth of the superfluitie of nourishment, wherby the bodie is made bigger, but not better, either in health, strength, or nimblenes: yea rather it is the nurse of many diseases, and maketh the bodie purfie, vnweldie, and vnfit for action: so this swelling of pride riseth from the superfluous abundance of worldly benefits, and maketh a man greater in his owne conceit, but not in true worth; for the soule is not therby sounder in grace, or stronger and more actiue in the duties of pietie; yea contrariwise, this swelling of pride maketh way for all spirituall diseases, and causeth him who is infected with it, to be more sluggish and slothfull, vnweldie and impotent in all actions and duties of pietie and Christianitie.

Dan. 4. 27.

2. Chron. 26. 16

Psal. 131. 1. 2.

2. Sam. 24.

Thus the greatest honors bring with them the greatest pride; and though a man climbe neuer so fast vpō the ladder of preferment, yet his proud heart will still be one step at least aboue his estate: yea oftentimes these earthly aduancements make the pride of men to mount so high, that they doe not only in their

§. Sect. 4. *That honors, riches and pleasures puffe men vp with pride.*

ambitious

ambitious conceits and desires ascend vnto the clouds, & touch the heauens; but euen presume to approch vnto the throne of God, and to rob him of his glorie, that they may set the crowne vpon their owne heads. Thus *Clitus* magnified by the people for a prosperous expedition by sea, wherein he had the victory ouer a few ships, magnified himselfe much more in his owne conceit, & was content to be called the god of the sea. So *Demetrius* being aduanced to a kingdome, would needs equal himself with God, & be called *Iuppiter*; neither must now ambassadors come vnto him as vnto other Kings, to confer of state busines; but as vnto a god they must send to enquire of him, and take al his answeres for oracles. So *Alexander*, *Nebuchadnezer*, and diuers of the Roman Emperors, arrogated vnto themselues diuine honors, and would needs haue their statues worshipped; being so blinded with ambition, and surfetted with pride, that they forgot their mortalitie; and became corriuals with God himselfe in his honor and glory. The like may be said of abundance of worldly riches, which are the bellowes of vaine glory, and the common causes of pride against God, who is the Author and fountaine of our wealth and welfare: whereof it is that the Lord so carefully admonisheth the Israelites, that when they should through his bountifull blessing abound in riches, they should take heed that their hearts were not lifted vp with pride: and that the Apostle would haue rich men so straitly charged that they should not be high minded. And this is ỳ cause why pride is vsually called the worme of riches, which breeding in them, eateth out al their goodnes, & maketh them euil vnto vs, which are good in their owne nature; and hurtful & pernicious, which in themselues are profitable and beneficial. So the Son of *Syrach* saith, that *riches lift vp the mind*; and *Salomon* telleth vs, that *the rich man is still wise in his owne conceit, though a poore man of vnderstanding can tri he him*, & discerne his folly. To which purpose one saith, That there is nothing so much to be feared in riches as pride, & that we are not to feare riches themselues, but pride which is the disease of riches: for that mind is of great vertue and magnanimitie, which in the abundance of riches is not infected with this disease, & being in an high estate, is not also high minded. He is a rich man truly great, who doth not therefore thinke himselfe great, because he is rich, whereas he who taketh all his worth

Plutarch. de fort. Alexandr. lib. posteri.

Deut. 8. 12. 13. 14.

1. Tim. 6. 17.

Ecclesiasticus 40. 26.

Prou. 28. 11.

August. Serm. 212. Tom. 10.

worth from his wealth, may be truly ſaid to be full of pride, but empty of goodnes and deſert; a boaſter outwardly in his words and looks, but inwardly a begger in his mind and hart; ſwelled and puffed vp with vain glory; but not ful & ſolide in vertue and true worth. And yet this empty pride ſwelleth and puffeth vp, as much as any other; and is full of inſolencie, though in reſpect of the ground and cauſe thereof, it be in truth moſt baſe and contemptible. For as the pride ariſing from the bodie is more baſe, then the pride which is grounded on the gifts of the ſoule, ſo the pride of riches which are no part of the perſon, is more baſe then the pride of bodily gifts; becauſe being ſeated and grounded on thoſe things without a man, which are farre inferiour to the gifts either of mind or body, they who are proud of them plainly ſhew, that they haue nothing within, and in their owne perſõs, worth reſpect; or els they would neuer be proud of thoſe things which are without, ſeeing a man alwaies groundeth his pride on thoſe things, wherein he thinketh he moſt excelleth. The which if men would duly conſider, they might well leaue this contemptible pride, if not becauſe it is a ſin, yet at leaſt for ſhame, ſeeing it doth diſcouer their vanity and worthleſnes: for who would not bluſh to ſeeme proud of outward accidents, which may be won and loſt, and (as one ſaith) bought and ſold on the market hill? which when we haue them, adde nothing to the perfection of our perſons, and being taken away, nothing is detracted from our eſſence, (yea in truth) from our worth: neither is the mind made greater, or more magnanimous by deſiring or hauing, but by light valuing and contemning them as worthleſſe trifles, in compariſon of things deſirable and truely excellent. And yet nothing more commonly puffeth men vp with moſt inſolent pride, then riches and abundance; & though like emptie bladders they haue nothing but skin, they are made full with theſe vanities; and ſwell in conceit, though they are as emptie of any ſubſtantiall goodnes, as they were before. An example whereof we haue in the Merchants of Tyre, who becauſe by their trading they had increaſed their riches, their harts were lifted vp, and thinking themſelues more then men, they arrogated to themſelues the titles of God. But we ſhall not need to go ſo far to fetch examples, ſeeing we haue many ſuch in our owne daies, who meaſuring their worth according to their wealth, moſt

Clemens Alexandr. Pedag. lib. 2. cap. 3

Ezech. 28. 2. 5.

most proudly conceit their owne excellencie, and insult ouer al others as worse, who are poorer; though they be vtterly disfurnished of al gifts and good parts both in body and mind, and as far short of them in wisdome & worth, whom they cõtemne, as they are before them in earthly abũdance. Although in truth there is no shew of cause, seeing there is no cõparison betweene the gifts of mind and body, and the gifts of an outward estate. And besides, if there be any excellencie at all in these earthly riches, it is not in keeping & possessing them, but in their bestowing and vse: neither is he in the Church and among Christians to be accounted rich, who hath much in keeping; but he who findeth much to bestow on charitable vses, and hath plentie for the poore: for it is not so much money, as the mind that maketh rich. Finally, thus worldly pleasures cause pride, as they are the vsuall meanes to make vs forget God, and to forget our selues, causing vs like pampred horses to scorne our master; especially if our delights be of such a nature, as that therein we may shew our excellencie, and commend to those who are about vs the gifts of body or mind, which selfe-loue maketh vs beleeue, to be esteemable.

Ille diues in ecclesia, qui pauperi non sibi diues est, &c. Non enim census diuitem sed animus facit. Ambrol. epist. lib. 20. epist. 82.

§. *Sect.* 5. *That worldly things causing pride, are alla the causes of destruction.*

In all which respects these worldly things thus abused, may be truly said, not only, not to do vs any good, but contrariwise much hurt, seeing they are the means to cast vs into this hainous sin of pride, which aboue all others God detesteth, as the Scriptures testifie. And as he doth hate the sin, so he purposely opposeth, and setteth himselfe against those who are defiled with it; and because the proud man opposeth against God, robbing him of his glory which is most deare vnto him; therefore the Lord also opposeth against him, and crosseth him in al his courses. So the Apostle *Peter* saith, that *God resisteth the proud, but giueth grace to the humble.* The which opposition and resisting of God who is omnipotent, must needs bring them to ruine and destruction, seeing their policies cannot ouer-reach his infinit wisdome, nor al their strength defend thẽ from being ouerthrowne by his mightie power; especially seeing his will to bring them to confusion, is ioyned with his abilitie, the Lord neuer more willingly shooting his arrowes of wrath and vengeance, then against the proud person. So the blessed Virgin in her song saith, that God *scattereth the proud in the imagination of their hearts,*

Prou. 6. 17. and 16. 5.

Luke 1. 51. 52.

hearts, and doth put downe the mightie from their ſeats, exalting the of low degree. And our Sauiour teacheth vs, that *he who exal-* Chap.18.14.
teth himſelf ſhal be brought low, and he that humbleth himſelfe, ſhal be exalted. As therfore mē lift vp higheſt thoſe earthen pitchers which they purpoſe to breake with greateſt violence, into moſt pieces; ſo the Lord intending to batter and bruiſe theſe fraile perſons puffed vp with pride, doth liſt them vp on high, that he may giue them the ſorer fall. And howſoeuer the Lord who is chiefe iudge of heauen and earth, is the puniſher of all vice and ſin, yet becauſe he executeth this vengeance more certainly, and ſeuerely vpon proud perſons, therefore the Prophet *Dauid* maketh it one of Gods attributes and titles, whereby he will be knowne to be a puniſher of them; *O thou who deſtroyeſt* Pſal.119.21.
the proud, and wicked, which erre from thy commandements, take away from me ſhame and contempt, becauſe I keepe thy teſtimonies. And as he beareth an extraordinarie hatred vnto this ſin aboue others, ſo he inflicteth on it extraordinarie puniſhments; branding it as an hainous and capitall offence, by impoſing on it his greateſt plagues. For whereas proud men in their ambitious deſires would be equall with God, the Lord pulleth them downe in his fierce wrath, and maketh them leſſe then men; for he ſtriketh them commonly with frenzie and madneſſe, and thereby depriuing them of the vſe of reaſon, the eſſentiall forme of man, wherein chiefly his manhood conſiſteth, and whereby he is diſtinguiſhed from the brutiſh creatures, he maketh them equall Dan.4.27. 28.30.
with beaſts, and ſo expoſeth them, how great ſoeuer they were in former times, to the contempt, deriſion, and iniuries of the baſeſt and meaneſt, who before held them in ſuch great reſpect, that they could not looke vpon them, or ſtand in their preſence, but with much feare and reuerence. A plaine example whereof we haue in *Nebuchadnezar*, who for his pride was driuen from his palace and regall throne, into the wild woods, and made of a great monarch and ruler of men, a companion with beaſts, and farre worſe then his baſeſt ſeruant. And the like we may obſerue in many in our owne times, who offending in this ſinne, are ouerthrowne with this puniſhment. For howſoeuer all exceſſiue pride is not thus puniſhed (for then there would not be enow in their right wits to tend and rule thoſe who are madde) yet a man ſhall ſeldome ſee this puniſhment following, where exceſſiue

ceſſiue pride hath not gone before. So that one may boldly affirme, that if pride onely bee not plagued with this feareſull iudgement of frenzie and madneſſe, yet it is more often thus puniſhed then all other ſins beſides. The which fierce and ſudden vengeance of God, which he taketh on proud perſons, the Prophet *Malachie* expreſſeth, by comparing Gods wrath burning againſt them, to a burning furnace, and proud men to ſtubble. *The day of the Lord* (ſaith he) *commeth, that ſhall burne as an ouen; and all the proud ſhall be ſtubble, and the day that commeth ſhall burne them vp, ſaith the Lord of hoſts, and ſhall leaue them neither root nor branch.* And therefore ſeeing theſe worldly things are the common cauſes of pride, and pride bringeth with it ſuch confuſion and deſtruction, let this ſerue as an argument to make vs contemn theſe harmeful vanities, not immeaſurably deſiring them when we want them; nor exceſſiuely eſteeming and immoderately louing them when wee haue them; and ſo if we want theſe things which we neglect, our minds will not be much deiected; or if we haue them, they will not bee much exalted and lifted vp; neither can a man be proud of the poſſeſſion of that which he doth not ouervalue in his iudgement, and vnmeaſurably loue in his affection.

Mal. 4. 1.

§. *Sect. 6.* *That worldly things bring with them contempt of God.*

The ſixth ſin againſt God, which theſe worldly things too much eſteemed, & immoderately loued plunge vs into, is either neglect or vtter contempt of God himſelfe, his ſpirituall graces, and heauenly ioyes; for our affections being finite are limited and reſtrained to their obiects, ſo that being conuerſant and exerciſed about ſome, they in the meane time neglect others. And therefore if they cannot with their full vigour and heate affect many things being diuers; how much leſſe can they at once loue God and the world, ſpirituall graces and earthly vanities, eternall ioyes, and theſe tranſitorie trifles, ſeeing they are oppoſite and contrary the one to the other? And this our Sauiour Chriſt teacheth vs, where as hee ſaith, that *no man can ſerue two maſters; for either he muſt hate the one and loue the other, or elſe he ſhall leane to the one, and deſpiſe the other; ye cannot ſerue God and riches.* So that there is no halting betweene the Lord, and this worldly Baal, for the ſeruice of the one, is the contempt of the other, and the louing of the one, is the hating of the other. It is true indeed in reaſon that the more we abound with

Luk. 16. 13.

with theſe earthly benefits, the more we ſhould loue, reuerence, and with all diligence and alacritie ſerue the Lord, they being his bountifull gifts and bleſſings whereby hee deſerueth at our hands his loue and ſeruice; howbeit ſuch is the corruption of our hearts, that no ſooner are we inriched with theſe worldly benefits, but wee preſently loue the gifts better then the giuer; and laying herein aſide all reaſon, wee become like beaſts, feeding vpon our prouender, and neglecting our feeder; and the more we are pampered and made fat, the more ready we are to kicke againſt him. An example whereof we haue in the people of Iſrael, of whom the Lord complaineth, that whereas in reſpect of the manifold benefits which hee had multiplied vpon them, they ſhould haue ſerued him in vprightneſſe of heart; they contrariwiſe by his gifts were made more rebellious: *But he* (ſaith the Lord) *that ſhould haue been vpright, when he waxed fat, ſpurned with his heele. Thou art fat, thou art groſſe, thou art laden with fatneſſe. Therefore he forſooke God that made him, and regarded not the ſtrong God of his ſaluation.* The like complaint the Lord maketh by the Prophet *Eſay*; *Heare ô heauens, and harken ô earth, for the Lord hath ſaid, I haue nouriſhed and brought vp children, but they haue rebelled againſt me.* Yea hee maketh them herein more brutiſh then the beaſts, *becauſe the oxe knoweth his owner, and the aſſe his maſters crib*; *but* (ſaith he) *Iſrael hath not knowne, my people hath not vnderſtood.* Deut.32.15. Eſa.1.2.3.

And as they who ſet their hearts vpon theſe worldly things doe contemne the Lord himſelfe; ſo alſo his ſpirituall graces and heauenly ioyes: for ſo wholly are their hearts taken vp with the loue of theſe vanities, that they haue ſeldome or neuer leiſure to thinke of thoſe diuine excellencies; but like the ſerpents brood, they take all their delight in lying groueling, and in creeping on the earth, hauing neuer ſo much as a thought of raiſing themſelues towards heauen in any diuine and ſpirituall meditation. Or though they ſhould thinke of grace and glory with ſome deſire to compaſſe them, or would liſt themſelues vp in any ſpirituall contemplation, yet as birds with great bodies, though they haue wings, cannot flie aloft, but when they attempt it, are pulled downe with their owne waight, and onely flutter vpon the earth; ſo though they haue ſpirituall ſoules, vnderſtandings, and iudgements as well as o-

§. *Sect.* 7. *That worldly things bring contempt of ſpirituall grace and heauenly glory.*

thers, yet are their harts so oppressed with the waight of worldly cares, and the loue of earthly things, that no sooner doe they offer to raise them in heauenly meditations, but presently they are pressed downe againe, and (as it were) flutter and tire themselues with worldly businesse. But in truth seldome haue they so much as any such desire, seeing the world like a thicke cloud, being neere vnto them, doth ouershadow and hide that bright shining sunne of heauenly glory out of their sight, so as they cannot see it, & not seeing it, neuer desire it, there being no desire and loue of that which is not knowne. And as a little pearle sticking fast vnto the eye doth blind the sight, and is sufficient to hide from vs the whole earth and heauen, which are incomparable of greater quantitie; so the world and worldly things like a pearle sticking close to the eye of the soule, do make it so spiritually blind, that it cannot discerne the Lord, infinite in all goodnes, nor the ioyes of heauen, though without all comparison, they are of greater excellencie. To which purpose one saith, that if we desire earthly things, wee are wholly taken vp with the care of them; and so farre are wee beaten backe from heauenly contemplatiõ, by how much we are ouerpoysed with the cares of earthly affaires. But say notwithstanding this blindnesse, they might haue some glimpse of the shining brightnesse of spirituall grace and heauenly glory, or wanting this, should haue it by others described vnto them, so that some knowledge of these diuine excellencies, might by the passage of the eare, be deriued to their vnderstandings; yet being wholly possessed with the loue of worldly things, they would little regard such discourses, and accounting these earthly vanities their chiefe treasures, their hearts are so fast fixed vpon them, that no persuasion will moue them to leaue them, or once to looke after those spirituall and diuine excellencies. For as hee who loueth truely his God, doth not much loue his gold, because hee esteemeth him his chiefe treasure; and as hee who highly esteemeth heauenly happinesse, doth presently contemne these earthly vanities; so contrariwise they who dote on the idoll of the world, doe not respect the Lord of heauen; and they who ouervalue earthly trash, doe contemne, and set light by those heauenly and eternall treasures. And this our Sauiour plainely teacheth vs in the parable of the guests inuited to the mariage supper;

Tanto longius a cœlesti contemplatione repellimur, quanto terrenorum affluum solicitudine prægrauamur. Greg. 1. Reg. cap. 10.

Qui terrenis inhiat cœlestia contẽnit. Aug.

supper; for they who were best disposed framed excuses, one that he had bought a farme, and must needs goe out and see it; another that he had bought fiue yoke of oxen, and must goe to proue them, and another that he had maried a wife, and therefore could not come; all which though they pretended faire excuses, as though their desire had been to come, if their businesses had not been so vrgent, yet the true cause was, as our Sauiour telleth vs, because doting vpon their earthly affaires, they were so wholly taken vp of them, that they made light of these heauenly offers, and went their waies. And those who were worse affected, & caried with greater violence in their loue towards worldly vanities, tooke it so ill, that the messengers of the great king, should presume to dissuade them from the loue of their chiefe iewels, and most esteemed treasures, that they laid violent hands vpon them, sharpely intreated them, and cruelly murthered them. Thus those who set their hearts vpon worldly honours, neuer thinke of eternall glory, but spend all their thoughts and labour in plotting the meanes whereby they may aspire to earthly preferments; and if any shall perswade them to leaue these courses, and contemning the vaine glory of the world seeke after heauenly honour which shall be eternall; and to glorifie God by their holy liues, and humble cariage, that he may glorifie them in his heauenly kingdome; they will plainely shew their neglect and contempt of these euerlasting honours, by despising, if not deriding these christian admonitions and persuasions. So hee who too much esteemeth, and immoderately loueth earthly riches, doth neglect and contemne the Lord, and the vnualuable riches of his spirituall graces and heauenly treasures; being ready with *Iudas* to sell his Saiuour for a little money, and with *Demas* to forsake all communion with the saints, to imbrace the world. So the Psalmist saith, that the *couetous man blesseth himselfe in his riches, and contemneth the Lord.* And as he contemneth God, so also his spirituall gifts and heauenly glory; for as the heathen man could teach vs, where riches are highly valued, there all good things, as faith, honesty, modesty, shamefastnesse, are contemptible cheape, and basely esteemed; and consequently they are sought when as these are neglected, and this rather because they are more easily compassed, and these with greater difficulty. For whereas

Luk.14.18.19.

Mat.22.5.

vers.6.

Mat.26.15.

Phil.10.3.

Vbi diuitiæ clarè habentur ibi omnia bona vitia sunt fides, probitas, pudor, pudicitia. Salust. de repub. ordin. lib. 2.

vther pas vnto vertue there is but one way, and that hard to bee found, much paines all in trauelling, men find many waies to get money, rising all manie such good and euill, that they may hereby obtaine their desire. So another saith, that they who set their affections vpon earthly treasures, and haue their hearts tied to the world with this golden chaine, they can neuer so much as thinke of the riches of Gods kingdome, their minds are so taken vp with thinking on their money, wares, gaine, bargaining, and such other businesses. And if any man shall perswade them to alter their couetous courses, and to lay vp their treasures, not in earth, but in heauen, because we cannot haue a treasure in both places, nor serue God and serue mammon; they are ready to laugh him to scorne, as the Pharisies did our Sauiour Christ; and euen to persecute them to the death, if they too earnestly insist in this argument. The like also might bee said of worldly pleasures, which being ouerualued, and too much affected, make men in comparison of them, to neglect the ioy in the holy Ghost, yea the ioyes of heauen, and their surpassing pleasures which are at Gods right hand for euermore. And as the hog feeding vpon the mast and swill which he naturally loueth, and wallowing himselfe in the filthie mire, will not exchange his grosse feed, for the daintie meates, nor his lothsome lodging for a bed of downe; so they being wedded to these sensuall and carnall delights, which are base and brutish, are ready in comparison of them to set light by, and contemne the spirituall ioyes of a christian, and the eternall ioyes of heauen, as though they were not worth the seeking and desiring. And thus before louing the loue of God and true heauenly excellencies, and the loue of the world, and worldly vanities will not stand together, but hee who in his heart and affection imbraceth the one, doth presently neglect and contemne the other, let this also serue as an effectual reason to wean our hearts from these earthly matters, for so long if we giue them entertainment, and vouchsafe them a high seate in the temple of our hearts, they will instantly thrust out the loue of the Lord, and his inualuable benefits; and by our neglect and contempt make vs to lose those incomparable treasures, for his earthly trash, and miserable possessions, setting our high esteem-

Chryſoſt. in Mat. 6. Homil. 21.

Luk. 16. 14.

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med and excessiuely loued, doe make vs slacke and slothfull in the duties of Gods seruice, and in vsing the meanes which hee hath ordained to attaine vnto the present possession of his spirituall graces, and the assurance of his heauenly ioyes. And this sinne is a necessarie fruit and effect of the former; for when we neglect the Lord, and contemne his spirituall and heauenly benefits, then are wee also careleſſe and negligent in vsing the meanes whereby we may obtaine those things which we so little esteeme and desire. And as those who haue drunke poysons doe presently wax stiffe and benummed, and soone after are seazed vpon by death, whereby they are made impotent and vtterly vnable to performe any humane action: so they who haue drunke of that benumming poyson of cold contempt, despising God and his rich graces, spirituall, and eternall, are made first sluggish, and soone after impotent, and dead to all good duties. Neither is this rare and vnusual to see those vpon whom the world sawneth, and who abound with earthly prosperity, to be thus slacke and negligent in the seruice of God, and in vsing the meanes of their owne saluation; but so common and almost vniuersall, that seldome shall one find a man in great prosperity, who also is indued with great piety: seldome shall one see any burning in zeale, and deuout and earnest in religious duties, who hath the world at will, and hath plentie and abundance of all earthly blessings. It is true indeed, that in reason these temporarie benefits, should as the Lords wages, incourage vs to doe his worke; and hauing a taſt of his bountie, of which wee shall drinke our full in the life to come, wee should with more alacritie and cheerefulnesse performe diligent seruice to so liberall a master: But contrariwise through our corruption and vnthankfulnesse it commeth to passe, that wee are rather hindered then furthered in all good duties by worldly abundance; and like gluttons and drunkards hauing store and plentie of these good blessings, wee feeding on them with a greedie appetite do surfet, and drinking of these full cups with vnsatiable thirst, wee are made drunken with excesse; and so thereby our heads are intoxicated, our minds besotted, and our bodies enfeebled and disabled, so as wee become slothful and impotent to performe any good duties of the seruice of God; whereas by their moderate vse, we might haue been made more

things immoderately loued make men slothfull in the duties of Gods seruice.

Et rarè fumant fœlicibus aræ.

strong and cheerfull for these holy actions, and religious exercises. And thus this worldly prosperity and earthly abundance draweth men frō performing vnto God, ỹ duties of his worship and seruice, and from vsing the means of their own saluation; either as it vtterly hindreth them from performing these Christian duties, which is the case of prophane worldlings, who doting vpon these earthly vanities, are so wholly taken vp in busines and imployments about either the getting, keeping, or disposing them, that they can find no leisure at all, either to vse in their owne families the exercises of prayer, reading, meditation; or to come vnto the congregation, to heare the word, receiue the sacraments, or to cal publickly vpon the holy name of God: or els if they formally performe these duties, it hindreth them, as it doth distract their minds in prayer, and hearing the word, and carrie away their hearts, so as they doe not attend at all to those holy exercises which they haue in hand; or else carelesly, lumpishly, wearily, and without all life and feeling; which is the case of temporizers, and formall worldlings, who for some carnall respects make an outward profession of religion. And not onely they, but euen Gods deareſt children are thus ouertaken, through the immoderate loue of these vanities; so as they sometimes neglect these holy duties of Gods seruice, and meanes of their owne saluation, and sometimes performe them with much distraction, dulnes, and wearinesse, as appeareth in the example
Luke 10.41.42. of *Martha*, who being cumbred with worldly busines, neglected to hearken vnto our Sauiour Christ. To which purpose one saith, that worldly pleasures and abundance, do make vs to neglect al good duties of piety towards God; and contrariwise, afflictions do make vs holy, and most deuout in the exercises of religion. Which if any would clearely see, let him enter into the
Chrysost. hom. ad pop. ca. tom. 4. house of those who marrie, and into the house of mourners, into the prisons and theaters, banquetting houses, and hospitals of the sicke, and obserue the great difference betweene their seuerall carriages; what vanitie, lightnesse, irreligion, prophanenesse, swearing and ribaldrie, he shall see, and heare in the one; and what prayer, deuotion, contempt of the world, holy conferences, and other religious exercises, he shall behold in the other. But as this confluence and abundance of worldly benefits doe commonly make vs vnfit to doe seruice vnto God, and

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to performe religious and Christian duties; so especially and aboue all, they hinder Christian apologie, and profession of Gods truth, in the time of danger and persecution, and discourage men from suffering martyrdome for the testimonie of Iesus Christ, and for his glorious Gospell. For louing these worldly vanities, as well as they loue their liues; when the day of triall commeth, they haue a double conflict, as much fearing the losse of their highly valued trifles, as the vgly image of a torturing death. And this was one reason why our Sauiour Christ for the preaching and planting of the Gospell, made not choice of honourable persons, or of those who abounded in wealth, and wallowed in worldly pleasures, because such, in regard of their fearefulnes, to lose their earthly loue and delight, were altogether vnfit to expose themselues to dangers, & to beare the brunt of persecution; but of poore and contemptible fishermen; Mat. 10. 9. 10.
who also he inhibited the possession of much gold, siluer, apparel, and the riches of the world, because they should be no clogs or hinderances vnto them in their confession of him, and his truth, and in suffering for his names sake. And so accordinglie we see, that these men, who had little to lose besides their own liues, were bold and couragious, euen to the death; whereas others, who notwithstanding loued Christ, and beleeued his truth, inioying the prosperitie of the world, were thereby made cowardly and fearefull to indanger their great estates, by making an open profession of their faith in Iesus Christ. An example whereof we haue in *Nicodemus*, a Ruler of the Iewes; who Iohn 3. 2.
beleeuing in Christ, durst not publickly be knowne of it; and therefore secretly stealeth vnto him by night. And so it is said, that *many of the chiefe Rulers beleeued in him, but because of the Pharises, they durst not confesse him, lest they should be cast out of the Synagogue.* Iohn 12. 42.

But how cold and slothfull, the world immoderately loued, doth make vs in the seruice of God, and in the performance of Christian duties, it may further appeare in the speciall instances of honours, riches and carnall pleasures. For those who are in honourable place, and much stand vpon, and esteeme their dignitie and aduancement, are therby made exceedingly prophane and negligent, or cold and superficiall in religious exercises. For how many are there, who thinking it a great disparagement to

§. *Sect.* 9. *That honours, riches and pleasures, make men slacke and negligent in Gods seruice.*

their

their honourable condition, if they should come into the common assemblies, and ioyne with the vulgar people in the seruice of God, doe vtterly neglect the publick ministerie of the word, prayer, and such religious exercises, which are to be performed in the congregation, contenting themselues with their home deuotions, and with the ministerie of their owne chaplaines; who for the most part dare not touch their sleeping consciences, for feare of awaking the sleeping lion, nor come neere the quick for feare of losing their fauour, and withall their owne peferment. Wherein they haue but a poore priuiledge, being like vnto the sicke patient, whose bodie abounding with grosse humors, hath no potion fit to purge them administred by his skilfull Physitian, for feare of distalting his pallet, but is suffered to eate and drinke what best pleaseth him, though it hindreth his recouerie, and increaseth his diseases. Or like vnto those who are full of deepe wounds, and festred sores, whom the surgeon dare not touch for feare of putting them to paine, nor applie fit salues for the effecting of the cure, for feare of incurring their displeasures, but either letteth them alone to rot and perish for want of helpe, or applieth healing and gentle plaisters, which may skinne the sores, but leaue the core and corruption festring in the bottome. But such should remember, that when the Lord ordained congregations, and places of common assemblies, hee appointed not a temple for the common people, and a chamber or chapell for the nobilitie; but noble and base, yea King and subiect, were commanded to meet together, because by a mutuall consent, and holy example, they might incourage one another, and performe the seruice of God with more alacritie. For howsoeuer there are diuers degrees amongst men in ciuill gouernement, yet in respect of God, and in the duties of his worship, they are all alike the seruants of God, brethren and sons of the same Father, fellow members of the same bodie, and of the same communiō of saints, of which Christ Iesus is the head and King. From which common order, though Princes may in these daies be exempted, in regard that we are not strictly tied to the temple but may in all places offer vp pure hands vnto God; and because of their great families sufficient in themselues to make a sufficient congregation; and especially because the sinfulnes of the times is such, and mens minds so poisoned with treache-

rie,

rie, and blood thirstie cruelrie, that Kings and Princes cannot with safetie to their persons and states, come into common assemblies; in which respects, necessitie and charitie may well dispence with circumstances and ceremonies: yet I can see no reason, why Nobilitie should pleade this priuiledge of exception, or for that cause withdraw themselues from the publicke congregation, and assemblies of Gods Saints, especially, seeing it is vnto themselues so hurtfull and pernicious. Again, these worldly honours immoderately loued and esteemed, do puffe men vp with pride, the which hindreth them from profiting by the ministerie of the word, though they should heare it; and that both as it mooueth them to skorne the simplicitie of the Gospell, and the foolishnesse of preaching, as the Apostle speaking in their language calleth it, and to contemne the ministerie of the word, though neuer so powerfull, if it be not sauced with worldly wisdome, humane eloquence, and pleasing conceits of wit, to refresh and stirre vp their cloied appetites; and also as it raiseth them proudly to pull backe their necks from the yoke of subiection, and holy obedience, refusing to be ruled by the scepter of Gods word, and putting back all admonitions and reproofes, as though it would not stand with their honors to humble themselues before God, or to stoope vnto his rebukes. An example whereof we haue in *Diotrephes*, who would not receiue the Apostle *Iohn*, nor his doctrin, because being puffed vp with pride, he loued his owne preheminence. In regard whereof it is truly said, that the smoke of honour and vaine glory, doth smother and choake the flame of pietie; both as it blindeth mens eies, so as they cannot find the way to the publicke assemblies, and as it hindreth them from performing the duties of Gods seruice with fruit and profit. The like also may be said of riches, which commonly hinder those who set their hearts vpon them, from performing either priuate or publick seruice vnto God, wholly taking men vp in businesses & imployments, so as they haue no leisure to exercise themselues in these religious duties; or as they distract and interrupt them, when they presume themselues before God to heare his word, or to call vpon his name; which neglect, our Sauiour compareth vnto thornes, which choake the seed of the word, & make it fruitles. And thus also pleasures immoderately loued, work the same effects, raising men to spend

1.Cor.1.21.

Ioh.Epist.3. verse 9.

Ardua res est opibus non tradere dolosis &c. cum Cassiodoro. Nihil esse tutius, &c. Nazianz. Martial. Epigram. lib. 11. Matth. 13. 22.

that

that time in carnal delights, which is allotted to Gods worship and seruice; & euen on the Lords Sabbaths to forsake the communion of Saints, and the publike exercises of religion, that they may follow their recreations, sports and pastimes: or if they get leaue of these tyrannous masters to ioyne with the faithfull, after a formall manner to serue God, yet it is onely with their bodies; for as for their minds they run a whoring after their delights, either thinking of those which they lately enioyed; or else of some new pleasures which they purpose to enioy in the time to come. And therefore seeing these worldly vanities hinder vs from the performance of Gods seruice, if they bee immoderately loued and esteemed; let this serue as another effectuall reason to dissuade vs from setting our hearts vpon them, seeing they disable vs for those maine and chiefe duties, for which we came into the world, and making vs vnfit to glorifie God in his faithfull seruice, which was the chiefe end of our creation, they cause vs to spend our liues in vaine, in the fruitlesse seruice of Satan and the world; and so making vs to neglect our seruice and dutie to our great Lord and master, they also depriue vs of that wages which of his free grace hee hath promised as the reward of our labours, euen our heauenly inheritance, and the eternall crowne of glorie and saluation.

Hosea 7.7.

Chap. XXXII.

That worldly things immoderatly loued, are the causes of many euils in respect of our neighbours: as of iniustice, wrongs, pride, and insolencie.

Sect. 1.

That worldly things immoderately loued are the cause of all kind of iniustice.

AND thus haue I shewed that these worldly things, being ouervalued in our iudgements, and too much loued in our affections, are the causes of many sinnes committed directly against God himselfe. Now we are come to speake of those euils and mischiefes which they cause, both to our neighbours, and our selues. And first for our neighbours, these worldly things are the chiefe causes and occasions of all iniustice, wrongs, and iniuries which are offered

fered betweene man and man; and as it were the diuels wages which he giueth to worldly men to vndermine one anothers safetie, and to supplant their neighbours, that they may raise their state by their fellowes fall, and build their owne greatnes out of others ruines. These are the causes why Iudges and Magistrates peruert righteous iudgement, acquitting the guiltie, and condemning the innocent, calling good euill, & euil good; right wrong, and wrong right; namely, that they may hereby attaine their worldly ends, and aduance their prosperitie, and earthly estates. These are the hire of all corruption, oppression, and crueltie, which are exercised of superiours towards their inferiours, rulers towards their subiects, and landlords towards their tenants, that they may maintaine their greatnesse, and increase their wealth, or carnall pleasures. In a word, there is almost no vniustice committed, if it do not proceed from malice, and desire of reuenge; which is not caused and occasioned by these worldly things immoderately loued: men not caring what they do, nor what meanes they vse, whether they be good or euill, right or wrong, so they may maintaine the prosperitie of their estate, and encrease their worldly happinesse. Neither is any man priuiledged in this kind from being thus wronged and oppressed by these vniust courses; for if the wages of these worldly vanities be offered for their hire, the true louers of them are readie to lay aside all respect of persons, and desperately to breake all bonds of nature, countrie, kindred, friendship and common humanitie, dealing vniustly with all men, when by their vniustice they may gaine this wages of iniquitie. Thus for the attaining of worldly honors, Magistrates are readie to peruert iustice, to gaine the fauour of superiour powers; and to oppresse maligned innocencie, to get the applause of the common people. Neither is it their present greatnesse that can satisfie them, and make them to hold on in a iust course; for the higher an ambitious man is, the more eager he is of rising still till he come to the highest, and the more readie to vse all vnlawfull meanes, to raise him to the height of his proud hopes; and as an image or building the higher it is, the more subiect it is to falling, if it do not stand vpright; so the higher a man is aduanced in place and dignitie, the more prone he is to fall into any sin or euill, if his heart stand not vpright before God, when as by his wicked

Facilimè ad res iniuſtas impellitur, vt quiſque eſt altiſſimo animo & gloriæ cupido. Cicer. Offic. lib. 11.

wicked meanes he may aduance or ſtrengthen his eſtate and reputation: and the more haughtie a mans heart is, and the more ambitious and deſirous of glorie, the more eaſily is he moued to do vniuſtly, as the Heathen Orator well obſerued. And the like vniuſtice is vſed by more priuate perſons, whileſt with immoderate deſire they ſeeke for aduancement, being readie to lie and diſſemble, ſweare and forſweare, backbite and ſlander, accuſe and betray, all thoſe who ſtand in their way, and doe but ſeem to hinder them in attaining vnto their deſired preferments, meaſuring all friendſhip and emnitie, not according to nature, familiaritie or deſert, but as they are helpes or hinderances in ſetting forward, or putting backe their proud deſires. Thus alſo voluptuous pleaſures immoderately loued and deſired, moue men to vſe all iniuſtice to their neighbours, making them to defile the mariage bed, to racke their inferiours, and out of their want and miſerie, to ſucke the ſweetneſſe of pleaſure and delight; to take away their neceſſaries, and to pinch their backes and bellies, that they may exceed in ſuperfluous dainties, and proud brauerie; and with *Ahab* to ſpoile thoſe poore *Nabothes* that dwell neere them, of their inheritances, to make them parkes of pleaſure and gardens of delight. But aboue all, worldly riches when men ſet their hearts vpon them, are the moſt ordinarie and powerfull meanes and inducements, to aduance iniuſtice, and ſuppreſſe all law and right; for when men couet them with vnſatiable deſire, they become the meaſure of all their actions, accounting that iuſt which they find profitable, and nothing diſhoneſt that bringeth in gaine. To which purpoſe one ſaith, that whileſt men are greedie in increaſing wealth, in multiplying their treaſures, and in getting the whole land into their poſſeſſion, deſiring to excell all others in riches and abundance; they lay aſide all iuſtice, and loſe common humanitie. For how can he be iuſt which ſtudieth to take from another, that which he deſireth to inioy himſelfe? This is the cauſe of all publike iniuſtice committed by Magiſtrates in ſuppreſſing rights and maintaining wrong, defending the guiltie and ſupplanting the innocent: for when loue of money hath once ſeazed vpon their hearts, they become like a paire of balance, not weighing the equity of the cauſe in an vpright iudgement, but whether bribe is heauier, that they may in giuing ſentence

Cui nihil ſatis eſt, nihil turpe eſt.

Ambroſ. lib. Offic. cap. 28. *Nihil eſt tam ſanctum, quod non violari; nihil tam munitum quod non expugnari pecuniis poſſit.* Cicer. 2. Act. in Verrem.

sentence incline to that side. So it is said of the sons of *Samuel*, 1.Sam.8.3.
that *they walked not in their fathers waies, but turned after lucre, and tooke rewards, and peruerted iudgement*. And thus corrupt *Felix* hoped to receiue a bribe from the Apostle *Paul*, but failing Act.24.27.
of his expectation, he left him still in prison, though he knew the Iewes malice, and his innocencie. This is the cause of the simonie of vnconscionable Ministers and Patrons, of the extortion amongst officers, of the preuarication of Lawyers, of the oppression of Land-lords, of vsurie, fraud, lying and swearing, cosening and circumuenting, which are commonly vsed betweene man and man. And were it not for this greedinesse of gaine, the Iudge would for the most part do iustice, and execute righteous iudgement; Officers would be content with common fees; Lawyers would neither betray their clients cause, nor tire them with delayes; Patrons would giue their liuings freely, and make choice of the worthiest persons, and such as best deserue to be preferred: then would vsurie be banished, fraud and deceit be abhorred, simplicitie and truth be entertained and embraced. In a word, then should we haue another golden age, wherein all men would loue iustice, mercie, bountie, vpright dealing, and all other commendable vertues and good parts; whereas now through the immoderate loue of money, they are vtterly neglected of the greatest number; and fraud, crueltie, oppression, and all manner of iniustice is committed, and commonly practised, when they will bring in any gaine. And thus the Prophet ioyneth these together: *from the least of them* (saith he) *to the greatest of them, euery one is giuen vnto couetousnesse, and from the Prophet euen to the Priest, they all deale falsely*. The which vniustice and oppression they do not exercise against some few, or strangers and enemies only; but against all without exception, there being no bond so neere which couetousnesse will not breake and violate; no estate so pitifull and worthie of compassion, which they will not oppresse for their owne aduantage. To which purpose one saith, that the couetousnesse of rich men is vnsatiable; they are alwaies raking and neuer full, they neither feare God, nor reuerence men; they spare not their owne father, nor acknowledge their mother, nor regard their brother, nor keepe their fidelity to their friend. They oppresse the widow, and spoile the fatherlesse,

Nullum est officium tam sanctum atq; solenne, quod non auaritia corrumpere atque violare soleat. Cicer. Orat. pro Quintio. Ier.6.13.

Auguſt. de verbo Domini.

lesse, they make free-men their bond-slaues; and for their profit giue false testimonie, &c. But what madnesse is this, to lose life, and desire death, to get gold, and lose heauen? But as they are vniust to all, so commonly most of all to the poore, both in taking away from them, that which is their owne, and alreadie in their keeping; and by withholding that which of right appertaineth to them. For as one saith, Is he only to be esteemed a robber, and common spoiler, who taketh by violence other mens goods? and not he also, who appropriateth to himselfe those things, which he hath receiued to this end, that he should dispence and distribute them for the good of others? is not the Almner to be accounted a theefe, who hauing receiued from his Soueraigne store of money for the relieue of the poore, doth put it into his owne purse, and appropriate it to his owne priuat vse? shall he be accounted a spoiler, who taketh away the poores garment; and shall hee bee acquitted, who doth not clothe the naked, if he haue abilitie? thy spare bread is not thine owne, but belongeth to the hungrie; thou hast no true right to thy superfluous apparell, but they appertaine to the cold and naked; thy moulded shooes belong to those who go barefoot; and thy hid and cankring siluer, to those who want money to buy necessaries: and in a word, thou offerest iniuries, and doest iniustice, so often to the poore, as thou dost neglect him, when thou art able to helpe him. And this our Sauiour Christ sheweth in the sentence of condemnation, which shall be pronounced against the wicked at the day of iudgement, whereby they are adiudged to hell torments, not for spoiling the poore of that which they had, but because they did not supplie their necessities, by giuing vnto them that which they wanted. And the Apostle *Iames* telleth rich men, that they had cause to howle and crie, not only because they had spoiled the poore of their money, but because their owne corrupted riches, moatheaten garments, and cankered gold and siluer, would be a witnesse against them, eate their flesh as fire, and bring vpon them many miseries, seeing they should not haue kept by them these superfluities, but haue laid them out for the relieue of the poore.

Basil. Serm. 1. in Diuites auaros.

Matth. 25. 42.

Iames 5. 1. 2. 3.

§. *Sect.* 2. *That worldly things thrust men on to the committing of outragious wrongs.*

And thus haue I shewed that these worldly things being immoderately loued, are the causes of all iniustice, which comprehendeth vnder it all maner of sinnes and offences,

which

which are committed by one man against another: For not only doth the excessiue loue of these earthly vanities make men to commit some kinds of legall iniustice, couered and coloured with some shew of right, or some slight and tolerable wrongs which greatly hurt not; but if men once set their hearts vpon them, they are the common causes of the most grosse and grieuous iniuries, raging crueltie, open violence, treason and bloodshed, whereby they consume and destroie one another. In which respect the world is compared to a sea, and worldly men to fish, which deuour one another, the greater feeding vpon the lesse, and himselfe againe becomming the prey of another which is greater then hee. For that which a man doth to one, hee suffereth of another; wickednes rebounding vpon the author, and the oppressor being oppressed by that example which himself hath giuen. But this wil better appeare in the speciall instances: and first for honours; there is nothing more then they, being immoderatelyloued, which wil thrust men into all outragious and pernicious courses for the obtaining of them. For when the ambitious man wanteth true worth and lawful means to aduance himselfinto ỹ seat of honor, he is ready to make steps, whereby he may ascend, of any mischiefe or villanie; betraying those that trust him, treading on their necks who helped him to rise, falsly accusing, supplanting, yea poysoning, & secretly murthering those who stand in his way, and hinder his preferments. To which purpose one saith, that nothing doth make men more madly & outragiously iniurious, then when by their proud ambitiõ they are moued to desire immoderately vaine glory & earthly aduancement; and contrariwise nothing doth make them more honest, resolute, and like the adamant impenetrable by any vice, then when they do neglect and despise it. Neither doth the ambitious man in this his outragious pursuit, suffer any thing to stay him; but runneth ouer friends and enemies, kindred and strangers, acknowledging neither father nor mother, wife nor the child of his bowels, but treadeth al vnder foot without difference, if they stand in his way, and hinder his proud march. Thus

Quod quisque facit patitur; authorem scelus repetit, suoque premitur exemplo nocens. Senec. in Here. furen.

Chrysost. in Mat. 12. Homil. 21.

Ioab ſtabbed *Abner* and *Amaſa* when he profeſſed greateſt friendſhip, ỹ they might not be preferred to his place of captain generall. Thus *Kain* killed *Abel* becauſe he was preferred before him. Thus *Abimelech* murthered all his brethren that he might reigne alone. This was the cauſe of *Corahs* conſpiracie againſt *Moſes*; of *Abſalons* rebellion againſt his owne father; of *Athaliahs* murthering all the kings ſeed; that hauing ſupplanted them, they might aduance themſelues into the royall throne, and weld the ſcepter of the kingdome. So likewiſe theſe worldly riches are the cauſes and occaſions of all maner of miſchiefe and outragious iniurie to thoſe that ſet their hearts vpon them; in regard whereof the Wiſe man ſaith, that *as the labours of the righteous tend to life, ſo the reuennes of the wicked to ſinne.* Seeing there is no outrage or wickedneſſe which they are not ready to commit for the increaſing of their wealth. Thus by their hoording, they bring vpon the whole countrie a common dearth, and cauſe an vniuerſall pouerty, for the filling of their priuate purſe. Thus for their priuate gaine they are ready to offer all groſſe iniuries, and that without colour of reaſon, vpon meere will by tyrannie and violence; as wee may ſee in the example of *Hophni* and *Phinehas* the ſonnes of *Eli*, who tooke by force what they liſted from the people, when they came to offer ſacrifice. As alſo to exerciſe groſſe deceit and extreme cruelty towards inferiours, that they may increaſe their worldly wealth; as appeareth in the example of the Iſraelites, who vſed vnequall and wicked ballances, and the bag of deceitfull waights, and in all their cariages were full of cruelty. Finally, this immoderate loue of ſiluer maketh men treacherouſly to betray euen thoſe vnto whom they are moſt beholding, with *Iudas* ſetting them out to ſale for a little money: yea it is the cauſe of cruell murther and bloodſhed, couetous miſers being ready to bring men to the ſhambles, and like cruel butchers to cut them into gobbets, and ſel them peece meale for a little gaine. So the Prophet *Ezechiel* complaineth that there were among the people ſuch, as *did take gifts to ſhed bloud.* And the Prophet *Micah* ſaith, that they *did*

Iudg.9.2.5.

2.King.11.1.

Pro.10.16.

Eſa.32.6.

Iam.2.6.

1.Sam.2.13. 14.16.

Micah 6.11.12. Hoſ.12.7.

Mat.26.15.

Ezech.22.12.

plucke

plucke off the peoples skins, and their flesh from their bones, and Micah 3.2.3.
that they did eate their flesh, break their bones, chop them in pieces as for the pot, and as flesh in the caldron. And hence it is that in the Scriptures couetousnes and bloodshed are ioyned together: *I haue smitten mine hands vpon thy couetousnes which* Ezech.22.13.
thou hast vsed, and vpon the blood which hath been in the middest of thee. And in another place: *Thy eyes and thine heart* Ier.22.17.
are but onely for thy couetousnes, and for to shed innocent blood, and for oppression, and for destruction. The like also might bee said of carnall pleasures, which if they bee immoderately loued, cause men to commit any iniuries or outrage, and that euen to the taking away of the precious life of their neighbours. For so the Apostle *Iames* saith: *Ye haue liued in plea-* Iam.5.5.6.
sure on the earth and in wantonnesse: yee haue nourished your hearts as in a day of slaughter; ye haue condemned and killed the iust, and he hath not resisted you. An example whereof wee haue in *Dauid*, whose carnall pleasure in the end brought 2.Sam.11.
him to the committing of cruell murther; as also in *Abab*, who to get ground for a pleasant garden, procured the death 1.King.21.
of innocent *Naboth*.

§. *Sect.* 3. *That worldly things procure enuy and malice*

And these are some of those manifold wrongs and grieuous iniuries, which men through the immoderate loue of these worldly vanities do vsually offer vnto their neighbors; which although many about them may escape, yet all haue iust cause to feare, seeing in offering a wrong to one, they threaten it against all; especially if their power be answerable to their will, they being so mighty in themselues, or so backed with their potent friends, that no man dare make resistance, or once call their actions into question. But if they be wanting in this power and ability, so as they cannot doe what they would; yet are their wils neuer wanting to doe what wrongs they can; and when they are able to doe no more, they cease not to enuie and maligne those who exceed them in worldly prosperity, hauing in their possession those things which they desire, and inwardly they repine at them, because they haue that which themselues want, whom selfe-loue maketh them beleeue to be much more worthie.

Qui vni facit iniuriam omnibus minatur.

And thus those who dote vpon worldly honours enuie and hate all those who are preferred before them, desiring nothing more, then that they may outgrow them in aduancements, or if not so, yet that the other may fall and so become equal vnto them. So also they who set their harts vpon riches are filled with enuie and hatred, when they see others thriue faster, and to abound in greater plentie; and though they haue no other quarrell against their neighbour, yet this is cause enough of a deepe conceiued grudge, if they exceed them in wealth; which enuie and repining they cannot commonly take away by al the humanity they can shew towards them, neither is there any thing but their losses, want, and miserie that can giue them contentment, and worke a reconciliation. To which purpose one saith, that the couetous man hateth all men both poore and rich. The poore, fearing lest they will beg of him; the rich, because they haue that which hee would possesse. For he thinketh that all men enioy those things which of right appertaine vnto him; and therefore as though he were hurt of euery man, hee is angrie with all. The like also might bee said of worldly pleasures, which are the common causes of this enuie and hatred, to those that set their hearts vpon them. They being ready to grudge and disdaine if any exceed them in daintie fare, and full tables, or in more stately shewes, maskes, and reuels, or in variety of delightfull sports and pastimes.

Chrysost. in Mat. 26. homil. 81.

§. *Sect.* 4. *That worldly things make men proud and insolent towards their neighbors.*

Lastly, this earthly prosperity, and abundance of worldly blessings, being ouervalued and immoderately loued, doe puffe men vp with pride, and make them carrie themselues insolently and disdainefully towards their neighbours; vying with their superiors as though they were their equals, neglecting their equals, as though they were their inferiors, and proudly insulting ouer their inferiours as abiects, and base vnderlings. And as wateriſh humours abounding in the bodie doe cause a dropsie, which swelleth it much aboue the ordinarie measure, and filleth it so full, that it is neere vnto burſting: so these worldly and wateriſh vanities do make mens hearts and minds subiect to this dropsie of pride, whereby

by they are ſo ſwelled and puffed vp, that they are much greater in their owne conceit, then they were before, and thinke all their gifts and good parts though neuer ſo meane and ſuperficiall, of ſuch worth and excellencie, that no man may be compared with them. So that a man ſhall diſcerne a meruellous alteration in the ſame perſon, in reſpect of his different eſtate and condition; for whereas when hee was but of meane qualitie, or touched with ſome affliction, he was humble, affable, and ful of courteſie; when the croſſe is remooued, and he aduanced, flouriſhing in proſperity, and euen wallowing in his abundance; preſently his cariage and behauior is quite changed; and now he ſwelleth with pride, ouerlooketh all that meete him, ſcarce vouchſafeth a ſide glance, or a complemental ſalutation vnto thoſe, with whom formerly he was moſt familiar, and will ſcarce know his beſt benefactors, leſt his proud heart ſhould be diſquieted, whileſt hee is forced to remember that hee was beholding; or thoſe of his acquaintance, who were formerly much better then he, leſt his pride ſhould receiue any checke, whileſt he is put in mind, that he was an vnderling. Which as he would haue all men to paſſe by, without taking notice of it; ſo would hee faine (if it were poſſible) forget it himſelfe, and haue his memory in this as vnfaithfull and ſlippery, as his honeſtie and friendſhip, that ſo his pride might goe with full ſailes, and without any occaſion of bluſhing, carry it ſelfe inſolently and diſdainefully in al his courſes. It is true, that all men are proud by nature, vntill grace do ſubdue it, and bring humility; but yet there are many, who make no ſhew of it in a meane eſtate, wanting meanes and opportunity, which might, as it were, ſet fire to the powder of their corruption. And as the Serpent may bee ſafely handled when hee is ſtiffe and benummed with cold, though all his poiſon be ſtill in him; but beginneth to hiſſe when hee feeleth the leaſt warmth, and is ready to ſting thoſe, when he is throughly heated, who for pitie tooke him vp and put him into their boſoms: ſo this poiſon of pride lurketh ſecretly and lieth hid in mens hearts, when it is pinched, and, as it were,

benummed with aduersitie; but no sooner hath it had the feeling of the warmth of prosperitie, but it beginneth to hisse in proud boasting, and to sting and empoison with many insolencies, those who were the first meanes of their welfare and aduancement. And howsoeuer in their low estate they might easily haue been ruled and led, and like ships without sailes and tackle, were readie to yeeld themselues ouer to the streame and tide of other mens desires, and ouerruling perswasions; yet now hauing attained vnto prosperitie and worldly abundance, as it were, vnto their full sailes; they are onely carried with the wind of their owne pride, going against the tide of reason, and crossing the current of all other mens desires; no man now being more insolent, churlish and vntractable, then these who lately were so pliable and curteous, after they are once corrupted with worldly felicitie. An example whereof we haue in *Hagar*, who caried her selfe as became a seruant, whileſt she was in this base condition; but being made her masters concubine, and hauing borne a child vnto him, shee presently begins to despise her mistresse, who was the onely cause of her aduancement. Neither doe they now mislike this pride, and desire to be freed from it, as being an infirmitie or blemish, which ill beseemes them, but as the Psalmist speaketh, their pride is a chaine vnto them, and they voluntarily put it on as a chiefe ornament. And as these worldly things bring them to this height of pride and insolency when they abound with them; so when as they haue raised them to their heighest pitch, if they then faile, and are taken away, they presently fal downe againe, like a ruinous house, when the props that beare it vp are pulled from it, and become more abiectly base, and seruilely pleasing then euer before, now scraping vp the old fragments of their before skorned acquaintance, soothing and flattering those, euen in their contradictorie speeches, ouer whom not long since they proudly insulted. So that these worldly vanities are the borrowed feathers and wings of pride, whereby men soare aloft in the high pitch of their owne conceits; which when they are pulled, or clipt by some aduerse

Nihil tam superbum, intractabile ac morosum est, quam homo quem fœlicitatis opinio corruperit. Plutarch. comment. in princ. requir. doctr. tom. 3.

Genes. 16. 4.

Psalm. 73. 6.

aduerse accident, they come tumbling downe againe, like a bird, which in his high flight is smitten with a shot.

§. *Sect.* 5.

That honours, riches and pleasures make men proud and insolent.

And thus are mens hearts lifted vp in pride with worldly honours and preferments, insulting ouer their inferiours, and insolently disdaining al those, whom they haue outstripped, and in this race of honour haue left behind them. To which purpose one saith, ỳ as soone as the ambitious man is aduanced to honor, he is puffed vp with pride, & letteth the raines loose to arrogancy & insolence. Neither doth he care to profit, but glorieth that he is preferred, presuming that hee is so much better then others, as he is higher. He skorneth his old friends, and will not take knowledge of his ancient acquaintance, (lest he might seeme to haue bin their equall.) He consorteth himselfe with strangers, and contemnes those who were his familiars before his aduancement; he turneth aside his countenance, stretcheth out his neck, sheweth his haughtie hart, speaketh big, and meditateth of high matters; he is impatient of subiection, & aspireth to soueraignetie; to which when he hath attained, he is burthensome, arrogant, sterne, and insolent to those who are in subiection to him. An example whereof we haue in *Rehoboam*, who before hee could haue the crowne set vpon his head, insolently tyrannized ouer his people. And in *Haman*, who being highly aduanced in the kings fauor, was so puffed vp with pride, that he expected obeisance and dutie from all men, and could not indure that *Mordecai* alone should neglect him in this height of glorie. And hence it is, that the Lord feeling, like a skilfull Physition, the lofty beating pulses of great potentates, and finding them inclinable to fall into the frenzie of pride, appointeth Kings and Princes, for the tempring and abating of their proud spirits, to haue his law continually before them, that when the greatnesse of their place did lift them vp, they might be humbled by knowing, and continuall remembring, that burthen of dutie which did lie vpon them. *When* (saith he) *the King shall sit vpon the throne of his Kingdome, then shall he write him this Law repeated in a booke, by the Priests of the Leuites, and it shall be with him, and he shall reade*

Innocent. de vilitate condit. humanæ.

2. Chron. 10. 11.

Deut. 17. 19. 20.

therein all the daies of his life, that he may learne to feare the Lord his God, and to keepe all the words of this Law, and these ordinances for to doe them; that his heart be not lifted vp aboue his brethren. So also there is nothing more then riches and abundance which puffeth men vp with pride, making them insolent and intollerable to all that are about them: and whereas before they were adorned, or after they are stripped of these rich furnitures, euery one might rule and ride them; yet when they ruffle it out in their rich brauerie, their hearts are so high and haughty, that none but Kings and great Monarches can haue them at command; and being filled full with these golden spirits, they are readie to aduance themselues aboue their betters, thinking that their worth exceedeth as much as their wealth; and to offer wrongs and insolencies to all that are poorer, presuming that they can keepe them vnder with the waight of their gold, and hinder them from righting themselues, when they haue these pleasing orators to pleade against them. So the Psalmist saith, that *they trust in their goods, and boast themselues in the multitude of their riches.* And the Wise man shewing the humilitie of the poore, and the haughty pride of the wealthier sort, saith, that *the poore speaketh with prayers, but the rich answereth roughlie.* Whereof it also is, that the Apostle seeing the neere affinitie and acquaintance betweene pride and riches, the one being the mother and nurse of the other, would haue an especiall charge giuen to rich men, that they should not be high minded, because, of al others, they are most prone to fal into this sinne. The like also might be said of worldly pleasures, which being inioyed with immoderate loue, and in excessiue measure, doe make men wanton, proud and insolent; like vnto pampred horses, which being fatted with prouender will stand on no ground, nor indure to be ruled with any rider; whose pride and brauerie lasteth no longer then they are well fed: for so these voluptuous wantons being pampered with carnall delights, grow proud of their pleasures, neither knowing themselues nor others: but when they are skanted of their full tables, and are depriued of that where-

Psalm.49.6.

Prou.18.23.

1.Tim.6.17.

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in they moſt delight, they preſently ſtrike ſaile, and the creſt of their pride is taken downe, hauing it birth and death, riſing and ruine, with thoſe carnall pleaſures whereupon they haue ſet their hearts. And theſe, with many other, are the euils and miſchiefes, which theſe worldly things too much eſteemed and immoderately loued, cauſe men to fall into in regard of their neighbours. The which ſhould ſerue as effectuall reaſons to weane our hearts from the loue of theſe vanities, and to moderate our affections towards them, ſeeing otherwiſe, they will become not onely diſhonourable to God, but alſo hurtfull and pernicious vnto our neighbours, whom we ought to loue as our ſelues, and tender their good, as much as we doe our owne.

CHAP. XXXIII.

Of the ciuill euils which worldly things immoderately loued, bring to their owners.

HAuing ſhewed how ſinfull the loue of the world, and worldly things is in reſpect of God, and how many miſchiefes it cauſeth towards our neighbours; it now followeth, that I alſo ſhew, that as it is hurtfull and pernicious vnto others, ſo moſt of all to themſelues, who are poſſeſſed of it, as being the cauſe of innumerable euils and miſchiefes, and thoſe both temporary and eternall. The temporarie euils which theſe worldly things immoderately loued, bring to thoſe who dote vpon them, are either ciuill, and meerely humane; or elſe ſuch as are ſpirituall, reſpecting the ſoule, and the inner man. The euils of the former ſort are diuers: for firſt, the proſperitie of the world, and abundance of earthly bleſſings, doe ſoften and effeminate the heart and mind, making men impatient in bearing the leaſt croſſe, and impotent in performing any thing, wherein is any difficultie and labour: for proſperitie and plentie cauſe wantonneſſe, and wantonneſſe waywardneſſe, if they be but touched with the leaſt cauſe of griefe: and hauing been long inured to tread onely in the ſoft path of worldly happineſſe, their

§. *Sect.* 1. *That abundance of worldly things effeminate and ſoften the heart and mind.*

their feet are made ſo tender, that the leaſt hardneſſe of aduerſe accidents putteth them to paine, and the leaſt paine maketh them to crie out, being made intollerable not in it ſelfe, but through their impatiencie in ſuffering it. Thus theſe worldly honors weaken and ſoften the mind, making it impatient in bearing the leaſt iniurie, or ſhew of wrong, yea though it be but the ſuſpition of a ſmall neglect. Or if by ſuperior powers, by whom they were aduanced, and by whoſe grace they ſtand, they bee but a little frowned vpon, they preſently fearing a downefall, or doubting that they ſhal riſe no higher, haue their hearts broken, or at leaſt, fretted and conſumed with griefe; whereas others, who either neuer had theſe honours, or neuer much eſteemed them, hauing the comfort of a good conſcience within thē, feare no frownes, and beare with patience vndeſerued diſgraces, and the loſſe of thoſe honours, which they neuer highly valued. So alſo riches immoderately loued, ſoften the heart, and weaken the reſolution of thoſe that haue them, making them cowardlie in attempting any thing which is good, if the leaſt ſhew of danger be in it, either to their perſon or eſtate; equally fearing the loſſe of their liues, and the hazard of their wealth, leſt either by the one, they ſhould be taken from their idoll, or by the other, it ſhould bee taken from them. The latter whereof is more grieuous vnto them then the former, becauſe by the prolonging of their life, after the loſſe of their riches, their ſorrow is continued, whereas the griefe which they ſuſtaine, for being taken from their wealth, is taken away by death, which maketh them ſenſleſſe in feeling their loſſe. By which feare and cowardize poſſeſſing their hearts, they are made altogether vnwilling to ſtand in any cauſe for Gods glory, the defence of iuſtice and truth, or for the common good of the Church or Common-wealth, if any ſuperiour powers doe oppoſe againſt them: yea, they are readie inſtruments, euen of thoſe miſchiefs, which their conſciences do condemne and abhor, rather then they wil by incurring their diſpleaſure, hazard themſelues to be fleeced of any of their wealth. Againe, they are hereby made ſo impotent,

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and impatient of bearing any losse, that many, who haue bin suddenly, & as it were, vnseasonably (before they could prepare their minds, and gather their spirits) depriued of some smal share of their abundance, and pruned of their superfluities, haue murthered themselues, and like the Vine, haue bled to death of these sleight wounds, hauing no patience so much as to thinke of outliuing their losse. For after that the loue of riches hath once softned their hearts, they are made weake, cowardly, and vnable to indure any thing; and shew themselues onely patient and strong in induring the base seruitude of their riches, and in vndergoing al those seruile and painefull offices, wherein they will imploy them. To this purpose one saith, that Christian fortitude fleeth couetousnesse, as being a blot or blemish vnto vertue, which doth effeminate and weaken it; neither is there any thing so contrary vnto true fortitude and magnanimitie, as to bee ouercome with gaine. Finally, voluptuous pleasures being immoderately loued and affected, do as much, if not more then any thing, eneruate vertue, and weaken the heart and mind; making them, though they be naturally couragious, soft and effeminate, when men too much are addicted to them. For when leauing labour and manly exercises, they betake them to carnall delights, inuring themselues to daintie fare, and soft lodging, and spending their whole time in chambring and wantonnes, dancing and reuelling, sports and pastimes, these *Circes* cups bewitch and poison them, and causing them to lay aside all manlinesse, do at best change them into weak women, or which is worse, transforme them into filthy swine, abhorring all paines and labour, and taking all their delight to wallow themselues in the filthie puddle of carnall pleasures. And these cursed *Dalilaes*, lulling them asleepe in their laps with their sweete and enchanting songs, doe take away from them all their strength, and so enfeebling them, make them to bee easily ouercome of any vice or sinne, and readie to yeeld vnto any tentation of Satan or the world. So one saith, that in pleasures, the heart is made more soft and flexible; but in affliction and time of mourning, it contracteth.

Ambros. offic. lib. 1. cap 39.

Chryſoſt. in Matth 12. homil. 41.

Cyrus apud Iustin. hist. li. x.

cteth it selfe, and, as it were, gathereth all it forces together; and so returning to it selfe, it affecteth moderation, and being freed from the burthen and tyrannie of passions, it is made stronger and more nobly lofty. And hence it is, that politicke conquerours, hauing with great danger and difficultie vanquished and ouercome some warlike nations, haue to keepe them still vnder, despoiled them of their armes, and in stead of warlike exercises, drawne them to banquetting, gaming, and reuelling, that so their courage might bee abated, and their hearts softned and effeminated with these pleasures and delights. And therfore if we make any account of Christian fortitude & magnanimity, which chiefly defendeth vs against our enemies, if we would not haue our manly courage, changed into womanish weaknes, let vs not immoderatly loue worldly prosperity, nor vnmeasurably affect either honors, riches, or carnal pleasures, which take away both our patience in suffering, & our strength in performing, & so make vs vnable for any Christian, yea man-like imploiment.

§. *Sect.* 2. *That the fruition of worldly vanities make men to stand in need of many things.*

A second euill or mischiefe which worldly prosperity, and abundance of earthly things bring vnto those who inioy thē with immoderate loue, is, that by their plenty they bring vpon them a necessity, & make them to stand in need of many things (wheras nature is content with a few) the want of the least whereof causeth vnto them sorrow and discontent: for by the vsuall accustoming of themselues to superfluities, they alter the course of their natures, and make them to become necessarie; and whereas those who neuer vsed them, neuer need them, nature in it selfe being as well content without them as with them; contrariwise those who haue inured thēselues vnto them, hauing turned custome into a second nature, cannot want them without a maime. In which respect worldly men abounding with these earthly things, are in a farre worse condition then those who neuer had them; for as he who by continual vse of Physicke, hath brought his body to such a disposition, that he can enioy no health, vnlesse he continually be taking medicines, nor digest a meale without the helpe of hot waters, is in a far worse estate, though he had

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the best Phyſitions to tend him, and a whole Apothecaries ſhop at his command, then a poore labouring man who needeth neither cordial, pill nor potion, but without theſe helps, eateth his meat with a good appetite, and well digeſting it, hath it turned into good nouriſhment, though he haue neither Phyſition to counſel, nor drug to purge him, becauſe his nature & conſtitution is ſo ſtrong, that he needeth them not: ſo is our eſtate far better when we haue few wants, then wanting much to haue many ſupplies (euen as it is better to be in health without medicines, then to be weake & ſickly abounding with thē) not only becauſe they bring trouble by their continuall vſe, but alſo being outward things, they are both prouided and kept with care and labor, & though they now abound, yet within a while they may be wanting vnto vs; wheras when we haue few wants, we alſo need few ſupplies, which commōly are hard at hand & eaſily compaſſed. There is no man but would thinke his eſtate much better, who being neceſſarily to go a iorney ſhould need but ſmal prouiſion by reaſon of his ſtrength and health; as bread & water, light clothing, and hard lodging; then another who though he be but weak, yet is forced to cary a whole burthē of neceſſaries, both for diet, Phyſicke and apparell: but we are all to trauell in our earthly pilgrimage towards our heauenly countrie; and therefore how much better is their condition, who need feweſt neceſſaries, which are as eaſily prouided, as lightly caried; then theirs who hauing abundance of theſe earthly things, cannot go without them, nor yet carie them with them without toile and labour; ſeeing their ſtore may faile, or by force be taken from them, and ſo leaue them to pine in want and miſerie?

§. *Sect.* 3. *The former point ſhewed by the ſpeciall examples of honors, riches and pleaſures.*

But this will the better appeare, if we conſider the ſpeciall inſtances: for who ſeeth not that worldly honors do bring with them many neceſſities, and cauſe them who haue them to want innumerable things of which others haue no need? they cannot with their honor go alone in publike places, but muſt haue a retinue of ſeruants attending on them; they cannot viſit a friend without horſes and coaches, & as one ſaith, they are ſo much caried with others legs, that they forget to

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An illos beatos putas qui seruitiorum sequentium stipantur caterua? sed qui alienos pedes requirunt, suis uti nescisunt. Ambrof. Hexamer. lib. 6. cap. 8.

vse their owne, or at least whatsoeuer need they haue, are not able to endure long trauell: they cannot remoue without carts for their cariages, and sumpter horses for their apparell: finally, they cānot sit downe to meat, but their state requireth furnished tables; whereas nature would be better satisfied with one dish. So likewise riches & abundance bring to their owners many wants; from which the poorer sort are priuiledged; for according to their store and prouision, accustoming themselues to the vse of many things, whereas at first they were meere superfluities, they are now by custome become necessaries: for example, they haue diuers suits for the seuerall seasons, & wearing that which fitteth the time of the yeere, they accustome their bodies to a iust proportion or temperature betweene heat and cold; so also they carefully obserue the weather, keeping themselues warme within doores when the cold North wind bloweth, and onely walking abroad when the aire is pleasant, and of a fit temper for their bodies. Finally, they liue at ease, shunning labour and any painfull exercise which might cause wearines, and do all their businesses by the ministery of their seruants. To al which when they haue by long custome inured themselues, they cannot endure any alteration: if they be a little warmer then ordinary, they are impatient of heat, & complaine as if they were broiled; if the cold wind do but blow vpon them, they are readie to shake as if they were starued. If vpon some extraordinary occasion they are forced to take any paines, they are presently sicke with wearinesse, and soone after lame and vnable to stir. Neither do they take vpon them these things for the more state, or counterfeit them for wantonnes, or are only subiect to these infirmities through the impatiencie of their minds: but their nicenes, supplied and nourished with their abundance, maketh this tendernes and weaknes so habituall to their bodies, that they can in truth endure no hardnes; nor want any thing vnto which they are accustomed without imminent danger. If vnseasonablie they leaue off any of their ordinarie apparell, or stand but a little in the cold ayre, they hazard their health by taking cold; if the weather be but a little too hot, they are ready to faint; if they take a little

little extraordinary paines, it is grieuous vnto them, and the absence of their seruants whose ministery they vse, is as troublesome vnto them, as if they wanted their hands or feet: whereas the poore labouring man is not hurt either with the cold of winter, or heat of summer, but as it were dareth the nipping winds and scorching Sun with his vncouered head, bare face and open breft, being best at ease, and euen singing or whistling to expresse his inward ioy, when he is busiest at his labours: which when they are ended, he cheerfully and with a good stomacke feedeth on his course fare, and after sleepeth quietly in his hard bed. And therefore seeing riches haue so many infirmities attending on them, & subiect those that haue them to so many wants, from all which the poore estate is priuiledged and exempted; there is no reason why we should dote so vpon them with immoderate loue, and flie the other with such feare and hatred; seeing in this respect the meane condition hath iust preeminence: for though it be good to haue much, yet it is better to want nothing; seeing we come neerest to the estate of the blessed Saints & Angels, not in possessing worldly abundance, but in little needing such supplies. To which purpose one saith, that howsoeuer a rich man may seeme great and happie, because he hath horses, costly prouision, seruants and attendance: and though he may seeme to haue great power, because he hath many at command, appointing to euery one their seuerall businesse; yet in truth these words of command, shew rather infirmitie and insufficiencie, then abilitie and power; seeing that which they cannot do themselues, they are constrained to do by the ministerie of others: and their great store and prouision doth but argue the greatnesse of their want, and consequently of their miserie; we being then alone truely blessed when hauing all our sufficiencie in God, we stand in need of nothing. The like also may be said of voluptuous pleasures, which whosoeuer haue in abundance, and set their hearts on them with immoderate loue, they are so farre from being perfected by them, that they adde much to their imperfection. For though at first they were but meere superfluities, yet being by custome inured to them, they

Infœlix, verba ista, iunge, sterne, quæ cum superbia dicunt diuites, sunt infirmitatis, non facultatis. August. Serm. in fest. Paschæ. Tom. 10.

they become ſo neceſſarie, that they cannot want them without great griefe and diſcontent. Thus ordinarie drinkes ſeeme to their taſte loathſome medicines, common fare, a tedious faſt, want of ſports and paſtimes, a diſcomfortable impriſonment, and ordinarie ſocietie, an irkeſome ſolitarineſſe; neither doe they ſeeme to themſelues any longer to liue, then they enioy their vſuall delights, ſitting downe at full tables furniſhed with all dainties, enioying the ſocietie of their pleaſant companions, and ſpending the day in gaming and reuelling, in ſeeing ſhewes and playes, and in following their ſports and carnall delights: wherein, as one ſaith, they are of all others moſt miſerable, becauſe they are come to that paſſe, that thoſe things which were ſuperfluous, are now become neceſſarie, whereby they become ſlaues to their delights, not freely enioying, but baſely ſeruing them; and that which is the worſt of ils, they loue their ſlaueries; for then our vnhappineſſe is compleate and perfect, when as filthie and diſhoneſt things, do not only a little delight, but fully pleaſe vs, and there is no hope of amendment when vices become manners. In which reſpect (as he ſaith elſewhere) it is the greateſt pleaſure, not to ſtand in need of theſe pleaſures, and to be (like the Apoſtle) free men, who can vſe them, and not be brought in ſubiection vnto them; enioying them with a careleſſe contempt, and loſing them without griefe: or vſing pleaſures, as the Angels vſe meate which they can eate for companie, and as eaſily obſerue perpetuall abſtinence; their feeding being an action of power, and not of neceſſitie. Finally, ſeeing the abundance of theſe earthly things bringeth want, and the greateſt plentie is the cauſe of the greateſt penurie and neceſſitie, like meates which do not ſatisfie, but increaſe the hunger; let vs learne to contemne them, or at leaſt careleſſely vſe them: and let vs ſet our hearts on Gods ſpirituall graces and heauenly ioyes, by whoſe ſtore we are enriched, and whoſe plentie brings ſufficiencie. For they *that drinke of theſe waters of life, ſhall neuer be more a thirſt, but they ſhall be in him a well of water, ſpringing vp vnto euerlaſting life*, as our Sauiour Chriſt teacheth vs.

Senec. epiſt. 39.

Summa voluptas eſt nullis egere voluptatibus. Senec. epiſt. 12.

Iohn 4. 14.

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The third euill or miſchiefe, which theſe worldly things immoderatly loued, doe bring vpon vs, is that they deprive vs of our liberty, and inthrall vs in a miſerable ſeruitude, and cruel bondage. For after they haue vanquiſhed vs with that power and ſtrength which our owne opinions haue armed them with, they preſently enchaine our hearts and affections with the links and fetters of their loue, and ſo lead vs away into a miſerable captiuity; not ſuffering vs any longer to ſerue the Lord, whoſe ſeruice alone is perfect liberty; nor yet to be ruled by holy reaſon, and aduiſed and counſelled by a ſound and vnpartiall iudgement; but putting out the eies of our vnderſtanding, they make vs to grind in their mil, ſpending all our ſtrength in their ſeruice, and taking vs wholly vp in their imploiments, either about the getting, keeping, or increaſing them. And whereas the Lord offereth vnto vs, that if we will acknowledge him for our onely Lord and Maſter, we ſhall haue a faire and eaſie ſeruice, and haue inward peace, and the quiet and comfort of a contented minde, and feed vpon the delicious and wholeſome foode of his word and ſacraments; hauing for the preſent the vailes of his ſpirituall graces, and temporall neceſſaries, for our better encouragement in our eaſie labours, and his aſſured promiſe to giue vs when our ſeruice is performed, and our terme finiſhed, the wages of eternall life and euerlaſting glory; yet like the wretched Iſraelites we are ſo intangled with the loue of our bondage, that we are ready to preferre our painefull ſeruitude, before Chriſtian liberty, theſe conſuming and cruel labours, before that ſpirituall eaſe and peacefull tranquillity, the ſeruice of the ſpirituall *Pharaoh*, before the ſeruice of our good and gracious God, and the fleſhpots, onions, and garlike of this worldly Egypt, without any further hope of future benefit, before the ſpirituall Manna of Gods ſanctifying graces, and our euerlaſting inheritance in the holie land. And that thoſe who are wordly minded be in this ſtate and condition, and hauing ſhaken off the ſeruice of God are become true vaſſals of the world, it may appeare by that liuery and cogniſance wherby the Apoſtle hath diſcerned them, namely their ſubiection & obedience vnto their maſter,

5. Sect. 4. That worldly things bring men into a greeuous ſeruitude.

Rom.6.16. *Know ye not, saith he, that to whomsoeuer ye giue your selues as seruants to obey, his seruants ye are, to whom ye obay?* And the Apostle *Peter* saith, that howsoeuer wicked worldlings promise vnto *themselues liberty, yet they are the seruants of corruption; for of whomsoeuer a man is ouercome, euen to the same hee is in bondage.* 2.Pet 2.19. Now if this badge of obedience bee an infallible signe of seruice and subiection, then most certainely they who immoderatly loue these earthly things, are not the seruants of God, but the bondslaues of the world. For what the Lord commandeth, they vtterly neglect, but what the world inioyneth, promising the wages of these vnprofible vanities, that they most willingly obserue and performe. As for example, the Lord requireth that they should not mind earthly things, that they should performe the duties of his seruice, deale iustly & vprightly with their neighbours, and be liberall and bountifull in the workes of mercy, releeuing the poore, and contributing of their goods to all religious and holy vses: and contrariwise the world cõmandeth that they should fixe their hearts and affections not on things aboue, but on things beneath, that they should for their worldly aduantage neglect Gods seruice and spend his Sabbaths about their owne affaires, and for the obtaining of these earthly vanities, vse fraud and deceit, dissembling and double dealing, oppression and cruelty: and that hauing by these meanes gotten much into their possession, they should labour daily to ad to their store, and not to diminish any part thereof by performing the works of mercy, charity &c, piety, vnlesse they be pressed from them by authority; and except it be now and then to giue out of their thousands a penny almes to still the cry of their conscience, or to incourage them to goe on with more quiet of mind in their fraude, vsury, oppression & other vnlawfull courses, which their owne hearts dot not iustifie, because by giuing these trifles, they thinke that they haue made God some part of amends, and that thereby they haue aswell bribed his iustice, that it will not condemne them, as they haue corrupted their owne consciences, that they do no more accuse them. All which commandements, of the world, they willingly obey, neglecting

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and contemning the commandements of God; whereby they make it plaine that they haue vtterly cast off his seruice, and are become the deuoted vassals, and bondslaues of the world.

And here by the world we vnderstand both worldy men, & wordly things, vnto the seruice of both which this immoderate loue makes men subiect; for they forgoe their liberty and become the seruants of all those, who may helpe them to the obtaining, preseruing, or increasing of these earthly things, which they so fondly loue, or haue power in their hands to take them away, being ready at their command to doe what they know may please them, and to eschue those things, by the doing whereof they may incurre their displeasure. And because these are many and their minds and desires variable, yea often contrarie the one to the other; therfore that they may please them al, they are faine to transform themselues into a thousand shapes, and in their words and actions, according to the diuersity of their occasions, to vse ten thousand contradictions, humouring euery one in their owne vaine, and like parasites studying to please all others rather then themselues; that so they may at least giue them contentment seuerally, vnto whom they meane to bee beholding, whom it is impossible to please all together: which though they can doe with some facility (hauing brought their minds to a seruile subiection, for the more easie obtaining of their desires) when they haue to deale with them single and alone; yet how are they moiled and troubled with cares and feares of losing the fauour of some or all? How are their inuentions set vpon the racke, when they labour to please many diuersly minded in the same company? and with what shame are they possessed (if they be not grown vtterly impudent) when by conferring and comparing their words and actions, their contradictions, dissembling, and double dealing are discouered? So likewise they become the seruants and slaues of the things themselues which they seeme to haue at their command; for (as one saith) he who through his greedy concupiscence wanteth many things, is the seruant also of many, although he seemeth to haue them in his possession. And that both be-

§. *Sect. 5.* *That worldlings are slaues in diuers respects.*

Qui multâ indiget, multorum seruus est, etsi ea possidere videatur. Chrysost. in Ioh. 17. hom. 16.

cause by reason of their loue towards them, they are ready to be at their command, that they may still enioy them; and by reason of that trust and confidence which they repose in them, whereby they depend vpon them for sufficiency and defence, as much or more then the baseſt seruant, vpon his powerful Master. Yea hereby they become slaues to their owne vile affections and neglecting both what Gods word, or their owne reason requireth, they suffer themselues to be wholly transported by their owne concupiscence, for the satisfying of their carnall desires: and as their passions and affections are ruled by these earthly obiects, so are they wholy ruled by their passions; not affecting things because they are good, but esteeming them good, because they affect them. The which gouernment of passion and carnall concupiscence, as it is most tyrannicall, so it argues the most base and abiect seruitude of wordly men, who are subiect vnto it; seeing they are in a farre worse condition then they who are oppressed with the most cruell tyranny. For that onely ruleth but the outwad actions, this also the inward thoughts; that but at sometimes, this continually; that with some hope of freedome, they hauing some desire to be deliuered when opportunity serueth; but this desperate and hopelesse, seeing not onely their bodies, but their wils also are embondaged, so as they haue not so much as a desire to be set at liberty. Finally, as hereby they become slaues to their owne concupiscence, so it being carnall and corrupt, maketh them also the seruants of sinne; not daring to doe any thing which God commandeth, when it will hinder them from obtaining their earthly desires; and running headlong in any wicked course which promiseth to satisfie their carnall concupiscence; now what can be more miserable then the seruice of sinne, which freeth vs from righteousnesse, as the Apostle teacheth vs, and maketh men also to become the slaues of Satan; whilst for the obtaining of these worldly vanities, they are ready by sinning to doe satans wil, and to please him, by displeasing God?

Nullus liber est, qui sibi ipsi non imperat. Pythagoras apud Stobæum. li. 1. ser. 6.

An non seruus cui dominatur peccatum, & maximè? nisi tu forte indignius iudices hominem tibi quàm vitium dominari. Bernard. Rom. 6. 20. 2. Tim. 2. 26.

§. Sect. 6. That worldly things make their owners slaues to themselues.

But though these worldly things should subiect men to the slauery of nothing else; yet the seruice which they who

set

ſet their hearts vpon them, are conſtrained to do vnto themſelues, were ſufficient to make them miſerable: for what can be more wrethed then to leaue the ſeruice of the almighty Creator, and to become ſlaues to theſe baſe and meane creatures? To neglect our allegiance to the glorious King of heauen and earth, that wee may ſerue our ſeruants, and yeelde ſubiection to them, ouer whom we are appointed to rule? E- *Heu quàm miſerum eſt diſcere ſeruire, vbi doctus ſis dominari?* Mat.11.29.30. ſpecially if we further conſider, that Gods ſeruice which wee forſake is eaſie and profitable: for as Chriſt hath taught vs, *his yoake is eaſie, and his burthen light*; which notwithſtanding whoſoeuer take vpon them, ſhall find *eternall reſt to their ſoules*. Whereas contrariwiſe the ſeruice which is performed to theſe wordly vanities, is tedious, tyrannicall, and full of trouble, bringing in the end to thoſe that ſerue them, hell and deſtruction, as their wages and reward. For ſo the authour of the booke of Wiſedome bringeth in the wicked complaining, in their horrour of conſcience, and torments of hell: *Wee haue wearied our ſelues in the waies of wickednes and deſtruction, and wee haue gone through dangerous waies; but we haue not knowen the waie of the Lord. What hath pride profited vs? or what profit hath the pompe of riches brought vs?* Wiſd.5.7.8. So that the more wordly men doe abound with theſe earthly things, the more inſulting maſters & proude tyrants they haue to rule ouer them, & conſequently the more greeuous is their ſeruitude. Neither is this tyranny mitigated by obeiſance and ſubmiſſe dutie; for ſo ſeruill is the nature of theſe tyrannicall Lords, that the more hartie and diligent ſeruice is done vnto them, the more they inſult, and tyrannize ouer their ſeruants; heerein more ſauage and barbarous then the wild beaſts, which grow more milde to thoſe who are ſeruiceable vnto thē, & are ſaid to ſpare thoſe who vſe moſt ſubmiſſion. Vnto which we may adde that this ſeruice is not performed with the body alone, but alſo with the minde, whereby it commeth to paſſe, that wordlings are neuer at reſt, neither day nor night; for that time which ſhould be allotted for ſleepe, is ſpent in meditating of thoſe buſineſſes which when they ariſe, they are to performe to theſe cruell maſters. And that which maketh vp the height of the wordlings miſerie, there *Mundana quo plura maiora que ſunt, eò ille minor ac plurium ſeruus eſt, quem felicem vulgus appellat.* Senec. li. de beata vita, ca. 14.

is no hope of their freedome, becauſe they loue their ſeruitude; and are ſo much delighted with the glorious brightneſſe of their golden chaines, that they will not be ſet at liberty, becauſe they will not part with their giues and fetters, they with their ſhining luſtre ſo dazling their eyes, and euen ſtupifying all their ſenſes, that they neither ſee nor feele their bondage and ſeruitude.

§. *Sect. 7.*
That honours immoderately loued, bring men into ſlauerie and thraldome.

Thus honours immoderately loued, make men ſubiect to a noble thraldome, and vnder the maske of glory and greatneſſe, bring with them diſguiſed bondage; for in ruling they muſt ſerue; and before they can haue the glory of the world, they muſt abaſe themſelues to be in ſubiection to many commaunders, wherein the ſtate of an ambitious man is farre more wretched then the eſtate of the pooreſt ſeruant; for whereas theſe haue diſcharged their duety, and are at reſt, when they haue by their ſeruice pleaſed one maſter; they contrariwiſe turmoile themſelues by ſeruing many, becomming their vnderlings, ouer whom they ſeeme to rule. For looke of how many the ambitious man deſireth to be praiſed and honoured, vnto ſo many he ſtandeth in awe and ſubiection He dare not do thoſe things which beſt pleaſe himſelfe, but thoſe which hee knoweth moſt plauſible to his admirers; and the more they are in number, the greater is his taske, for he ſerueth a beaſt which hath many heads, and euery head hath his differing opinions. The which maketh the proud man to ſtoup in his greateſt brauery, to diſtract his thoughts, and beat his braines, in ſtudying how to pleaſe a diſagreeing multitude: hee is alwayes in feare of loſing his fauourites, as though he ſhould fall out of the clouds to receiue a mortal blow vpon the earth, vnleſſe they did ſupport him with the wings of fame and hold him vp with the breath of their mouthes: hee is alwayes moſt vigilant, that hee neither ſay nor do any thing which may diſpleaſe; he counterfeyteth humility, and faineth honeſty; hee maketh ſhew of affable courteſie, and diſſembleth benignity; to all hee meets he vncouers his head, and boweth his body, he riſeth vp and embraceth, applaudeth and flattereth; he dayly

Omnibus ſeruis ſeruilior eſt vanæ gloriæ mancipium, & in omnibus abuiſs placere volens: at qui illam conculcarit omnium ſummus eſt. Chryſ. in Mat. 2. homil. 9.

Innocent. de vilitate conditionis humanæ.

ly visiteth his fauourites, and obserueth vnto them all outward complements, hee is in iealousie, not onely of verbal censures, but of mentall dislikes, hee obserueth the verie lookes and countenance of all, and is as much afraide of a fained rumor, and false fiction, as of a iust accusation, and deserued reproofe. And as hee liueth in this slauery in respect of worldly men, whose praises hee hunteth after; so also is he seruant to his honours and preferments, whilest he spendeth his spirits, tireth his thoughts, and euen consumeth all his strength, either about the getting, keeping or increasing them. Yea they are slaues also to their own lusts, & whilest they rule and command others, they themselues are ruled and commaunded by their own ambitions; and yet not with a gentle gouernment, or easie subiection, but with more tyranny and cruelty then can be expected from a barbarous enemy: for after the Turkish fashion, this tyran ambition, hath their goods at continuall commaund, spoiling them of all their riches to make golden steps, whereby they may ascend into the seate of honour; yea and when all their wealth is consumed, they are ready with the Egyptians to sell themselues into a miserable seruitude that they may feede their famished soules with the smoake of vain-glory, which will neuer satisfie them; for it forceth them to trauell by sea and land, to weare out themselues with labours, to expose their bodies to wounds and scars, and their liues to innumerable miseries, and most desperate dangers. In which regard one saith, that the seruant of vaine-glory, is seruant to euery one; and in his seruice more seruile then the baseſt bondslaue; for no tyrannous master laieth such heauy burdens, and grieuous commaunds vpon his slaues, as it doth vpon his captiues, and the more obedient they are, the more this ambition increaseth it tyranny. Neither doth it tyrannize ouer their bodies and goods alone, but ouer their soules also; for it turmoileth them with many vnrulie passions, racking them betweene hope and feare, and euen burning their hearts with boiling anger, and furious desire of cruell reuenge: it disquieteth them with continuall cares, whilest they tire all

Cæsar exercitum, ambitio Cæsarem ducebat. Senec. Epist. 94.

Chrysost. ad pop. hom. 43. Tom. 4.

their thoughts in plotting the meanes of aspiring, or preseruing their glory and greatnesse; and (which is worst of all) it defileth them with all manner of sinne, whilest they are ready to put in practise any vilinany to aduance themselues higher, as before I haue shewed. And consequently, whilest they aspire to bee aboue all other men, they become the seruants of sinne, and slaues of Satan; and willingly doe that, to which our Sauiour was tempted, and resisted, that is, fall down and worship the diuell, when he promiseth vnto them the glorie of the world, & so first bring themselues into the most damnable seruitude, that afterwards they may be extolled and aduanced.

Neque gloriæ seruum mi in peccat quàm fornicator, imò longè plura & grauiora committit. Chrys. in Iohn 3. homil. 27.

§. *Sect.* 8. *That riches bring their owners into a miserable bondage.*

So also riches when they are too much esteemed, and excessiuely loued, bring their owners into a miserable bondage, making them to serue the earthly mammon, & their owne couetous lusts; the which ruling in them subiect them to the base seruice of all men, from whom they expect gaine and aduantage; yea of sinne and Sathan, being ready to commit any wickednesse, for the increasing of their wealth. But this is not the state of all men that haue riches, but of those who too much esteeme and loue them; not so much of the rich, as of the couetous, who dote vpon them; not of those who being wise, know how to vse them, keeping them in seruitude, and hauing them at commaund, but of those fooles, who not knowing their right vse, suffer them to tyrannize and beare rule. For if we can possesse riches with carelesse contempt, and moderate loue, if wee haue them at commaund, and when wee please can part with them liberally, and chearefully for the reliefe of the poore, and for all pious and charitable vses, if wee can possesse them and humility too, being neuer the more proude and insolent, because of our abundance, the are wee not by them brought into this slauery, but continue freemen, and Gods faithfull seruants; neither doth our hauing, but our immoderate louing of riches, hinder vs from seruing God; for our Sauiour Christ saith not, that it is impossible to haue riches and serue God, but to doe seruice vnto them both as our Lords and masters. As there-

Diuitiæ apud sapientem virum in seruitute sunt, apud stultum in imperio. Senec. de vita beata. cap. 28.

Matt. 6. 24.

therefore it is said of fire and water, that they are good ſeruants, but bad maſters; ſo may it be truely ſaid of riches, which whileſt they are kept in ſubiection, and vnder commaund, are profitable ſeruants, but become tyrannous maſters when they are ſuffered to rule and beare ſway. So that whoſoeuer poſſeſſeth riches, muſt eyther baſely eſteem them, in reſpect of ſoueraignety, or become baſe himſelfe; either he muſt commaund and rule them as a Lord and maſter; or they will rule him as a ſeruant or ſlaue. For ſo our Sauiour Chriſt ſaith plainely, that the couetous worldling ſerueth his riches; and euen reaſon and common experience teacheth vs, that they who ouervalue their wealth & ſet their hearts vpon it, howſoeuer they are owners, yet they are not maſters of their riches, yea in truth that they are no better then drudges & ſeruants vnto them, carrying themſelues towards them in all reſpects, in a moſt ſeruile and ſlauiſh maner. For they haue not their riches at their commaund, nor haue power to doe with them that which their iudgement beſt approueth, as to beſtowe them vpon themſelues for their owne comfort, & to diſtribute them for the reliefe of the poore; but they are commaunded by them, and enioyned ſtill to ſcrape more, when already they haue too much. As ſeruants they miniſter vnto their mony, and doe ſeruice vnto their wealth, keeping and tending it, watching ouer it, and in all dangers with the hazard of their liues defending it. To which purpoſe one ſaith, Thou art a iaylor, and not a maſter of thy riches, whoſoeuer thou art that hideſt them in the earth, thou art a ſeruant of them, and not a diſpoſer and iudge: for he is a ſeruant of riches, who as a ſeruant waiteth vpon them; but he who hath ſhaken off this yoke of ſeruitude, doth diſpoſe of & diſtribute them as becommeth a maſter. So likewiſe as a ſeruant, though he haue the care and paines in tending them, yet he hath not the power or courage to touch them, or to diſpoſe of them to thoſe vſes which his iudgement beſt approueth, for feare of diſpleaſing theſe tyrannous maſters, the earthly mammon, and his carnall concupiſcence. For (as one obſerueth) let a man aske of the moſt wretcheſt miſer, what hee thinketh

Pecunia ſi vti ſcias, ancilla eſt, ſi neſcias, domina. Senec.

Si pecuniam habueris, neceſſe eſt, aut teipſum, aut pecuniam tuam habeas vilem. Senec.

Ambro. lib. de Nabuth. c. 14.

thinketh of those, who haue not only the ioyfull fruition of their riches themselues, but also giue of them liberally to the releefe of the poore, and he will say that he doth wel and wisely in so disposing of them. Aske him further, why then he doth not doe that himselfe, which he approueth in another, and he will say hee cannot. Of which his inability, though he can giue many reasons, yet the true cause is, because his golden idoll, and his owne auarice will not suffer him. So that he is not a freeman, nor master of those things which he doth possesse, because they are not at his disposing; he is not Lord of his mony, but a seruant, and a iaylor rather then an owner. Yea hauing made gold his god, by louing, trusting, and hoping in it, hee abstaineth from touching it, and from imploying it to common vse, as though he feared to commit sacriledge against his Idoll; and can as easily be perswaded to breake his bones as his bags, and to teare off a peece of his flesh, or maime a member, as to communicate any part of his whole summes to charitable vses. Yea as though he had receiued some speciall charge from his Soueraigne, the neglect whereof should be punished with death, (euen when himselfe stands in need of necessaries, wanting either clothes for his backe, or food for his belly) he dare not touch his full bagges; and as if they were not his owne, but the goods of strangers committed to his custody, he dare not diminish them, least he should be condemned of theft. In which respect the couetous miser is truly said to be possessed of riches rather then to possesse them, hauing them as a prisoner hath his keeper, which seemeth to waite and attend vpon him as his seruant; when as in truth he is his iaylor, who will not suffer him to goe any where, but whither hee pleaseth: Or as a man is said to haue an Ague, whereas it rather hath him: or as he is said to haue a chaine who is bound with it, which enthralleth & captiueth him, and whilest he hath it in his keeping, is also kept of it, so as he can neither moue nor stirre, but onely so farre as it giueth him liberty.

Bernar. super Cant. ser. 21.

Senec. epist. 119.

5. *Sect. 9.* *That the seruitude of the couetous is more grieuous then that of the bond-slaue.*

By all which it appeareth, that he who setteth his heart vpon his riches, is by them of an owner, made onely a keeper, and

and of a maſter, a ſeruant. Neither is this any light ſubiection, or eaſie ſeruitude, but aboue all other ſlauery moſt greeuous and intollerable: for this earthly mammon, and that greedy diuell of vnſatiable auarice, like cruell tyrants weare and conſume the ſtrength of their deuoted vaſſals, with carking cares, reſtleſſe feares, and toileſome labors; they make them to trauell ouer ſea and land, to worke night and day, in the cold of winter, and in the heat of ſummer, to expoſe themſelues to innumerable dangers, and to runne with extreme hazard of their liues moſt deſperate courſes, and all to get or increaſe their riches. In all which indeuors, if they happen any whit to faile, and ſuſtaine any loſſe, notwithſtanding all their labour, their cruell maſters ſet all theſe loſſes on their ſcores, making them to pay for all that is miſcarried, with the penance of bitter teares, and hearty griefe. And where as the hardeſt maſters ſuffer their ſeruants to refreſh themſelues with reſting in the night, that they may be more fit for the next daies labour; theſe much more cruell then they, doe ſo continually haunt them with cares and feares, that though they goe to bed, they can take no reſt: for as the Wiſe man ſaith, *The abundance of the rich will not ſuffer him to ſleepe.* And as they hinder them of their ſleepe, ſo alſo they skant and miſerably pinch both their backes and bellies, and after their intollerable labours, keepe them from inioying the fruit of their labours, and ſuffer them not to eate till they be ſatisfied, nor to weare ſo many clothes as will keepe them warme. And howſoeuer they haue abundance in their keeping, yet will they let them haue ſcarce any thing in vſe; and poſſeſſing much, they haue nothing in fruition. Wherein they may fitly bee compared to ſuch Wards, who hauing a little too great poſſeſſions, die in their wardſhip, and neuer come to the vſe of their lands: or to the Patriarches ſacks, which hauing in them both corne and mony, had no further vſe of either, but to bee worne out in keeping them. In which reſpect, the miſer and ſlaue of wealth is ſaid, not to be rich, but, as it were rich, becauſe in his abundance his Idoll and auarice keepe him poore. So the Wiſe man ſaith, that *there is that maketh himſelfe rich, and hath.*

tude of worldlings to their riches is moſt greeuous.

Eccleſ. 5. 11.

Auaritia dura domina, non ſinit ſeruos edere ad ſaturitatem.

Pro. 13. 7.

hath nothing; and that maketh himselfe poore, hauing great riches: becausc, though he haue much in possession, yet he hath nothing in vse: and therefore (as one obserueth) well might the couetous man who had bought the farme say, that he went to see it, seeing as the Wise man saith, they haue no further vse of their wealth but to looke vpon it. Now what difference is there betweene wanting it, and thus hauing it, seeing they haue their riches no otherwise then the Phorcides had their eye, which (in a poeticall fiction, moralized by these misers) are saide to haue kept it locked vp in a box, where as they in the meane time going abroad, were ready to fall into the pits and ditches for want of sight, till at last by force it was taken from them. Finally, where as good masters spare their seruants in their old age, letting them take some rest after their painfull labours, and after faithfull seruice performed, make them free men, and set them at liberty: contrariwise, these cruell tyrants neuer fauour their bondslaues, but the more faithfull seruice they haue done them, the more heauy burthens they impose vpon them: neither will they euer suffer them to come out of their apprentiship, and to rest from their drudgery; but euen when they are old and decrepit, and (as it were) haue one foote already in the graue, they still turmoile them with feares and carking cares, and make them to trudge on euerie base arrand which promiseth gain, when they cannot go without a staffe. And that which is worst of all, they daily spend and tire them, not only in painfull but also in sinfull seruices, making thē most vnconscionably to lie, dissemble sweare, & forsweare, deceiue with fraud, and oppresse with crueltie, all with whom they deale; and that when they are ready to leaue the world, indangering thēselues in most desperate maner to eternal destruction, & that for no further profit in respect of their owne vse, but that they may haue a name to haue left much to their heires and executors. And therefore seeing this worldly wealth immoderately loued, doth bring it owners into this cruell seruitude, let this serue to weane our hearts from this excessiue loue. For (as one saith) wee are most masters of our riches, when we least

Luk. 12. 21. Eccles. 5. 10.

Stobæus Ser. 97. Tom. 2.

least couet them; and where as couetous men by greedy hungring after them, doe shew themselues base beggers, and drudging seruants; the faithfull by contemning them, approue themselues to be their masters and true owners; the one beggeth in keeping them, the other keepeth in contemning them. Neither let any man excuse his greedy auarice in pinching his backe and belly for the loue of his golden idoll, by pretending his charge of children; for God neuer taught any to rob himselfe, to enrich his children, nor to depriue himselfe of necessaries, that hee may leaue vnto them superfluities, wherewith they may play the prodigals in riotous spending them, as their predecessors haue plaied the wretched misers, in greedy gathering them; for the Lord giueth his giftes to bee enioyed by those vpon whome hee bestoweth them; and would haue that alone laid vp for posterity, which may be honestly and christianly spared from naturall, ciuill, and religious vses, taking vpon himselfe the care of prouiding for posterity, when their predecessors cannot by lawfull means lay vp for them sufficient plenty. Againe, let them remember, that God hath not giuen them children to bee causes or excuses of their couetousnesse, and therfore when they thus abuse them, as occasions to increase their auarice, they may iustly feare, that God in his displeasure will take them away, that so depriuing them of these figge-leaues of vaine excuses, their couetousnesse may lie open and naked, when as it still continueth as raging and violent as it was before. For that children are not the true causes of their greedy scraping, it may appeare, in that many who haue them, are liberall; and many who want them, most wretchedly miserable; some being neuer wearie of gathering, who haue but few or none, and some laying vp but little, who haue a great many; whereby it appeareth, that it is not care of their childrē which maketh them thus greedy in scraping, but the insatiable disease of their mind which tormenteth them with hunger, if they bee not continually feeding it with new supplies.

Auarus terte-na esurit vt mendicus, fidelis contemnit vt dominus: ille possidendo mendicat, iste contemnendo seruat. Bernard. super Cantica. Serm. 21.

Chryſ Homil. 68. ad pop. Tom. 5.

Finally, voluptuous pleasures, when men set their hearts §. *Sect.* 10.

vpon

That voluptuous pleasures make men to become slaues and seruants.

vpon them, make them of free men to become vassals and seruants, spending all their thoughts, strength, and time, either in procuring, or inioying them, if at least they may be said to inioy that, which in most tyrannous manner doth inthrall and ouer-rule them: for they are content to lose their liberty to haue their delight. They set all aside, which may either concerne their credit or profit, that they may serue their lusts, and cannot so well be said to buy pleasures to please their carnall appetites, as wholly to sell themselues ouer vnto pleasures, not caring to bee their slaues, so they may inioy their company. And thus the glutton is a seruant to his own belly, & the drunkard to his filthy appetite, spending all their time in furnishing and feeding at full tables, and in procuring and drinking delicate wines, and most pleasing drinks. The which masters they serue with such seruile obedience, that the Apostle doubteth not to call them belly-gods, seeing they not onely haue all their seruice both of body and mind, but also performed with all deuotion. And thus also the whoremaster becommeth a slaue, not onely to his filthy lust, which maketh him to neglect all duty to God, his neighbour, and himselfe, and not caring for health, person, nor estate, to runne at the command of his concupiscence into all desperate dangers; but also becommeth a most slauish seruant to his harlot, being wholly at her command, running when she appointeth, comming when she calleth, going away when shee biddeth, giuing when she asketh, and fearing when she threatneth. Neither is this seruitude to worldly pleasures and our owne voluptuousnesse light, or the euils few which they cause vnto vs: for no enemie can be so tyrannous, or bring vpon any so many and greeuous mischiefes, as these carnall pleasures, when once they haue got men into their thraldome and subiection. For they doe not onely hold the body in most cruell bondage, making it to spend it selfe, consume it strength, and exposing it to innumerable sicknesses and diseases, but also tyrannize ouer the soule, infatuating the vnderstanding, and so captiuing the will, heart, and affections, that they are in loue with their seruitude, and doe not

so

ſo much as deſire to be ſet at liberty, but being made ſluggiſh and ſlothfull with this ſpirituall lethargie, they forget the ioyes of heauen, and that true happineſſe of reaſonable creatures, and take all their delight and contentment in wallowing themſelues like filthy ſwine, in the ſtinking puddle of carnall pleaſures. The which maketh the eſtate of wordly epicures deſperate and remedileſſe becauſe they are in loue with their diſeaſes, and hate the medicines whereby they might be cured. And as it is ſaid of *Vlyſſes* retinue, that hauing drunke thoſe impoiſoned cuppes which *Cirees* had prepared for them, and being by them tranſformed into beaſts, they were ſo in loue with their brutiſh condition, that they would not againe bee tranſformed into men: ſo theſe worldly Epicures, (in whom this is truely moralized) being by this notorious witch of carnall pleaſures infatuated in their vnderſtandings, and turned into beaſts, are ſo delighted with this brutiſh eſtate, that they cannot be perſwaded to leaue their brutiſhneſſe, and to liue as becommeth reaſonable men, & much leſſe as it beſeemeth the calling of Chriſtians. And as it is ſaid of the Torpedo fiſh, that it is of ſuch a poyſonous & venemous nature, that if it but touch the line of him that angleth, the poyſon is therby deriued to the rod, and from thence to the hand, whereby he is preſently ſo ſtupified and benummed that he loſeth his ſtrength, and the vſe of his limmes: ſo when theſe poiſonous pleaſures doe but get the leſt aequaintance, and as it were but touch voluptuous minds, they are not onely made brutiſh, but euen ſo benummed and ſenſles, that they haue no power to moue in any good action. The which remidileſſe bondage of worldly Epicures, one expreſſeth after this maner: Doeſt thou (ſaith he) thinke thoſe freemen, or cleare from diſeaſes, whome pleaſures haue barbarouſly bound and enthralled? why, though they haue not a chaine to tie them, yet their owne luxurioúſneſſe holdeth them faſt in bonds with vnauoidable tenacity; and being fallen into the ſnares of beaſtly pleaſures, (as the bird catched by the ſubtlety of the fowler) the more they labour and ſtriue to eſcape, the more they are entangled and enſnared. So that if

Hieron. epiſt. ad ægrotum amicum. Tom. 4.

if any man would retaine his pretious liberty, hee must carefully auoide the immoderate loue of carnall delights, and euen stop his eares against the bewitching tunes of these pleasing Syrens, that hee bee not allured & caught in this vnrecouerable thraldom. And if with importunity a present of voluptuous pleasures be forced vpon vs; let vs with the wise Emperour not keepe them from our selues, & the vse of others, whom we desire to continue in a generous and free disposition: but carelesly cast them away to bee enioyed by such Helots and slaues, as are of a base qualitie and seruile nature, as better beseeming them, then such as professe the glorious liberty of the sonnes of God. Especially, considering that as they take away the freedome of men, so much more the liberty of Christians, making them to become the seruants of sinne, and slaues of Sathan; and consequently vtterly vnable to do seruice vnto God: for they who are addicted to voluptuous pleasures, are ready to attain vnto the sinful fruition of thē, by neglecting all good duties which they owe vnto God, and to fall into any sinne which will bring delight: and so by continuall custome, their pleasures doe so weaken and seaze vpon them, that those things which formerly they did of will, are now forced vpon them by vrgent necessitie, they being vtterly vnable to doe any otherwise. And therefore to conclude this point, if we would not lose the liberty both of men and Christians, and subiect our selues to a seruile estate, and most slauish condition, let vs not set our hearts vpon, nor immoderately loue these worldly vanities, but vsing them as though wee vsed them not, let vs stand fast in that liberty wherewith Christ hath set vs free, and place our affections vpon the sweete and comfortable graces of Gods holy spirit, and the eternall ioyes of his heauenly kingdome, wherein wee shall bee honoured, enriched, and delighted, without any impeachment to our freedome and liberty.

Agesilaus apud Plut. in Lacon. Apothegm. 11.

Debilitatem nobis indixere delitiæ, & quod diu voluimus, posse desiimus. Senec. epist. 56.

§ *Sect.* 11. *That abundãce of worldly things bring enuy and hatred to their owners.*

The fourth euill which abundance of these worldly things bringeth, is, that they expose those that haue them to the enuie and hatred of those who are about them: for super-

periours ſpite at them becauſe they come ſo neere them, and inferiours enuie them becauſe they are preferred before thē, and equals hate them, becauſe they are matched by them; whereas they ought (as ſelfeloue maketh them beleeue) to haue had great preheminence: which maligning ſpite, and fretting enuie continue ſo long, as they continue in their worldly happineſſe; neither is there any meanes to be freed from them, but by loſing their proſperitie and becomming miſerable. Thus the higher a man is aduanced in honors and preferments, the more commonly he is maligned, and the greater his glorie is, the greater alſo is his enuie. Yea and that which is worſt of all, thoſe often who are honoured with outward complement, as cap and knee only, haue inward grudges borne them from the very heart, and though they haue but falſe glorie, yet they haue for it true enuie. The which is more bitter and ſpitefull, if their ambition whereby they haue raiſed themſelues vp, haue plainly appeared in their aſpiring. For (as one ſaith) ambition when it breaketh out into impudencie doth loſe his efficacie, and when this wicked affection groſſely appeareth, it taketh no effect. And therefore ambition being the mother of hypocriſie, doth loue ſecret corners, and as impatient of the light, it lurketh in darkneſſe: but when it lieth loweſt it looketh higheſt; like one in the bottome of a well both dark and deepe, who is better inabled hereby to ſee the higheſt ſtars, with a quick and ſtrong ſight, then they who ſtand on the top of a ſteeple. For the ambitious man knoweth, that if hee haue many witneſſes who are able to giue teſtimonie of his pride, it is the next way to hinder him of his deſired honours, ſeeing the more glorie is affected, the leſſe it is apprehended and obtained, when the affectation is diſcerned: for there is nothing more inglorious, then to aſpire vnto glorie. An example whereof we haue in the Apoſtles *Iames* and *Iohn*: for howſoeuer the reſt were ſo ambitious, that there was a great ſtriſe amongſt them who ſhould be greateſt, yet becauſe the aſpiring ambition of theſe two brethren did more groſly breake out in their ſuit made to our Sauiour, to ſit on his right hand, and his left in his kingdome; they hereby expoſed themſelues

Quò gloria maior eò propior inuidia.

Bernard. ad Epiſcop. Aquit. epiſt. 127.

Luke 22.24. Matth. 20.21.24

ſelues to the great diſdaine of the reſt of their fellowes. But howſoeuer this honour attained vnto by ambitious aſpiring is moſt maligned and enuied; yet that glorie and preferment, which commeth either by inheritance or deſert, wanteth not his ſhare of enuie and hatred; men being heerein naturally like night bats and owles, who cannot without ſome impatiencie, and grudging, looke vpon the bright beames of their neighbours glorie, or aduancement. Thus
Genes. 4. *Caine* could not indure to haue *Abel* preferred before him, though he were farre more worthie of preferment. And the
Gen 37.4.11. Patriarkes pined themſelues with enuie, becauſe *Ioſeph* was deſeruedly preferred in his fathers loue: & were filled with ſpite and diſdaine, when as he did but dreame of his future honors; which afterwards (they not being able to contain it any longer) did burſt out into cruel reuenge. Thus was meek
Numb. 16.3. and 12.2. *Moſes* enuied and maligned, becauſe God had aduanced him in place of gouernment aboue the reſt; and that not only by *Corah*, and his fellow conſpiratours; but euen by his owne brother, and ſiſter, *Aaron*, and *Miriam*, who were next vnto him. And thus though *Saul*, for his deſerts affected, and greatly aduanced *David*, yet when he dimmed his glorie, and in the womens ſong was preferred before him; *Saul*
1. Sam. 18.2.8. *hath ſlaine his thouſand, and David his ten thouſand*; hee was filled with wrath and enuie towards him, and greedily thirſted after his blood. The like alſo may bee ſaid of worldly riches, which when they abound, expoſe their owners to enuie and hatred: and the fatter that men grow in their eſtates, the leaner the enuious man waxeth when hee looketh on them. An example whereof we haue in *Iſaac*, who no ſooner was inriched with ſheepe and heards of cattell, but preſently the Philiſtims, among whom hee liued, enuied at him. And thus great Landlords are enuied by their poore tenants, whē they behold their large lordſhips: thus one neighbour enuieth to another his better market, richer ſoile, and more fruitfull crop; and thus among Merchants he is moſt ſpited at by his fellowes, who hath made the moſt proſperous viages, and hath with vnexpected ſpeede attained vnto abundance of wealth. Finally, howſoeuer a man would think that worldly

worldly pleasures were so base and contemptible, that they were beneath the reach of enuie which looketh vpward, and hath it sight alwaies fixed on high obiects; yet when these carnall delights, which are in their owne nature low, are aduanced and extolled by mens ouer partiall iudgements and opinions, they also presently become the marke of enuie; euery one being readie to spite at their neighbours, when they see them wallowing in these earthly pleasures; especially if themselues want necessaries, notwithstanding they tire both bodie and minde with painfull labour. Now the reason why the abundance of worldly benefits is thus accompanied with enuie and hatred, is, because being finite, there is but a certaine measure of them; so that the more some abound, the more of necessitie must others want: and into the more parts these earthly things are diuided, the smaller share must euery one haue, to whom they are thus distributed. And therefore men louing and setting their hearts vpon these vanities, do enuie and grudge that others should enioy that which they desire; because their hauing it, is the cause why they want it, or at least why their portion is the lesse, so as they cannot haue it in that quantitie which they could wish; seeing a finite and limited proportion or quantitie, must of necessitie become so much the lesse in the seueral parts, by how much the whole is more often diuided. And therfore seeing worldly prosperitie and the abundance of these earthly things, doe bring as much enuie when wee haue them, as miserie when wee want them; and will scarce countervaile with their profit and benefit, the discontent which they bring with them through this malignitie and spite, especially when this malice and enuie, being armed with power, is readie continually to make anothers happinesse a sufficient cause of quarrell, & to take sharpe reuenge, because they presumed to receiue the worlds proffered fauours; let vs not too much affect these maligned vanities, but wholly set our hearts vpon those heauenly honours, ioyes, and treasures, which being infinite, are not diminished when they are communicated to many; but are rather infinitely multiplied and increased by this communion, euerie

one hauing them wholly to himselfe, and by vertue of their perfect loue inioying them wholly in euery one of their fellow saints and brethren. So that ones fruition of these glorious ioyes, is so farre from procuring anothers want, and enuie vnto themselues; that the more they are in number, the more their ioyes are multiplied; for the more they loue, the more their ioyes are increased, and the more they are increased by this communion, the more they loue.

§. *Sect.* 12. *That worldly things are the causes of all emnitie and discord.*

The fifth euill accompanying these earthly things, is, that as they procure secret enuie, so also they are the common causes of open emnitie, discord and contention; and that not only betweene strangers, but euen the deerest friends, and neerest kinred; brother falling out with brother, and the father with the childe, when this bone of worldly vanities, as the matter of contention, is cast amongst them. So the Apostle *Iames* saith, that warres, contentions, and bitter enuying one another, proceed from these carnall lusts, which fight in the members of greedie worldlings, whereby one coueteth that which another enioyeth, and are filled with enuie and indignation, when they faile of their desire. For when men haue set their hearts on these earthly trifles, and haue made them their idols, louing them more dearely then *Ionathan Dauid*, yea then the saluation of their owne soules; then all inferiour loues must needs giue place, and when they crosse the other are turned into spite and hatred. And from hence it commeth that worldlings are readie to lose their friends, for the getting of these worldly vanities, to neglect all duties which they owe to kinred and acquaintance, when they hinder their hopes, and will not stand with their carnall desires; to circumuent them by fraud and deceit, and to offer wrongs and iniuries, iniustice, and all kinde of oppression, that they may by diminishing their estate increase their owne, and seaze into their hands as a prey those things which they thus dearely loue. Which when the other, who affect them as much as they, doe once discerne and perceiue, they become mortall foes, burning in hatred and desire of reuenge, and defending their owne with all their power, as much now for hatred of them who would rob them of their

Iames 4.1.

iewels,

iewels, as for the loue which they beare to these things themselues. As then this loue of earthly things, doth take away that communitie, which should be among friends; whilest euery one desireth to haue a proprietie in the things which he affecteth, both in respect of their possession, and also of their fruition and vse; so doe they with eagernes, proportionable to this loue, defend this proprietie; and becaus their right is sometime ambiguous, and doubtfull in it selfe, and sometime in their opinion only (selfeloue casting a vaile before their eyes); they fall into emnitie and contention, both challenging a right and propriety vnto the things they loue. Which contentions and vnfriendly brawles can no otherwise be auoided, then either by not hauing, or immoderatly louing the matter or occasion of their discord. Thus honours are the causes of emnity amongst men, whilest they striue who shall haue them, or detract from one anothers praise, or do not giue expected commendations; or are ready to supplant their best respected friends when they stand in their way, and hinder their rising; not sticking to vse al fraud and deceit, lying and dissembling, nor to commit any outrage, wronging and oppressing, killing and destroying, those who being ouerthrowne, may inrich them with their glorious spoyles; or doe by their standing against them keepe them back from enioying their ambitious desires. Wherein they make no difference of friendship or kinred; for if once they be possessed and haunted with this proud furie, they are readie to make warre against their owne brethren, to ouerthrow their familie, and professe open emnitie against their owne fathers, if they doe but stop them in their eager pursuit of honour and preferment. So also what so great cause is there of emnitie and contention, as worldly riches? which being immoderatly loued, do cause men to offer any wrong or iniurie vnto their neighbours, which may further them to the fruition of that which they so much affect. For whilest all desire to haue them in abundance, and in respect of their limitted quantitie they must of necessitie be but in the possession of a few, hence it is that they continually striue and contend, who shall haue the preheminence of seazing vpon,

Nihil inde concupiscamus, vnde vitia est inter competitores. Seneca epist. 14.

Tu potes vnanimes armare in prælia fratres | Atque odijs versare domos. Oratio Iunonis ad Alecto, apud Virgil. Æneid. lib. 7.

Vbi pecuniæ sunt, ibi inimicitiarum ac mille contentionum est fundamentũ ac basis. Chrysost. in Mat. 28. Homil. 91.

and possessing this golden bootie. And because selfeloue so blindeth men that euery one thinketh himselfe worthiest, and iudgeth his least shew of title, the best right; they are readie to incroach vpon their neighbours, and to intitle themselues vnto their possessions; if they be strong enough seazing vpon them by force and violence; or if they want this tyrannous and ouerbearing power, they will endeuour secretly to circumuent them by fraud and deceit; or openly vnder colour of law to prey vpon their estates. Neither is there any thing more common then this, among couetous worldlings; vnto whom riches is the fuell of their contentions, which being set a fire with their burning concupiscence, flame out into wrath and emnitie. So that (as one saith) if they had not iust men among them, which whilest they striue to make peace & part these contending theeues, doe become a bootie vnto them both, they would deuoure one another with their eager contentions; like famished wilde beasts, which with mortall furie would, when hunger pincheth them, fight with those of their owne kinde, that after the conquest they might prey vpon them, if there were not some harmelesse lambes neere vnto them, which part this strife, by becomming a more easie prey vnto them both. And as this is to be daily obserued amongst ordinary neighbours, so no where more commonly then amongst most intimate friends, and neerest kinred, where by reason of their intercourse of dealing, or occasion of diuiding their conioined right, euery one being to haue that portion which their predecessours left them, there are vsually the most hot contentions, and most implacable emnitie. Yea this strife and discord is not only caused whilest men labour to robbe one another of their right, but euen when they prouide for them in abundance, and only for a time keepe them back from the enioying these rich possessions, which they so eagerly couet. In which respect it may be truly said, that he who gathereth much, maketh his heire his enemie; it being a sufficient quarrell and cause of emnitie, that hee liueth ouer long, so as hee cannot vulture-like prey vpon him; and the greater his gaine shall be after his predecessours death, the greater is his

Chrysost. in Epist. ad Eph. 4. Homil. 9. tom. 4

griefe

griefe becauſe hee is not dead already; and the greater his ioy when he is departed. Neither is this onely to bee obſerued amongſt worldlings, but euen among Gods faithfull ſeruants, who as they are the more corrupted with the loue of riches, ſo are they more apt vpon their occaſion, to raiſe ſutes and contentions one againſt another; as we may ſee in the example of the Corinthians, who for this corruption are reproued by the Apoſtle. The like may be ſaid of voluptuous pleaſures, which being immoderately loued are the common cauſes of emnitie and diſſenſion, when as one man encrocheth vpon anothers delights, and vſeth any meanes to reſtraine him from theſe pleaſures, which hee ſo fondly affecteth, that he is ready in a mortall quarrell to hazard his life, rather then to bee depriued of that which his ſoule ſo entirely loueth. And therefore ſeeing theſe worldly things, which in themſelues are ſcarce worth the deſiring, are the common cauſes of ſo much iarring diſcord, and implacable emnitie, let vs not ſet our hearts vpon them, but vpon Gods ſpirituall graces, which the more they abound among men, the more alſo is their loue and peace increaſed; and on the heauenly ioyes of Gods kingdome, wherewith all being fully ſatisfied, there can bee no cauſe of emnitie about them: yea becauſe euery one ſhall haue ſo much, that he can hold no more; and yet through the perfection of our loue ſhall enioy the happineſſe of all others; therefore the more they haue, the more wee ſhall loue them, being (as it were) the rich treaſuries of our ioyes, and the meanes whereby they are infinitely multiplied by communication; wheras they vnto which we haue a propriety, are ſo great in reſpect of vs who are full of them, that they doe not admit of any increaſe. 1. Cor. 6.

§. *Sect.* 13. *That worldly things expoſe their owners to innumerable dangers.*

Laſtly, the more men abound with theſe worldly benefits, the more ſubiect they are to innumerable dangers, becauſe euery one is ready to doe them a miſchiefe, not onely out of their enuie and emnitie, which they beare towards them in reſpect of their great proſperity; but for the loue that they haue to their eſtates, which maketh them moſt ready vpon all occaſions to deſtroy the owner, either that

the obiect of their enuie being remoued, they may bee freed from this pining diſeaſe, and grow into better liking; or that being deſtroyed, they may prey vpon them, and take into their hands the things which they poſſeſſed, as *Ahab* did *Naboths* vineyard. To which purpoſe the Wiſe man ſaith, that the *proſperity of fooles deſtroyeth them*; not only as it encourageth them in the waies of ſinne, which bring eternall deſtruction to their ſoules, but alſo as it expoſes their perſons and eſtates to a temporall deſtruction here in this life. For who in the time of peace are ſo much endangered to the trecherie and falſhood of ſycophants and ſlanderers, as they whoſe proſperity maketh them a fit prey to bee ſeazed on? for whereas they neuer regard thoſe who are of meane quality, as being the obiect rather of pitie, then of enuy, and can with their ſpoile bring no profit; they bend all their forces againſt thoſe who are in a proſperous eſtate, making them guiltie, becauſe they are rich, and thinking it a ſufficient quarrell againſt their peace and ſafety, becauſe they haue ſomthing in their poſſeſſion which they deſire to ſeaze vpon, they being ready to ſeeke their deſtruction not ſo much for hatred to their perſons, as for loue to their riches, pleaſures or preferments, that they may out of their ruine raiſe their owne eſtate. Like vnto hunters which purſue the ſillie beaſts, hauing no other quarrell vnto them, but becauſe they preſume euery day to weare ſuch rich furs, as are fit for kings on their greateſt feſtiuals: or vnto fiſhermen, which make a prey of the poore ſhelfiſh, for the precious pearle which they keepe in their weake holds, as better beſeeming princes ſitting on their royall throne, then the worthles muskle which tumbleth in the mud. So likewiſe in common calamities who are more expoſed to dangers, then they who are moſt noted, and moſt enuied? and who are more in the eye and enuie of all, which are readie to deſtroy, then they who haue high places, and great wealth? It is not the poore cottager, but the rich alderman that inticeth the forraging ſouldier to the ſpoile: it is not the fillie pioner, or common ſouldier that is the marke of the cunning musketiere, but the gallant captaine, and great commander: and in bloodie battels the death

Pro. 1, 30.

Minus in paruis fortuna furit | leuiuſque ferit leuiora. Deus. Senec. in Troade.

death of a good leader is more desired by his enemies, then of his whole companie: and the life of the king or generall of the field is more sought for, then of halfe the armie. And as the skilfull archer doth not make choice of the least and dimmest marke (or though hee should, were not like to hit it) but of that which is faireſt and brighteſt, becauſe it ſeemeth to inuite the eye, and to giue vnto him ſome hope of hitting: and as the cunning markeman letteth paſſe the raſcall deere, and leuelleth his killing arrow at the fatteſt in the heard; ſo the more flouriſhing a mans eſtate is, and the more goodly ſhew he maketh in the eies of men, the fairer marke he is for miſchiefe to ſhoot at, and the likelier he is to be hit, and deadly wounded with the piercing arrowes of armed enuie and powerfull malice; ſeeing like the glowworme he is readie in the night of danger to diſcouer himſelfe with his owne remarkeable brightneſſe, ſo as hee cannot flie the purſuer, but lighteth as it were a candle for the deſtroyer to find him. So that a mans life and ſtate is neuer in more danger of being eclipſed, then when they are in the full of proſperitie; nor he euer more in perill to be catched and inſnared in the nets of miſchiefe, then when hee is ſecurely preying vpon theſe alluring baites. For he hath many corriuals in his loue, who would willingly by his death make a paſſage for their hopes; and he cannot want danger who enioyeth alone, that which is deſired of many; ſeeing the loue of his eſtate procureth hatred to himſelfe. To which purpoſe one ſaith, that all thoſe temporall benefits with which the world ſeemeth to pleaſure his fauourites, are rather dangerous ſnares to catch vs, then ornaments to adorne vs; in which who ſo reſteth and repoſeth any confidence, hath more pride, then cauſe of ſecurity. And as theſe worldly things doe expoſe vs to the aſſault, and lay vs open to the wounds of enemies; ſo when they doe ſtrike and pierce vs with their enuenomed arrowes, theſe wounds which they make are more deepe and deſperate. For whereas a man loſeth a ſmall eſtate with ſmall griefe, becauſe there is but little loſſe, and that eaſily repaired and recouered; theſe great eſtates being ruined bring alſo great ſorrow; becauſe there is much loſſe, and no hope

Periculosè cumuloditur quod multis placet. Quicquid nobis temporaliter mundus arridet magis eſt periculum quam ornamentum noſtrum. Aug. Serm. 53. tom. 10. *In diuitijs qui requieſcit magis ſuperbus eſtitur, quam ſecurus.* Aug. de Catechiz. rudib. cap. 16.

hope of rising and reuiuing left, seeing they haue had so deep a downefall, from so loftie and high a standing. And as they hazard vs to be spoiled of our liues and liberties by open enemies; so they much more endanger vs to more secret and pernicious foes, pleasing parasites, and smoothing flatterers; whose speeches deliuered by falshood, and receiued with selfe-loue, tend to the robbing vs of all vertue, and spirituall grace, and to the vtter destruction both of our soules and bodies; for it is this honie of worldly prosperity which inticeth these hungrie flies to come vnto vs; which whilest they sucke, they defile vs with their flatteries, and emptie vs of all good, that they may fill their owne bellies.

§. Sect. 14. *That honours are accompanied with many dangers.*

Whereby it appeareth, that these worldly things which men so fondly affect, doe not free them from dangers, but rather expose them to innumerable perils both open and violent, and such also as are trecherous and secret; which wee shall yet more plainely discerne if wee consider some particulars. For who seeth not that those who are aduanced to the highest pitch of honours, are daily indangered to the greatest downefals? and whereas they who stand on the plaine ground, are not likely to fall; or if they doe, sustaine no hurt; they who are caried to the top of the high pinacle of preferment, cannot faile their footing, but they are indangered by a grieuous fall to bee mortally bruised. Vnto which they are daily subiect, both through hatred which men beare to their persons, and for their loue to their places and preferments; for ouertopping all their inferiours with sterne pride, and by their commanding and ouerruling power forcing in them awefull respect; by being thus seruilely feared, they also find cause of fearing, hauing endangered themselues to all whom they haue wronged by pride, tyrannie, and iniustice, who watch but for a day, and fit opportunitie of practising cruel reuenge. Or if they haue no quarrel to their persons, yet the loue which they beare to their honourable preferments, maketh them willing and ready to supplant and ouerthrow them, when as they conceiue but the least hope of rising by their fall. In respect whereof they who are aduanced to these high places are fitly compared to those,

In imo qui iacet, non ex alto cadit.

Multis timendi attulit causas timeri posse. Senec. epist. 14.

those, who with great labour and difficulty climbe vp to the top of some high promontory, and steepe rocke; where they are not onely in danger of falling, by their owne slips, but also are exposed to stormes and tempests, and endangered to be strucken and blasted with thunder and lightning. For daily are they in perill of perishing by secret conspiracies, or open violence, like vnto loftie turrets in the time of a siege, which are either battered by force, as being the faireſt mark for the canon to play vpon, or vndermined with subtiltie. For in the time of trouble and common calamity, these great potentates haue the same priuiledge that high trees haue in the furious storme, which are through their height shrowdly shaken, if not quite ouerturned and rooted vp, when the low shrubs are out of danger; or that which great fish haue aboue the little frie, whē they are taken in the same net, who are reserued for the dresser, being fit to feed vpon, & to benefit the taker; whereas the small ones are cast againe into the water, because they are vnprofitable and of little worth. An example whereof wee haue in *Zedechiah*, who being ouercome, had his sonnes slaine before his face, and afterwards his eyes put out, and caried into captiuitie, when the poorer sort of people were set at libertie, and left behind to dresse the vines, and til the land. And in the time of peace and securitie, when trecherie is plotting, and rebellion intended, they haue the royall prerogatiue of drinking first, if not alone, of poysoned cups. Neither are these deadly potions drunke out of earthen pots, or wooden dishes; but out of siluer plate, or cups of gold.

2. King. 25. 7. 12.

Sed nulla aconita bibuntur | fictilibus: tunc illa time | cum pocula sumes | gemmata, & lato Setinum ardebit in auro. Iuuen. Satyr. 10.

The like also may be said of riches and abundance, which are so far from securing their owners from dangers; that they more then any thing else expose them to them. For they are the hoped hire, and inticing baits, which encourage and allure theeues, slanderers, and powerfull oppressors in the time of peace to spie all aduantages, and to bend all their policie, might and malice against those who abound with them; that bringing them to destruction, they may make their goods a prey, not sticking at all to kill their bodie, that they may seaze vpon their golden fleece. And as the wolfe and

§. *Sect.* 15.

That riches bring with them many dangers.

Diuitiæ illæ quas putatis plenas esse delitiarum, plenissimæ sunt periculorū. August. in Psal. 9. Serm. 1. tom. 10.

and butcher doe make choice of the fatteſt of the flocke; ſo both the deceiuer and the deſtroyer chuſe them who haue the fatteſt ſtates, letting them paſſe by vntouched, who being an vnprofitable prey, wil not helpe to enrich the ſpoilers; and therefore the Prophet pronounceth a woe againſt them who load *themſelues with thicke a clay, becauſe they ſhall riſe vp ſuddenly that ſhall deuoure them; and awake who ſhall ſtirre and vex them; and they ſhall be their prey.* In which reſpect the poore eſtate hath aboue the rich the priuiledge of ſecuritie; for whereas they may ſleepe ſoundly, and without feare of perill, in a ſlender built cottage, hauing no other guard then their owne pouertie, and a doore latch, which they alſo vſe, rather to keepe out beaſts and ill weather, then theeues and robbers: they who abound with riches are neuer without danger, or at leaſt feare of ſpoiling, though they lie vnder the ſafe cuſtodie of ſtone wals, double doores, ſtrong lockes, bolts, and barres, which can neither be picked or put backe with cunning, nor yet broken with force and violence. And whereas the poore man being on the high way alone euen in the darkeſt night, will ſing merrily before the thiefe, becauſe his pouerty hath procured his paſport, and hath made the robber either his friend to pitie him, or a careleſſe enemy, who therefore alone maligneth him, becauſe he cannot haue a quarrell to his purſe; the rich can ſcarce trauell at noone day ſecurely without companie; and hauing this helpe to backe him, oftentimes hee groweth iealous and fearefull of his guard. And as they thus draw dangers vpon them, ſo when they come, they make them leſſe able to eſcape them: for whereas poore men are alwaies in readineſſe and fitly prepared for flight; hauing nothing elſe but themſelues to carrie, and may goe which way they will vnknowne and vnregarded, neuer troubling their heads in thinking what to carrie, or how to conuey it, but onely how they may eſcape; the richer ſort cannoe ſtirre but they haue many eyes to obſerue them; and louing their wealth as well as their liues, they cannot find in their hearts to leaue it all behind them, though they doe not know how with any ſafety to diſpoſe of it, ſeeing carying it with them it is both a clog

Habac 2.6.7.

Optimum munimentum domus paupertas. Senec.

Nudum latro tranſmittit. Etiam in obſeſſa via pauperi pax eſt. Senec epiſt. 14.

clog to hinder their flight, and a ſtrong motiue to cauſe their enemies to purſue them with greater eagerneſſe. And as the ſhip heauily laden with rich wares doth allure the pyrate to haue it in chaſe, and is hindered alſo with her heauie burthen from making away from her cruell purſuer, ſo that it is impoſſible to eſcape; whereas another which hath no other waight but her owne ballaſt, ſaileth by ſwiftly and ſecurely, hauing nothing in her to intice a robber; not giuing him any hope of fetching her in with his beſt ſpeed: ſo hee who hath little fleeth in time of danger cheerefully and ſecurely, hauing neither theſe golden clogs to burthen his body; nor care and griefe to oppreſſe his mind; ſo as hee neither groneth vnder his beloued load, nor greeueth for that which he hath left behind him: whereas he who hath worldly abundance is troubled with al theſe impediments; being turmoiled with his cariages, and ſorrowing for that which he could not carrie, and equally caring for that which hee hath loſt, and for that which he ſtill hath; which though it be ſo much that it bringeth toile to his body, and trouble to his mind, yet nothing grieueth him ſo much, as that he hath not more cauſe of toile and trouble. In reſpect of which difficulties that riches bring in eſcaping dangers, one compareth rich men to cities without wals, which haue abundance of wealth to allure the enemie to ỹ ſpoile, but no ſtrength to make reſiſtance; or like vnto thoſe who being purſued for their liues, doe flee away with long ropes tied to their legs, or with ſide garments, which euery ſtep they are ready to tread vpon, and catch a fall; whereby their ſpeed is hindred, and they betrayed into their enemies hands. Whereas they who are but in a poore eſtate, like vnto thoſe who are naked or lightly clad, eaſily ſlip out of the enemies hand, when hee hath nothing to hold by, and being eſcaped, can haſt away with nimble ſpeed.

Chryſoſt. in Luc. 16. de Lazaro conc. 1. & in Hebræos cap. 10. homil. 19.

Finally, voluptuous pleaſures expoſe men to innumerable dangers, whileſt they arme all againſt them who are corriuals with them in their delights; and alſo make them leſſe able to reſiſt and ſtand in their owne defence, ſeeing they both weaken the body, and effeminate the mind, as before I haue

§. *Sect.* 16. *That voluptuous pleaſures are the cauſes of danger.*

haue ſhewed. And therefore ſeeing theſe worldly things are ſo full of dangers, and hazard their owners to ſo many miſchieſes, let vs labour to auoid theſe euils: and if we cannot be perſwaded to follow his counſell who aduiſeth vs to keep nothing in our poſſeſſion which the betraier and ſpoiler may take away to his great gaine; and to haue as little as may be about vs to allure the thiefe; becauſe, few or none thirſt after mans blood only for it ſelfe, and almoſt all more reckon vpon the profit, then thinke on their quarrell: yet at leaſt let vs poſſeſſe them with moderate loue, and following the Apoſtles admonition, let vs haue them, as though we had them not, keeping them with cold affections; and parting with them when they will needs be gone with cheerefull minds; and let vs labour aboue all things to furniſh our ſelues with Gods ſpirituall and ſauing graces, knowledge, faith, affiance, patience, a good conſcience, and the reſt, which will be armour of proofe againſt all perils, and ſoueraigne medicines and ſalues to cure thoſe wounds and hurts, which by any aduerſe accident ſhall happen to pierce vs: and let vs ſet our hearts and affections on our heauenly ioyes and euerlaſting treaſures, daily labouring in the vſe of all good meanes, to be more and more aſſured of them; ſeeing enioying them, we ſhall not be in danger of any enemie; but be ſecurely happie, and out of the perill of all aſſaylants.

Nihil habeamus quod cum magno emolumento inſidiantis eripi poſſit, &c. Senec. epiſt. 14.

1. Cor. 7. 31.

CHAP. XXXIIII.

Of the manifold ſpirituall euils which worldly things bring to thoſe that ſet their hearts vpon them.

§. *Sect.* 1. *That worldly things choake the ſeed of Gods word.*

AND thus haue I ſhewed what ciuil euils and miſchieſes vſuall accompany theſe worldly things, eſpecially when they are exceſſiuely eſteemed and immoderately loued. Now we are to treate of thoſe ſpirituall euils which they bring with them, the which are either temporall, in this life, or eternall in the life to come. Concerning the former, we are to know, that if we

ſet

ſet our hearts on theſe vanities, the gaine and acceſſe of them will not ſo much adde to our outward eſtate, as they detract from the riches of our ſoules; neither will the carnall good they bring, in any proportion counteruaile the ſpirituall harmes which attend vpon them. For firſt, they choake the ſeed of the Word, and make it vnfruitfull, from which alone the gifts and graces of Gods Spirit ſpring. In which reſpect our Sauiour calleth riches thornes, which filling mens minds with worldly cares (as it were with ſo many prickles and ſharpe points) do choake this ſeed as ſoone as it ſpringeth vp; and ſuch thornes alſo are honors and worldly pleaſures, when mens affections are ſet vpon them. For thus are they to vs of a thornie qualitie and nature, whileſt they catch and hold vs faſt in worldly imployments, ſo as we cannot frequent the aſſemblies of the Saints to heare the word of God, but when we are inuited to this heauenly banquet, we are readie to pretend excuſes, like thoſe who were called to the King's ſupper: or elſe whileſt being come within hearing, they make vs with encombred *Martha* to neglect the word, and to embrace the world; and to ſtop our eares againſt all admonitions; as the Lord complaineth of the people of the Iewes. *I ſpake* (ſaith he) *vnto thee when thou waſt in proſperitie, but thou ſaideſt I will not heare, this hath been thy manner from thy youth, that thou wouldeſt not obey my voice.* So although the Prophet *Ezechiel* was an eloquent and powerfull teacher of Gods word, ſo that the people had no exceptions to take againſt him, why they ſhould not come to heare him; yet this immoderate loue of riches made their comming altogether vnprofitable. For ſo the Lord telleth him, that the people reſorted vnto him, after the accuſtomed manner, *and did ſit before him, and heare his words, but they would not do them; for with their mouthes they made ieſts, and their heart did go after their couetouſneſſe.* Neither do they only diſtract mens minds in hearing, ſo as they cannot attend vnto that which is ſpoken, but if in a deuouter fit they haue receiued any profitable inſtruction, they preſently choake it, and make it to be quite forgotten before it can be brought to any vſe or practiſe: yea if the heart be ſtrongly infected

Matth. 22.

Luke 10. 41. 42.

Ierem. 22. 21.

Ezech. 33. 31.

with

with the poyson of worldly couetousnes, it will make men not only to neglect, but euen to scorne those profitable admonitions which are deliuered in the ministerie of the word, for the reforming of this and other vices: as we may see in the example of the Scribes and Pharisies, who mocked and derided our Sauiour Christ, when he perswaded them to the workes of mercie, and that they should not do seruice to the earthly Mammon. Luke 16.14.

§. Sect. 2. *That abundance of worldly things impouerish vs in Gods spiritual graces.*

And as they do choake in vs the seed of the Word, and make it vnfruitfull; so do they consequently rob and spoile vs of all the sanctifying gifts, and sauing graces, of Gods holy Spirit, if once we ouervalue and set our heart vpon them; as for example, honors ambitiously affected and immoderatly loued, do keepe all sauing graces from entring into our hearts; or if these seeds be alreadie sowen in them, they do so nip them, that they will neuer prosper and flourish: for the grasse of Gods graces cannot grow, on the high mountaines of pride; neither will the water of Gods holy Spirit rest on the lostie hils to make them fruitfull, but descends downe into the low valleyes of humble and contrite hearts. And as a vessell cannot be filled with wholesome oyle or sweet water, but presently the ayre is driuen out and giueth place: so the hart of man cannot be filled with the precious oyntment of sanctifying grace, till the wind of vaine glorie be expelled. To which purpose one saith, that as vaine glorie is the cause of many euils; so especially of this, that it emptieth the soule of all spirituall riches, and depriueth vs of the profit which we might take by them. As therefore the immoderate loue of worldly honors doth swell the hearts of those that haue them with pride and vaine glorie; so these dropsie and corrupt humors, being once receiued, do presently coole and drowne the vitall heate of Gods Spirit, and so disable both soule and bodie in all liuely and spirituall operations, that they cannot performe the workes of godlines. So that fulnes of pride argueth emptines of grace; and where there is much vaine glorie, there certainly is little goodnes; for as addle eggs flote aloft, when the other which are good sincke to the bottome; and as the emptiest vessell giues the greatest sound,

Chryſoſt. in Gen. 1. Hom. 5.

ſound, and the fruitleſſe eare of corne holdeth it head-higheſt: ſo he is moſt puffed vp, and loftie in his owne conceit, who is moſt emptie of grace, and diſfurniſhed of all ſpirituall goodnes. Thus alſo riches too much affected, become (as our Sauiour Chriſt hath taught vs) thornes which will let no graces grow in vs, and come to ripenes; and therefore the Apoſtle *Paul* telleth vs, that we muſt flie couetouſnes, before we can follow *after righteouſnes, godlines, faith, loue, patience, and meekenes*. So that it is hard to haue worldly gaine, and ſpirituall grace; to be rich in poſſeſſions, and rich in godlines; to haue cheſts full of earthly treaſures, and hearts well furniſhed with the ſauing graces of Gods holy Spirit: for theſe earthly vanities intangle mens hearts with the birdlime of carnall loue, which being admitted doth quench in vs the loue of God which is the fountaine of grace and true obedience. Now what (as one ſaith) will it profit vs, to haue full coffers and emptie conſciences? to haue goods, and not to be good? for who hath not iuſt cauſe of bluſhing and ſhame, though his houſe be full of goods, if he knoweth that they haue an euill maſter? The like alſo may be ſaid of voluptuous pleaſures; for as the heathen man could truly ſay, the tree of vertue cannot grow in the land of pleaſures; becauſe they who are addicted to carnall delights are made ſo purſie and ſhort winded, that they cannot take the paines to aſcend the hill of vertue; neither in truth haue they any deſire; for they iudge all things by ſenſe, and not by reaſon; and eſteeme that beſt, which is ſweeteſt to their appetite. In a word, if we make our hearts the harborrough of any worldly vanities, they will not ſuffer any ſpirituall graces to lodge and mingle with them; for example, if we ſet our hearts on honors, they will not admit faith to haue an entrance. For as our Sauiour ſpeaketh, *How can ye beleeue which receiue honor one of another, and ſeeke not the honor which commeth of God alone?* And the ſame effect hath the immoderate loue of riches; for as the Apoſtle teacheth vs, they *who luſted after money erred from the faith, and pierced themſelues through with many ſorrowes*. To which purpoſe one ſaith, that if any be intangled with the loues of worldly riches, the medicine of faith cannot profit him.

Luke 8.14.

1. Tim. 6. 10. 11.

Vbi lucrum, ibi & damnum. Lucrum in area, damnum in conſcientia. Tulit veſtē, & perdit fidem. Acquirit pecuniā, & perdit iuſtitiam. Auguſt. *Quid prodeſt plena bonis arca, inanis conſcientia?* &c. Auguſtin. de verb. Dom. Serm. 12. Cato Maior. Cic. 2. de finib.

John 5. 44.

1. Tim. 6. 10. Ambroſ. Tom. 3. Serm. 2.

1.Iohn 2.15. him. So alſo they quench in vs the flames of Gods loue; for if any man loue the world, the loue of the Father dwelleth not in him: yea this loue of the world is emnitie with God,

Iames 4.4. as the Apoſtle teacheth vs. Now they who loue not God do not truſt, nor hope in him; neither yet performe any other dutie, ſeeing loue is the fountaine of all true obedience. And therefore we muſt emptie our hearts of this worldly loue, if we would haue any ſanctifying graces to dwell in them; we muſt learne to contemne theſe earthly vanities, before wee can eſteeme, or with any deſire ſeek after faith, affiance, hope, loue, or any other ſauing grace of Gods holy ſpirit; for the oile of Gods graces, and theſe wateriſh vanities wil not mixe together.

§. *Sect.* 3.
That earthly abundance doth infatuate the vnderſtanding.
Quem fortuna nimium fouet, ſtultum facit.
Perpauci ſunt quibus contigit ſimul, & fœlices eſſe, & ſapere.
Aduerſæ nudãt, ſecundæ celant.
Senec. Epiſt. 94

Secondly, worldly proſperitie and abundance of theſe earthly things, doe, when they are immoderately loued, dim the eies of the vnderſtanding, euen in reſpect of ciuill wiſdome, and make them ſtarke blind and very fooles, in diſcerning ſpirituall things. For who ſeeth not, that commonlie they are moſt fooliſh, vpon whom the world moſt fawneth? and that it is the lot of very few in this life to be happie and wiſe? For as thoſe who are cockred by their parents, become fooliſh with wantonneſſe; ſo when men grow wanton with ouermuch worldly felicity, they are ſo beſotted with follie, that they neither know themſelues, nor other men. And as thoſe who haue walked in the ſnow, and haue had the bright beames of the Sunne ſhining in their eies, are made hereby corporally blind; ſo thoſe who haue had theſe bright obiects of proſperitie alwaies in their ſight, are blinded ſpiritually in their minds and vnderſtandings; for as though theſe were contrary betweene themſelues, and to vs incompetible, to haue a great eſtate, and a good vnderſtanding; ſo much better ſighted we are in time of aduerſitie, then in proſperitie. But as this confluence of worldly benefits makes men dimſighted in ciuill wiſdome, ſo ſtark blind in the waies of God.

Pſalm. 10.5. And therefore the Pſalmiſt ioyneth both theſe together, worldly proſperitie, and ignorance of Gods will: *his waies* (ſaith he) *alwaies proſper, and Gods iudgements are high about his ſight.* And hence it is, that the Apoſtle affirming that So-

tan blindeth the eies of worldlings, doth call him in that place, the *God of the world*; implying thereby, that he vſeth the world, and worldly vanities, as his inſtruments for the ſmiting of them with this ſpirituall blindneſſe. *In whom* (ſaith he) *the God of this world hath blinded the minds, that is, of the Infidels, that the light of the glorious Goſpell of Chriſt, which is the image of God, ſhould not ſhine vnto them.* For Satan caſteth this duſt of worldly vanities, into the eies of carnal men, that they may not diſcerne the ſhining beames of Gods truth; but may grope at noone day, and for want of this ſpirituall light to guide them, may erre out of the right way, which leadeth to glory and eternall happineſſe, and goe the broad and plaine way which leadeth to deſtruction. In which reſpect, theſe worldly things may fitly be compared to pleaſant wines, which being drunke in abundance, ſo intoxicate the braine, that there is for the time, no difference betweene drunkards, and fooles, or madmen: for ſo they who abound in all earthly proſperitie, haue their vnderſtandings infatuated, and their ſenſes beſotted with much drinking of theſe golden cups, ſo as they haue no more wiſdome or iudgement to diſcerne of ſpirituall things, then very fooles or franticke perſons. For as mad men doe not ſee things as they are in truth, but as their lunaſie and diſeaſe doth offer them to their deluded phantaſie; ſo neither doe they who go a madding after worldly vanities, vnderſtand and iudge of worldly and ſpirituall things, as they are in their owne nature, and according to their true worth and value, but are wholly led with their diſeaſe, iudging neither according to religion, nor yet well grounded reaſon, but as they are deluded and miſguided with their carnal concupiſcence. And that worldlings are in truth thus mad and fooliſh, and wholly blinded with the things whereupon they haue ſet their hearts, it may clearely appeare, if wee conſider their whole courſe and cariage. For who but fooles and mad men would lay vp their treaſures there, where they haue no certaintie to continue one houre, and where all their predeceſſours hauing ſtored vp all their riches haue been robbed of them; not placing any part of them in their owne countrie, where they are to re-

2. Cor. 4. 4.

Nazianz. de hominis vitiate.

maine as long as they liue? but thus do theſe blinded worldlings lay vp their treaſures on earth, where they cannot ſtay, and where they haue ſeene by their owne experience al their anceſtors robbed, if not by men, yet by death, of all their riches; and ſend no part of their wealth before them into our heauenly countrie, where we ſhall remaine for euer. So who but fooles and mad men would exchange pure gold for ſhining braſſe, and a faire inheritance, for ſome childiſh trifles? but thus do worldlings, who are content by wilful ſinning to loſe heauen for earth, true glory for falſe vanities, and euerlaſting happineſſe which ſhall neuer end, for baſe delights, and counterfait comforts which are euer ending. Who but fooles and mad men, when the fire ragingly burneth, would, to quench it, caſt on more wood and oile? But thus doe worldlings, who ſeeke to quench the burning heate of their vnſatiable concupiſcence, by multiplying, and, as it were, heaping vpō the fire, worldly vanities, riches, pleaſures and preferments, which are the fuell of their luſts, by the acceſſe whereof, they are more enraged. Who but fooles and mad men, who being in their pilgrimage, and trauelling through theeuiſh places, would carrie all their iewels and treaſures about them, which not onely ouer-burthen them in their iourney, but are in continuall danger to be taken away by robbers, and alſo endanger their owners to their rage and crueltie? whereas they might ſafely ſend them before them, and follow after with ſecuritie and comfort. But thus doe worldlings, who trauelling in our earthly pilgrimage, carrie all their treaſures with them, as it were, openly in their hands in the middeſt of robbers, tyring themſelues with the cariage, and hazarding their liues to be murthered for their goods; whereas they might by bils of exchange, ſend them ſafely into our heauenly countrie, in the ſafe cuſtody of Gods factors, the poore members of Ieſus Chriſt, and ſo in the pilgrimage of this tranſitorie life, trauell after them with much comfort and contentment. Who but fooles and mad men would ſet their hearts and affections vpon their Inne, where they are to continue but a night, and fall to building, purchaſing, and planting, as though they were there to end their daies?

daies? But thus worldlings do place al their loue on y things of this life; and settle their affections on the world, purchasing, planting, and building here on earth, where they can make no stay, but may to day before to morow be taken away, and leaue all behind them; to be inioyed sometimes by strangers, & somtime also by their enemies. Who but fooles and mad men would continue still perswaded of that, which is continually and daily confuted by experience? But thus doe worldlings, who imagine that they shall liue long, and attaine vnto old age, yea immortalitie; notwithstanding they daily see both weake and strong, young and old arrested by death, and twentie for one before they haue trauelled halfe their iourney; either in their childhood or full strength. Who but fooles and mad men, spend their whole time in those things, for the doing whereof they can giue no reason, nor know no end of all their actions? but thus worldlings liue to old age, not knowing the end wherefore they liue, nor the cause why they were sent into the world; namely, by their faithfull seruice to glorifie God in their owne saluation; and therefore they vtterly neglect this maine businesse, of which they are ignorant, and spend their whole time about worldly vanities, and in performing seruice to sinne and Satan. Who but fooles and mad men would make sale of their chiefe iewell, which is of infinit worth and value, for a base trifle which is vncertaine also in the possession? but thus doe worldlings, by lying, swearing, deceiuing, and oppressing, set their soules to sale, which is of infinit more worth, then the whole world, for euery small pittance of worldly vanities, and (as it were) to make themselues kings of a little molehill. Who but fooles and mad men would, because they are acting the part of a great monarch, contemne their owne soueraigne, and proudly insult ouer their fellowes and companions, seeing within a few houres, they shall bee againe equall with the meanest? but this follie doe worldlings fall into, who being for a moment in worldly pompe and prosperitie, despise the King of Heauen and Earth, and carrie themselues proudly and disdainfully to their fellow seruants, who, when their part is acted, and the night of death ap-

Mark 8. 36.

procheth, shall againe become their equals, as they were at their first entrance vpon this worldly stage. Who but fooles and madmen would bee carefull of maintaining their credit among their fellow malefactors, and carefully hide their faults from those who are alike guiltie; and neuer at all respect the presence of their judge; but desperately commit all crimes and outrages before his face? but thus doe worldlings, who standing vpon their reputation, heedfully hide their faults from men, who are alike sinfull to themselues; and neuer care to commit most outragious wickednesse in the sight of God, before whom, one day they must appeare to be acquitted or condemned. Finally, who but fooles and mad men would make delay of dispatching those things which are of greatest waight, and deferre their most important businesse to their best leisure; and presently vndertake the obtaining of euery slight trifle, which onely bringeth some present delight, and is of no necessarie or profitable vse? But thus carnall worldlings doe first labour after earthly vanities, which are of no value, vaine and momentanie; and deferre their repentance to the end of life, when having increased the heauie burthen of sinne, they shall bee much more vnable to cast it off; and neglect the assurance of their owne saluation, which should be most deare vnto them, as a thing not worth the hauing, or which they may haue at pleasure; though it be the free gift of God, which hee seldome bestoweth vpon those, who haue so long and often refused and contemned it.

§. *Sect.* 4. *That honours, riches and pleasures make men blind in finding the way to heauen.*

And thus it appeareth that these worldly things doe infatuate the vnderstanding and euen blinde the eyes of the soule, so as they cannot spiritually discerne the way of saluation, nor how to escape that broad way which leadeth to destruction; but as blinde men are readie to stumble against euery stone, to runne their heads against the walles & trees, and to fall headlong to their destruction into euery pit and ditch; so those who haue their soules blinded with the immoderate loue of these earthly vanities, are readie to stumble at euery stone of offence, whereby they fall into sin, and are hindred in the waies of godlinesse, and to plunge themselues

selues headlong into those ditches and pits of vice and wickednesse, to their eternall perdition and condemnation, which Satan and the world doe dig for them; so oft as they are inticed to goe on in these desperate courses, with the alluring promises of earthly benefits; wilfully falling (as the Apostle speaketh) for the loue of earthly abundance, *into tentations and snares, and into many foolish and noisome lusts, which drowne them in perdition and destruction.* And thus the immoderate loue of honours and preferments, doe so blinde the eyes of ambitious worldlings, that they pursue with headlong haste glorie and aduancement, neuer discerning nor greatly caring whether they be in the way that leadeth to hell and destruction, or in the way that bringeth vnto life and happinesse. It maketh them foolish in respect of spirituall wisedome, which guideth vs to euerlasting glorie, and with proud contempt to disdaine it as childish simplicitie, esteeming them only wise who with the machiauellian policies doe attaine vnto earthly preferments, though this wisedom be earthly, carnall, and diuellish, leading men as it were hoodwinckt into eternall death. It causeth them like fooles or mad men, when they are hungry, to gape after the winde, and to seeke to satisfie their emptie soules with feeding on the breath of vulgar praises; neglecting in the meane time that substantiall foode, and true nourishment of euerlasting glorie and heauenly happinesse. In respect whereof this follie of worldlings, is by the Prophet compared to the folly of drunkennes, which maketh men to follow their present appetite, and to stop their eares against all reason and well-grounded perswasions. And the Prophet *Dauid* compareth them to the brutish creatures, which are onely guided with sense, and haue no vse of reason: *Man* (saith he) *in honour, vnderstandeth not, hee is like to beasts that perish.* The which their brutish folly and frantick madnes, is so much the greater and more vncurable, because they think themselues wise, and all other men fooles and idiots in comparison of them. For so the Wise man affirmeth, that if a man be *wise in his own conceit, there is more hope of a foole, then of him.* For as one saith, the longer pride lodgeth in the heart, the more hardly it

1. Tim. 6. 9.

Iames 3. 15.

Hos. 12. 1.

Habac. 2. 5.

Psal. 49. 20.

Prou. 26. 12.

Greg. Moral. lib. 24. cap. 13.

it is discerned, and the more wee are infected with this disease, the lesse wee feele it: for as the stormie winds blowing vpon the calme sea doe turne it vp from the very bottome, and mingle together the waters with the sands; so the windie storme of ambition and vaineglorie, rushing into the heart and minde, doth ouerturne all, and put out the eyes of the soule, knowledge and vnderstanding. The like also may be said of riches, which being immoderatly loued, doe so infatuate the minde of the couetous man, that hee hath wit for nothing, but to gather wealth; and like the blinde moale he knoweth only to dig in the earth, and to hunt after his prey, and is starke blind in the waies of God, and in discerning the bright shining light of his truth. Yea when once this cloud of couetousnesse hath darkened, and as it were cast a thick soggy mist of ignorance, before the eyes of his soule, he is so blind that hee can put no difference betweene friend and foe, kinred and stranger, good and euill, right & wrong, the seruice of God, and the seruice of the diuell, but is content to make vse of all persons, and of all courses whatsoeuer, so farre foorth only as they may serue as his instruments, for the gathering or increasing of his wealth. And as those who are in the darke can put no difference betweene pretious stones and worthlesse peebles, copper and gold, the most orient colour, and a duskish russet; so they who haue their vnderstandings darkned with couetousnes, are ready in their blinded iudgements, to preferre the world before God, the earth before heauen, and things temporarie before things eternall, because they are subiect to their grosse senses, and may be palpably felt, and euen groped out in this night of their ignorance. In a word, according to the measure of his gaine which hee may make by any thing, such is his knowledge of it, such also is the proportion of his loue. He knoweth and taketh acquaintance of his friends when they may profit him; but if they are like to bee his hindrance, he passeth by and cannot see them, or seeing know them. If a stranger will aduance his gaine, hee esteemeth him aboue a brother or a father; yea if an enemie will helpe to increase his riches, he shall be reputed his dearest friend. If he can make any

Chrysost. homil. ad pop. 43. tom. 4.

any profit by religion, he will take acquaintance of it, and no man in outward shew shall be more deuout; but if it will not stand with his worldly aduantage, he will with *Demas*, forsake it, and with *Demetrius* persecute it. Finally, nothing more then voluptuous pleasures do infatuate the vnderstanding, and blind the eyes of the soule, so as they are not able to iudge and determine any thing according to reason, but measure all things by brutish sensualitie. And as thick and darke clouds doe hide from our bodily eyes the light of the sunne; so those vapours and fumes which arise into the head out of stomacks distempered with surfetting and drunkennes, doe so intoxicate the braine, and hide the light of reason, and the illumination of Gods spirit, from the eye of the soule, that it is vtterly vnable to discerne of spirituall things, or what is fit and requisite in ciuil wisedome and discretion, but giueth it selfe wholly to be guided with voluptuousnes and carnall concupiscence. To which purpose one saith, that a fat belly seldome produceth any wittie inuention: and another affirmeth, that hee deceiueth himselfe who thinketh that he may cram his belly with daintie meates and drinkes, and haue any leasure to studie wisedome. Yea euen the heathen man could teach vs, that voluptuous pleasure, as an enemie vnto reason, doth hinder wise counsell, and dazeleth the eyes of the minde, and that it can hold with vertue no acquaintance and correspondence. And hence it is that the Wise man calleth mirth madnesse; and the Grecians call gluttonie the throte or belly-frenzie; because they who are subiect vnto it, are most sottish and foolish in all their courses, measuring all things according to their sensuall appetite, and not according to the light of reason. But aboue all pleasures, lust and vncleannes doth infatuate the vnderstanding; and quite putting out the eyes of the soule, doth leade a man in a headlong course into hell and destruction: and therfore the lasciuious wanton, and filthie fornicatour, by a certaine kinde of proprietie or eminencie is called a foole, who is not lead by his owne reason, but by the direction and commandement of his harlot, following her as *an oxe that goeth to the slaughter, and as a foole to the stocks for correction, till a dart*

Qui bibit inde furit; procul hinc discedite quæis est cura bonæ mentis: qui bibit inde furit. Ouid. 4. Fastorum.

Pinguis venter non gignit tenuem sensum. Bernard. de ordin. vitæ.

Hieron. lib. 2. aduers. Iouin.

Cicer. de Senectute.

Eccles. 2. 2. λαμπρία & γαστρία.

Prou. 7. 7. 22. 23

strike

strike through his liuer; and as a bird hasteth to the snare, not knowing that he is in danger.

§. Sect. 5. *That worldly abundance makes men so ignorant that they cannot know themselues.*

But as the abundance of these worldly things, immoderately loued, do make men blind and ignorant in the knowledge of all things, so especially of themselues and of their friends; for they who are pampred with prosperitie, forget their humane and fraile condition, whereby they are become miserable, both in respect of sinne and punishment; and are readie in their pride and selfeloue to deifie themselues, and to imagine that they are creatures diuine and immortall. And this maketh them also to disdaine and contemne their brethren, as though they were not made by the same workman, of the same matter, and in the same mould; but creatures (if at least creatures) of purer substance, and of a farre more excellent nature and condition. And thus the ambitious man being aduanced vnto honours and preferments, can neuer haue a true sight and knowledge of himselfe; partly becausse his owne pride and selfeloue blindeth him, so as hee can neuer make a true estimate of his owne worth, and partly becausse he hath a whole cloud of parasites and flatterers about him, which dazle his sight, and with ouer partiall praises extoll his good parts, and magnifie his gifts farre aboue their true value; so as he can neuer see them as they are in truth, but as these false glasses offer them to his view. Vnto which he is content to giue more credit, then either to the testimonie of his friends, or his owne sight and iudgement, becausse their vntruths are more pleasing and delightfull; as if deformed creatures being magnified for their beautie, should voluntarily put out their eyes, becausse by looking in true glasses, they should discouer this false and vndeserued commendations. And thus also riches and abundance of worldly pleasures and delights, doe puffe men vp with pride, whereby they forget their owne frailtie & mortalitie, and are apt to conceiue, that they exceed all others as much in true worth and excellencie, as they are preferred before them in riches and delights. Now what can be more miserable, then for a man to be ignorant of himselfe, and to imagine that hee is happie when hee is wretched, excellent

when

when he is baſe; highly in Gods loue, when he is deepely in his diſpleaſure; and better then a man, when he is worſe then a diuell? ſeeing if a man know not his humane frailtie, he will neuer ſeeke after ſpirituall perfection; if he do not ſee his beggerie, he will neuer labour after true riches; if he feele not his ſickneſs, he will neuer ſeeke to haue it cured; and if he do not diſcerne his worldly miſerie, he will neuer hunger after heauenly happineſſe.

§. *Sect. 6.* *That worldly abundāce makes men ignorant of their friends.*

And as this cōfluence of worldly things doth ſo blind the eyes of thoſe who haue them, that they do not know themſelues; ſo much more do they make them ignorant of their friends, bringing with them a kind of impoſſibilitie of diſcerning a true friend who loueth their perſon, from a flatterer, who loueth their eſtate; one who loueth them for their owne ſake, and for their vertues and good parts, from another who loueth them for the vſe which they can make of them, by communicating with them in their worldly happineſſe. It is true that happie men neuer want kindred nor friends; but who among this multitude are friends to them, and who friends for their owne ſake, that they may ſhare with them in their wealth or honors, it can hardly bee determined till their proſperitie and they being ſeuered, flatterers leaue them and follow their eſtate, and true friends adhere ſtill vnto them, becauſe their perſon, vertues and good parts do ſtill remaine. For whereas he who is faithfull alwaies, delights in his friends companie, but then moſt officiouſly reſorts vnto him when his worldly proſperitie hath left him; becauſe then eſpecially he needs his helpe and comfort, and himſelfe hath beſt opportunitie of approuing his friendſhip to be ſound and ſubſtantiall in this time of triall, becauſe according to the prouerbe, *a friend in need, is a friend indeed*: and that other vttered by more ſanctified lips; *A friend loueth at all times, and a brother is borne for aduerſitie*: contrariwiſe, a falſe friend whoſe iron heart is drawne with the loadſtone of profit or delight, laſteth in a ſeeming conſtancie as long as theſe laſt, and leaueth when theſe faile and are taken away. In which reſpect one compareth men vnto ſprings or fountaines of water, which are reſorted vnto by many

Τὸν ἐν τυχόντων πάντες ἴσον συγγενῆ. *Fœlicium omnes ſunt affines.* Menander apud Stob.

Prou. 17. 17.

M. Greenham.

many whileſt they haue ſtore of water, but are neglected vtterly when they are become drie: and the holy man *Iob* likeneth falſe friends to little brookes which haue abundance of water, ſo as they ouerflow in time of winter, when there is no need of them; but are drie in the drought of ſummer, deceiuing thoſe who reſort vnto them to quench their thirſt. For as euery one will be allied vnto him who may helpe to aduance his worldly eſtate; ſo it is hard for the poore to find a kinſman (and much more a faithfull friend) becauſe no man is willing to acknowledge him who ſtandeth in need, fearing leſt taking acquaintance he ſhould craue his helpe. When therefore a man liuing in worldly proſperitie is beloued of many, he is very vncertaine whether they loue himſelfe, or his proſperous eſtate; and it is only the loſſe of this earthly happineſſe, which can determine this doubt, as being the only touch-ſtone of vnfained loue; for *as proſperity doth not ſhew a friend, ſo neither doth aduerſitie conceale an enemie.* For how many haue we knowne vpon whom almoſt euery one hath fawned whileſt the world ſmiled on them; who when it hath afterwards frowned, haue turned their fauours into ſcornes, and their friendſhip into emnitie? and being true louers of their proper obiect vpon which they haue ſet their hearts, namely the proſperitie of the world, they leaue the perſons, whom it forſaketh, and make choice of others whom it accompanieth, howſoeuer vnworthie they haue thought them in times paſt, of the leaſt ſparke of loue or ſhew of friendſhip. Of this holy *Iob* iuſtly complaineth: *My neighbours haue forſaken me, and my familiars haue forgotten me:* and *Dauid* alſo in many places; *I am become a ſtranger vnto my brethren, and an aliant to my mothers ſonnes:* and againe, *My familiar friend whom I truſted, which did eate of my bread, hath lifted vp the heel againſt me.* So the Church in time of affliction maketh this lamentation, that *among all her louers ſhe hath none to comfort her, and that all her friends dealt vnfaithfully with her, and became her enemies.*

Iob 6.15.16. 17.

Menander in Adelphis apud Stobæum.

Nec proſperitas amicum indicat; nec aduerſitas inimicum celat. Gregor. Moral. lib. 7. Eccleſiaſticus 12.8.

Iob 19.14. Pſal. 38.11. and 69.8. and 41.9. Lament. 1.2.

§. *Sect.* 7. *That honors, riches and pleaſures make men vnable to diſcerne friends from flatterers.*

And thus it is impoſſible for thoſe who are aduanced vnto honors, to diſcerne true friends, from falſe flatterers; becauſe if many loue their perſons, there are many more that loue

their

their places and preferments: according to that of the Wiſe man, *Many reuerence the face of the Prince, and euery one is a friend to him that giueth gifts:* all which are readie to forſake them, if they be once diſplaced out of the throne of honor. A notable example whereof we haue in *Ahab*, who whileſt he liued was honored as a King, and well was he that could haue the keeping of one of his children, to ſhew hereby his loue vnto their father; but no ſooner was he ouerthrowne, and *Iehu* proclaimed King, but they preſently adore this riſing ſunne, and at his commandement, of guardians to their maſters children, they become butchers, and ſend their heads to *Iehu* for a preſent. So euery one in outward ſhew will be the friend of him who aboundeth with worldly wealth; and as the Wiſe man ſaith, *riches gather many friends:* but who among this multitude are friends to the rich, and who to riches, it cannot be diſcerned, till pouertie as a fan ſeuer them, parting the chaffe of flatterie, from the good graine of true fidelitie. For many who thinke it a thraldome to be lincked in loue, with ſuch as being deſtitute of all good parts, are void of all deſert; yet are well contented to continue bound and fettered ſtill, becauſe their chaines of bondage are of gold; but no ſooner do their riches faile, but preſently they faile with them, and plainly ſhew that al this while they were not friends to their perſons, but to their owne profit. And as flies forſake the kitchin being ſwept and cleanſed, and waſpes the hony pot when it is emptie and cleane waſhed, about which they ſwarmed in great multitudes, whileſt being full they might ſucke from it any ſweetnes: ſo theſe falſe friends haunt and flocke vnto the houſes of the rich, whileſt their ſtore laſteth; but if by any caſualtie they be ſtripped of their wealth, preſently their friendſhip faileth when the cauſe thereof is taken away. Fooliſh therfore is their conceit, who being rich thinke all friends that fawne vpon them; or who imagine that they can buy loue with gifts & benefits, which is only purchaſed with mutuall loue, vertue, good parts, and wel-deſeruing; without which, great gifts are to the receiuers in this reſpect eſteemed iniuries, becauſe they bind them to ſuch, vnto whom they hate to be beholding. To

Prou. 19. 6.

Pauci reges non regna colunt: plures fulgor connocat aula. Senec. in Herc. Oete.

2. King. 10. 7.

Prou. 19. 4.

which

Ambroſ. de Officijs. lib. 3. cap. 13.

which purpoſe one ſaith, that true friendſhip is not venall, and of a ſlauiſh nature; but full of beautie, free and liberall: for it is a vertue, and not a gainefull and illiberall contract, which is not procured and bought with money, but with loue; not with offering great prizes for it, but by mutuall contending who ſhall exceed one another in loue and kindneſſe: in which regard the friendſhip betweene the poore is more faithfull commonly then that which is betweene the rich; who oftentimes want true friends, when the poore abound with them. Neither can that be eſteemed true friendſhip which is mingled and corrupted with falſe flatterie: but ſuch is the ordinary friendſhip towards the rich, who are flattered and ſoothed in all their ſayings in hope of gaine; whereas no man cunningly fawneth vpon the poorer ſort, where no profit is expected; but that friendſhip which is profeſſed towards them is ſimple, true, and without all diſſimulation. The like alſo may be ſaid of voluptuous pleaſures, with which when a man aboundeth, he can hardly know a true friend, from a wanton play-fellow, or one who keepeth him companie for loue of his perſon, from another who is tied for a time in the bond of delight, and familiarly reſorteth vnto him, becauſe they communicate together in the ſame pleaſures, ſports, and recreations. For how many are there who are friends only for good fellowſhip, & are tied to one another (as we ſay) by the teeth, ſpending their time in their mutuall feaſting, drinking, banquetting, and belly cheare; who part friendſhip when they part neighbour-hood, and continue no longer in their loue and league, then they haue opportunitie to entertaine one another with theſe voluptuous pleaſures? how many are there who are friends whileſt they take delight in the ſame ſports and paſtimes, and may game and reuel mutually together, who often become ſtrangers, and ſometimes enemies, when either they take no further delight in their pleaſures and recreations, or by their diſtance of dwelling, cannot ioyne together as in former times, or finally doe any way croſſe one another in their games and ſports? for becauſe their friendſhip had only theſe grounds whereupon it was firſt built, and afterwards wholly reſted:

reſted: therefore when they ſinke and faile, this tottring building erected on them muſt needs come to ruine and be vtterly ouerthrowne.

§. *Sect.* 8. *That earthly abundance cauſeth ſecurity.*

A third ſpirituall euil which vſually accompanieth worldly proſperity and abundance of earthly things, is, that they commonly lull men aſleepe in carnall ſecurity, whereby they put farre from them the euill day, as though they were priuiledged and exempted from al Gods iudgements, notwithſtanding that they goe on in their ſinnes, and daily prouoke his wrath againſt them. For becauſe they enioy worldly proſperity, and abound in all earthly bleſſings, therefore they preſume that they are highly in Gods loue and fauour, and that he liketh and approueth them in all their courſes, becauſe he ſo multiplieth his benefits, and giueth vnto them ſuch liberall wages, as they imagine, for their well deſeruing. And ſo theſe temporarie and outward gifts, through the iuſt iudgement of God, and their groſſe abuſe of his bounteous mercy, doe become vnto them gifts of iuſtice and wrath, rather then of mercy and loue; and like vnto *Iaels* milke bring them into ſuch a deepe ſlumber, or rather dead ſleepe of carnall ſecurity, that they neuer awake, but are mortally wounded, and made an eaſie prey to their ſpirituall enemies, who doe purſue them for their liues. Thus *Dauid* ſaith, that becauſe the *wicked mans waies did alwaies proſper, therefore Gods iudgements were high aboue his ſight, and he at defiance with all his enemies; ſaying in his heart, I ſhall neuer be moued, nor be in danger.* So the rulers of Iudah hauing the world at will, and carying all things according to their own pleaſure, are ſaid in the ſecurity of their hearts, to *haue made a couenant with death, and an agreement with hell:* promiſing vnto themſelues, that *though a ſcourge ſhould runne ouer and paſſe through, it ſhould not come neere them, becauſe they had made falſhood their refuge, and hid themſelues vnder vanitie.* Thus alſo the ſame Prophet bringeth in the epicures encouraging one another in their ſecurity: *Come, I will bring wine, and we will fill our ſelues with ſtrong drinke, and to morrow ſhall be as this day, and much more abundant.* And ſo the Prophet *Amos* telleth the people, that by their proſpirity they were brought

Pſal. 10. 6.

Eſa. 28. 15.

Eſa. 56. 12.

brought into ſecurity, with which when they were poſſeſſed, they vtterly neglected the threatnings of Gods iudgements. For hauing ſaid, that they *had put farre away the euill day, and approched to the ſeat of iniquitie*; hee preſently inferreth this as the cauſe thereof, that they did *lie vpon beds of iuorie, and*

Amos 6.3.4.5. *ſtretch themſelues vpon their beds, and did eate the lambes of the flocke, and the calues out of the ſtall; that they did ſing to the ſound of the violl, and inuented vnto themſelues inſtruments*

Eſa.47.8. *of muſicke*, for their carnall delight, as *Dauid* did for Gods ſeruice; that *they did drinke wine in bowles, and anoint themſelues with the chiefe oyntments*, &c. Finally, our Sauiour Chriſt ſaith, that the people of the old world liuing in all proſperity and eaſe, did ſtop their eares to *Noahs* preaching, and put off from them all feare of Gods threatned iudgements, ſpending their times in eating and drinking, build-

Luk.17.26.28. ding and planting, buying and ſelling, marying, and giuing in mariage, vnto the very day that the flood came, and drowned them al. And ſheweth that the like carnal ſecurity ſhould wholly poſſeſſe men at the end of the world, grounding vpon this premonition an effectuall exhortation. *Take*

Luk.21.34. *heed to your ſelues* (ſaith he) *leſt at any time your hearts be oppreſſed with ſurfetting and drunkenneſſe, and cares of this life, and leſt that day come vpon you at vnawares*; becauſe it ſhall come on the world as a ſnare on the fillie bird, which taketh her ſuddenly, whileſt ſhe ſecurely feedeth vpon the bait, and feareth no danger. The which is neceſſary for all men to lay it to their hearts, ſeeing not onely carnall worldlings, but alſo Gods faithfull ſeruants are apt to bee lulled aſleepe with theſe pleaſing ſongs of plentie and proſperitie, as we may ſee

Pſal 30.6. in the example of *Dauid*, who ſaid in his *proſperitie hee ſhould neuer be moued, becauſe God of his goodneſſe had made his hill ſo ſtrong*. So the ſon of *Syrach* giueth warning that in the time of plentie we be not ouertaken with ſecurity. *Say not* (ſaith

Eccleſiaſticus 11.24.25. he) *I haue enough and poſſeſſe many things, and what euill can come to me hereafter? but in thy good eſtate remember aduerſity, and in aduerſity forget not proſperity*. And not without good cauſe, ſeeing through our heedleſſe negligence, wee are aboue all other perils likely to be catched in this trap. In-

regard

regard whereof one truely saith, that felicity is more to bee feared then miserie, because this out of tribulation bringeth forth good fruit; but worldly happinesse corrupteth the mind with peruerse security, and maketh way for the diuels tentations. Besides which danger this carnall security bred in vs by flourishing prosperity, as a bad daughter of a good mother, doth as much as any thing expose vs to Gods heauy iudgements, which most suddenly surprise all those who neuer suspect them, but carelesly contemne them; as wee may plainely see, if we will but examine the fore-alledged examples. And this also the Wise man teacheth vs: *for neither* (saith he) *doth man know his time; but as the fishes which are taken in an euil net, and as the birds that are caught in the snare: so are the children of men snared in the euill time, when it falleth vpon them suddenly.* From which fearefull plagues if wee would be exempted, wee must take heed that this worldly prosperity doe not rocke vs asleepe in the cradle of securitie, and that with greater watchfulnesse, because wee are easily brought into this deepe sleepe, when we haue once drunke deepely of these sweet potions.

August. enarrat. in Psal. 67. tom. 8.

Eccles. 9. 12.

§. *Sect. 9.* *That worldly abundance, bringeth impenitencie and hardnesse of heart.*

The fourth spirituall euill which vsually accompanieth worldly prosperity, and abundance of earthly things, is, impenitencie and hardnesse of heart; for as men in their carnall securitie, put from them the euill day, so together with it the day of their repentance, and conuersion vnto God. And howsoeuer it bee not altogether impossible for those who flourish in worldly prosperity, to repent of their sinnes; yet it is a worke of exceeding great difficulty, and quite against nature, that worldly ioy and godly sorrow should dwell together. The which will plainely appeare if we doe but make vse of our daily experience, and consider mens common and continuall practise. For howsoeuer when their sweet sinnes haue an affect taste of bitter punishment, they may by sense of paine bee moued to dislike and loath them; yet when they prosper in their wickednesse, and doe not onely take pleasure in the sinne it selfe, which is most delightfull to their carnall appetite, but also find the fruites thereof alike sweet and pleasant, growing great by their ambition, waxing rich

by their fraud and oppression, and enioying their health the better by the vse of worldly delights; then are they encouraged to go on in their wicked courses, and inseparablie wedded vnto their sin, being not only tied vnto it with ỹ strong cord of their corruption, but also in the most infringeable bond of benefit, which they haue neither will nor power to breake. In which respect there cannot bee a more fearefull iudgement of God vpon sinfull man, then when sinne hauing gone before, he suffereth prosperity to follow after, not only because hauing (as they take it) their wickednesse richly rewarded, they are ready to thinke (as the Psalmist speaketh) that God is like vnto them; or at least that hee can bee content to winke at their wicked courses, and is not displeased with their sinnes; but also because thriuing in their vices and euill waies, they are ready to attribute this prosperitie vnto their wickednesse, as though it were the cause thereof: as we may see in the example of the Iewes, who imagined that all their plentie and prosperity was the fruit of their idolatrie, because they left the Lord, and worshipped the queene of heauen. The which maketh them so to loue their sinnes, that it is a matter of great difficultie to perswade them so much as to haue an hard conceit of them, much more to bee willing to leaue and forsake them, seeing they haue by them no small aduantage, as *Demetrius* affirmed. Yea rather they reioyce & boast themselues in their wicked courses, glorying that they haue such meanes for the atchieuing of their desires; and may sooner bee perswaded to giue thousands of rams, and whole riuers of oyle, yea their first borne which is most deere vnto them, then to leaue and forsake their chiefe darling, the sinne of their soule, as the Prophet speaketh. Againe, this worldly prosperity puffing men vp with pride, doth make them to swell with disdaine, that any man should so much as tell them of their sins, or admonish them of their euill waies; and how farre are they from amendment, who cannot endure to heare that they are sicke? Or if they in the publicke ministerie heare Gods iudgements threatned, and enforced as arguments to moue them to repentance, they either beare the sound onely, hauing their hearts euen awai

Nimis timendum ne sequantur prospera cum desiderantur iniusta, quia difficilius malum corrigitur, quod prosperitatis etiam prosperitate fulcitur. Gregor. moral. lib. 34. cap. 2.

Psal. 59. 21.

Ier. 44. 17.

Act. 25.

Micah 6. 7.

with worldly distractiõs, or giue no more credit vnto them, thẽ if they heard an old wiues tale, because they haue had no experience of Gods displeasure, but haue prospered in their wickednes. And this reason of worldlings impenitencie the Wise man rendreth; *because* (saith he) *sentence against an euill worke is not executed speedily, therefore the heart of the children of men is fully set in them to doe euill.* An example whereof we haue in the people of Israel, who being called by God in the time of their prosperity, *to weeping and mourning, and to baldnesse and girding with sackcloth, did spend their time in ioy and gladnesse, slaying oxen, and killing sheepe, eating flesh, and drinking wine, eating and drinking, because on the morrow they should die.* The which was a sin so odious in Gods sight, that he protesteth it should neuer be purged from thẽ to the very death. Yea when by Gods messengers they are called to repentance, they doe doe onely turne away their eare, and harden their hearts, giuing no credit to their admonitions and threatnings; but they also are ready to deride and skorne them for their labours, as the Scribes and Pharisies did our Sauiour Christ when he sought to reforme them of their couetousnesse. Finally, if their consciences bee conuinced of sinne in the ministerie of the word; or if in the middest of their prosperity, they haue some rubbes of affliction cast in their way, and so comming to the knowledge that they are spiritually diseased, they are troubled and afflicted in their minds, and haue some motions to repentance, and some desire to bee cured of their sicknesses and sores; yet they are presently againe caried away with the world, and hindred from going vnto the physition of soules, by vnfained repentance and amendment; but in the pride and security of their hearts, wholly trust to their owne remedies, seeking to put off these qualmes of conscience, by frequenting of merrie companie, hearing delightfull musicke, eating and drinking with their boone-companions, and following their sports and recreations; whereby the desperatenesse of their estate appeareth, in that they haue no other meanes to giue them ease, but by applying one disease for the cure of another, and by making a medicine of a maledie. And thus it appeareth

Eccles. 8. 11.

Esa. 22. 12. 13.

Luk. 16. 14.

that the more men flourish in prosperitie, the further they are from true repentance; and that when being wedded vnto their sinnes, they haue also receiued the dowrie of earthly abundance, there can nothing but death diuorce and separate them; because as they loue their vices and corruptions, so they hate and skorne al meanes, whereby they may be cured. Which if it be not cleare enough by the reasons before alleaged, let men but looke into the courts of Princes, and such places as most abound in all prosperitie, where sinne is graced, and the meanes of repentance despised, so as they will not heare Gods iudgements against wickednesse at all, that they may lay them to heart, and be reformed; or if they bee present when they are denounced, cannot heare them without disdaine or skorning; and so may they easily bee confirmed in this truth by their owne experience.

5. Sect. 10. That the immoderate loue of worldly things, takes away all true loue from our selues.

The fifth spirituall euill which prosperitie, and abundance of earthly things immoderately loued and desired bringeth, is, that they take away from vs all true loue of our selues: for they make those, who are besotted on them, voluntarily to lose the libertie of Gods seruants, and to inthrall themselues in the miserable bondage of sinne and Satan; to neglect the wages of euerlasting happinesse, and to chuse rather death and condemnation, which is the wages of sinne, to depriue themselues of the fruition of their eternall inheritance in Gods Kingdome, and to cast bodie and soule desperatelie into hell, by wilfull running in any wicked course, which may gaine vnto them the momentanie possession of these earthly vanities, honor, riches, or voluptuous pleasures. Now what enemy could shew a more notable fruit of hatred, then to intice them by alluring perswasions to seeke the world, and lose their soule, to prefer earthly prosperitie before heauenly glorie, and the temporarie fruition of these momentanie trifles, before the Kingdome of God, and eternall happines? Yea, euē in respect of this life, they take away the loue of their better part, and make them, whileſt they loue the cabinet, to neglect the rich iewell which it containeth; whileſt they dote vpon the body, to shew all fruits of hatred to their soule. For they are continually ready and willing to starue

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the soule, ỳ they may feed the body, to disroabe it of the glorious garment of righteousnesse, and leaue it spirituallie naked, and vtterly destitute of all vertue and goodnes, that they may pamper the flesh, and adorne this earthly carcase; to wound it with sin to eternal death, that the outward mā may flourish in worldly abundance. And yet for all this, in truth their loue towards their bodies, is but false and counterfeit; for, for the present, they oftentimes weakē it with pampering, and kill it with cockring; or contrariwise, when they are caried with worldly loue in more violent courses, they pine and consume it with watchings, cares, feares and sorrowes, wearie and tire it with toilesome labours; and continually hazard it to desperate dangers both by sea and land, that they may obtaine these earthly things, which they loue better then either bodie or soule. And finally, when by all this care and paines, they haue gotten them into their possession, they will rather pinch both backe and belly, then they will spend and diminish that, which their soule so dearely loueth. And if we respect the time to come, who can imagine that he who too much loueth the world, doth at all loue either bodie or soule? seeing he taketh a wilfull course of sinne for the obtaining of his earthly desires, whereby he casteth them both, as it were, headlong into hell; the one to bee tormented in vnquenchable flames, the other to be pursued with a heauier punishment, the fierce and implacable wrath of God. And therefore it may be truly said, that he who loueth the world hateth himselfe; seeing if he haue any loue at all, it is false and counterfeit, and he who falsely loueth, truly hateth; because the fruits thereof are no lesse hurtfull and pernicious, then those which proceed from the cruell malice of an enraged enemie.

Nullo pacto simul stare possunt & argenti & animæ amor. Chrysost. in Rom. 8. Ser. 13.

The sixth euill which this great prosperitie and abundance of earthly blessings bringeth, is, that they doe exceedingly aggrauate their sinnes; who abuse them in their fruition, both in the sight of God and men. For first, the Lord according to the greatnes of his benefits, doth iustly expect a proportionable measure of thankfulnesse and obedience; which when men neglect, and contrariwise abuse his gifts

§. *Sect.* 11. *That earthly abundance aggrauates their sinnes that haue it.*

Quo maior qui peccat, & quo minor causa peccandi, eo maius peccatum.

vnto sinne, and as furtherances in their wicked courses, this doth much aggrauate their fault, and prouokes the Lord to more heauie displeasure. Besides, the more highly they are aduanced in the seate of prosperitie, the more their whole cariage and behauiour is obserued, the more also imitated and followed by those who behold and looke vpon it. Whereby the sinnes of great men are doubled and redoubled, because they are exemplarie and scandalous, drawing others, as euill presidents, to the committing of the like wickednesse. In regard whereof it is truly said, that in the greatest prosperitie there is least libertie; because in great personages, apparances of euill are faults, and faults crimes; seeing they vngratefully neglect the Lord, vnto whom they are bound in so many and extraordinarie bonds of loue; and also goe not the way of destruction alone, but draw on, and intice many others by their euill example to beare them company. So likewise this great and prosperous estate in the world doth make men more prone to offend in the sight of men, as it maketh them more proud, insolent, and apt to offer wrongs and injuries, when hauing the law in their owne hands, they may doe what they will without resistance; and hauing thus offended it doth both shew and aggrauate their faults: for as the rifts and leakes in a vessel are not easily discerned whilest it remaineth emptie, but plainely appeare when it is filled with water; so whilest a man is destitute of worldly riches and preferments, his infirmities are not much obserued; but no sooner is he aduanced, and (as it were) filled with these large gifts of worldly prosperity, but his corruptions and spiritual leakes are conspicuous in the sight of all men. So that if there be not in great persons a great and extraordinarie reformation, they doe in climing vp to these high places, and continuing still in their vices and sinnes, but (like Apes on the tops of houses) draw men the more readily to looke vpon them, and looking to behold their nakednes and filthinesse. And as the greatnesse of the base doth make the image vpon it to seeme so much the lesse; so the greatnesse of mens places doth but the more extenuate their worth, and shew the great disproportion, betweene their aduancement and desert. Neither

In maxima fortuna minima est licentia. Salust. in coniur. Catil.

Plutarch. lib. in princ. requir. doctr.

ther doe faults alone more clearely appeare in great personages, like small spots in the fairest picture, and little moates in the beames of the Sunne: but being discerned, they are more sharpely censured and condemned, because they are not only aggrauated by the greatnesse of their estate; but also by the enuie of those, who cannot attaine to that height. Whereby it commeth to passe, that there is no theame or argument more pleasing to those that speake, nor more plausible to their hearers, then the ripping vp, diuulging, censuring, and condemning of the faults of their superiours.

Omne animi vitium tanto conspectius in se crimen habet quanto maior qui peccat habetur. Iuuenal. Satyr. 8.

The seuenth spirituall euill accompanying these worldly things, is, that they expose men vnto all tentations, and make them willing to yeeld to Satans wicked suggestions, and the worlds inticements, and to become their readie instruments for the committing of any sinne, so they may haue but hope to obtaine any of these earthly vanities, whereupon they haue set their hearts. In which respect, it may be truly said, that as the loue of God is the fountaine of al true obedience, so the loue of the world is the chiefe, and almost only motiue vnto all sinne, and consequently the onely meanes which Satan hath to draw men from God, and to hold them in his miserable bondage and subiection. For who would renounce the seruice of God, and serue the diuell, if it were not to receiue this wages of iniquitie? who in the spirituall conflict, would leaue the standard of the Lord of hosts, who being omnipotent in power, is sure in the end to haue the victorie, and hath promised to all his souldiers no lesse then crownes and kingdomes; were it not that Satan allureth and hireth them to fight on his side, with the present pay of worldly riches, pleasures, and preferments? Who by sinning would hazard his soule to eternall torments, if hee were not allured with these inticing baits of earthly vanities? Who would intertaine sinne, if it should come alone, and appeare in it owne vgly and monstrous shape, though now they willingly giue it the best welcome, and lodge it in their hearts, because it commeth disguised, and (as it were) guilded ouer with this worldly beautie? Who would bee at Satans absolute command to doe his will, without hope of any reward; though

§. *Sect.* 12. *That worldly things expose men to many tentations.*

Ad omne opus bonum amor ducit & timor dei; ad omne peccatum amor ducit & timor mundi. Sent. excerp. ex August.

now they willingly hearken, when he ſaith, *All this will I giue thee* if thou wilt doe me ſeruice? Would we therefore know wherein Satans power chiefly conſiſteth, whereby hee vanquiſheth ſuch great multitudes, and raigneth and ruleth as the prince of the world in the hearts of vnbeleeuers? Surely it is not ſo much in his owne ſtrength, as in theſe worldly aides. For his power and malice is ſo limited by God, that he cannot ouercome by force and violence any, who haue but ſo much as a deſire to make reſiſtance; and hee is onely permitted to get the victorie ouer thoſe, who are willing to be ouercome, and to leade them alone into his ſeruitude and ſubiection, whom hee can perſwade to acknowledge him as their lord and maſter. And therefore hee ſeldome bringeth his forces againſt vs into the open field, or attempteth to ouercome vs by force and violence; but he ſeeketh treacherouſlie to betray vs, by perſwading vs to a parley, wherein hee vſeth theſe worldly vanities, as his eloquent and moſt preuailing orators, to allure vs to leaue the Lord, and to liſten vnto him, ſeeing he perſwadeth vs to nothing, but that which tendeth to our preſent profit, and which is moſt pleaſing to our naturall appetites. He will make vs beleeue, that the ſinne is
1. King. 3. 20. but ſmall, and the reward great; and ſay vnto vs, as *Beth-ſhab* to her ſonne, *I haue a ſmal ſuite vnto thee; denie me not.* Though if we haue wiſdom to diſcerne it, we ſhall eaſily perceiue that our harkning vnto it, will coſt vs no leſſe, then the loſſe of Gods Kingdome. He will offer vs honours, and promiſe that we ſhall be highly aduanced aboue other men; but we muſt firſt by ſinne bow vnto him, and doe him reuerence: he will promiſe vs riches, but vpon the condition that we be content to vſe fraude, and deceit, oppreſſion and crueltie, for the compaſſing of them. He will tender vnto vs varietie of delights; but if we will haue them, we muſt to inioy them, neglect the ſeruice of God, and vſe them immoderately and in exceſſe. Vnto which perſwaſions, we are too too readie to liſten and yeeld, not ſimply, becauſe Satan requireth it, but becauſe wee dote on the loue of theſe worldly things which he offereth vnto vs. Theſe then are that treble cord of vanitie, whereby the diuell draweth men into all iniquitie; theſe are the fly-

thies

thies of this helliſh Vulcan; whereupon he hammereth and forgeth his chaines of tentations, wherewith hee draweth men into the pit of perdition, and his mortall darts, with which he woundeth them to eternall death. Theſe are the nailes wherewith he faſtneth the hearts of carnall men to the earth, ſo as they can neuer lift them vp in any heauenly meditation. Theſe are the tempters choiſeſt and beſt approoued weapons, wherewith being armed, hee preſumed to encounter our Sauiour Chriſt, the eternall ſonne of God: *All this will I giue thee, if thou wilt fall downe and worſhip me.* Matth. 4. 3. 6. 9. Theſe are his allurements, wherewith he inticeth vs to ſwallow the deadly hookes of ſinne, which are ſo vglie and monſtrous in their owne nature, that we would no more eaſily be perſwaded to ſwallow them, then the fiſh the bare hooke, if they were not couered with theſe alluring baits, which are ſo pleaſing to our carnall appetites. Theſe are the woods and buſhes, wherein Satan laieth his ſecret ambuſhments, that he may ſuddenly aſſault vs and ouercome vs at vnawares, whom he could not vanquiſh in a pitched battell; and the bootie which he inticeth vs to prey vpon to our deſtruction. In a word, as theſe worldly things are the tempters chief inducements to perſwade vs vnto ſinne; ſo are they the inſtruments and meanes of wickedneſſe, when wee are inticed to intertaine theſe euill motions. For by the helpe of theſe, prodigals maintaine their harlots, and themſelues alſo in their riotous courſes; by theſe the glutton and epicure vphold their proud brauerie and delicious fare, and are inabled to paſſe their time in voluptuous and carnall delights; with theſe are men armed for any villanie, and are ſtrengthened and borne out in tyrannie, cruelrie, and oppreſſion. All which happeneth not out of the nature of the things themſelues (as before I haue ſhewed) but through the corruption of thoſe who hauing them, doe abuſe them, both as occaſions and meanes, inducements vnto, and helpes and furtherances of their wicked courſes.

Baſil. in tract. de rebus ſecular. Luke 15. 13. 30. 1. Sam. 25. 36. Luke 16. 19.

But let vs for the better cleering of the former point, more ſpecially conſider of thoſe inſtances, honours, riches & pleaſures, and ſhew how they ſeuerally are by the malice of Satan

§. *Sect.* 13. *That honours expoſe men to tentations.*

tan and our corruption, prouocations vnto sinne, and the ordinarie wages of impietie and wickednes. And first for honours; who seeth not, that being immoderatly loued and desired, they lay men open to intertaine the tentations of the diuell, and make them willing to commit any outrage and wickednesse, which seemeth to promise them any glorie or preferment? what fraud and dissimulation will they spare to vse? whom will they not supplant? what friend will they not betray? what kinsman, brother, or father will they respect? yea whose ruine will they not plot? and whose blood will they not spill, that they may obtaine their ambitious desires, and aduance themselues to their affected promotions? What was the cause which mooued *Adam* to neglect the voyce of his Creator, and to hearken to the tempter, but his aspiring ambition which made him to listen vnto Satan vpon the first offer of honour, when hee promised that they should be equall with God? What was the cause of *Caines* murther, *Corahs* conspiracie, *Abimelech* his cruell slaughter of his brethren; of *Absalons* vnnaturall rebellion against his louing father; of *Balaams* desire to haue cursed Israel, of *Hamans* bloody plot to murther all the Iewes, of *Nebuchadnezzers* idolatry, and of *Herods* arrogancie, whereby he intitled himselfe to Gods royalties? what but vaine glorie, & worldly honours immoderatly loued and desired?

Genes.3.5.

Num.22.17.18

§. *Sect.* 14. *That riches make way for the tentations of the diuell.*

The like also may be said of worldly riches, which being ouervalued and too much affected, become of Gods blessings, *Satans baits*, wherewith he inticeth men *to fall into tentations and snares, and into many foolish and noisome lusts, which drowne men in perdition; for the desire of money is the roote of all euill*, as the Apostle speaketh. And hence it is that the Lord commandeth the Israelites to burne with fire the grauen images and idols *of the heathen, and not to couet the siluer and gold that is on them, nor to take it vnto them, lest they should be snared therewith.* To which purpose one saith, that there is a snare in gold, birdlime in siluer, intangling nets and grins in lands and lordships: and therefore, that if wee too greedily couet gold, wee shall be strangled and choaked; if wee too eagerly seeke siluer, we shall be catched in this lime; if wee couetously

1. Tim.6.9.10.

Deut.7.25.

Ambros.lib.de bono mortis, cap.5.tom.4.

couetously seaze vpon these large lordships, wee shall be intangled and insnared. And another exhorteth vs by al meanes to flee the immoderate loue of gold, as being a flattering traitor to our soules, the parent of sinne, and the diuels deputie to draw vs on into all wickednesse. Yea so deceitfull are these snares that few escape them; and so strong they are to hold all whom they catch, that few who are once intangled in them, can euer get freedome and deliuerance. And therefore the sonne of *Syrach* maketh it one of the wonders of the world, to finde a man perfect in this triall: *Who* (saith he) *hath been tried thereby, and found perfect? let him be an example of glorie*, &c. So that Satan, the great enemie of our saluation, hath not much adoe to vanquish and leade captiue vnto all maner of sin, those who set their hearts vpon these worldly riches, seeing to get the prey, they are readie of themselues without his instigation, to runne willingly into these snares, and with all speede to preuent one another in catching of these baits, euen when the hooke of sinne lying hid in them, is readie to choake them; striuing who shall doe most diligent seruice to the prince of darknesse, when he offereth for their reward the rich wages of worldly wealth. Yea and whē they finde themselues catched in these nets of perdition, by feeding on this pleasing baite, so farre are they from desiring, and vsing the meanes of their deliuerance, that they reioyce in their snares, and desire more and more to be intangled, as though they thought it a thraldome to be set at libertie, and the greatest freedome to be so inthralled. For who seeth not by daily experience, that couetous men, like fish about the baited hooke, striue who shall catch the choaking prey, not caring to bee taken, so they may take it; to lose themselues, for worldly gaine; and whilest they may prey on this baite of wealth, to make their soules a prey to that hellish fisher, who seeketh to catch them on the hooke of perdition? Who seeth not that for the getting of wealth they are willing to omit all duties to God and man; to neglect friends and kinred, to lie, dissemble, defraud, oppresse, and what not, that by spoiling others, they may increase their owne stock? And as Satan now preuaileth by the helpe of this golden baite in

Basil. epist. ad Chilonem.

Eccles. 31. 8. 10.

Auarus antequam lucretur, lucro obijcitur; antequam capiatur captus est.

in catching of innumerable soules in the snares of sinne, so hath he euer done in former times; for herewith he allured *Achan* to theft, *Gehezie* to take the vntimely bribe, to Gods dishonor, and his masters discredit; *Achab* to murther and oppression; *Ananias* and *Saphira* to lie vnto the holy Ghost, *Demas* to embrace the world, and leaue Christ, and *Iudas* to betray his Lord and Master, and together with him his owne soule. Euen as in our owne daies by the same meanes he alureth Magistrates to receiue bribes, and peruert iustice; Ministers to make simoniacall contracts, and to multiplie their liuings, taking all the care for the fleece, and nothing for the flocke; Lawyers to plead in bad causes, and to oppose the good; Officers to play the extortioners; Land-lords to vse cruelty and oppression; and Citizens to rob their neighbours by fraud and deceit. And that which is most lamentable, he doth insnare in sinne with this bait of riches, not worldlings only, who make a god of gaine, but euen professors of religion, who are readie oftentimes to straine their consciences, and (as it were) to set them vpon the racke, for the inriching of themselues with this Mammon of iniquitie.

§. Sect. 15. *That pleasures immoderately loued become tentations and snares.*

Finally, worldly pleasures immoderately loued, become tentations and snares to intangle vs in sinne, and those sweet potions which with their pleasing delight allure vs to drinke with them the deadly poyson of impietie and wickednesse. With this inticing bait Satan perswaded our first parents to eate the forbidden fruit, because it was beautifull to the eye: herewith he alluted the sonnes of God to match in marriage with the daughters of men, when they saw that they were faire to looke vpon: with it hee inticed *Lot* to ioyne in neighbourhood with the wicked Sodomites, because their countrey was pleasant and delightfull, and afterwards to commit those grieuous sinnes of drunkennesse and incest: with this bait of pleasure he drew the people of Sodom and Gomorrah to vnnaturall filthines, and to fall into all manner of abominations: with it he inticed the Israelites to commit whoredome with the Midianitish women; *Dauid* to adulterie and murther, and *Salomon* to fornication both corporall and spirituall. And this is that bewitching allurement, whereby

Gen. 14. 10. 11.

whereby the diuell ſo much preuaileth euen in theſe daies, by cauſing men to fall in this ſpirituall fight into theſe diuerſities of carnall pleaſures, and ſo obtaining an eaſie victorie, he leadeth them away captiue into all manner of ſinne, as chambring and wantonneſſe, luſt and vncleanneſſe, ſurfetting and drunkenneſſe, and whatſoeuer other wickednеſſe may further them either in the procuring, or enioying of their carnall delights: with all which the fleſh being fed and pampered, becommeth a ſtrong aſſiſtant vnto Satan in aſſauling the ſpirituall man, and in leading him captiue vnto ſin: whereby the folly of worldlings clearely appeareth, in that they willingly nourith this ſecret traytor, and ſtrengthen this enemie againſt themſelues, taking all their care in getting, and their comfort in enioying that, which inthralleth them in the bondage of ſinne, both furthereth and encreaſeth their fearefull condemnation: as though the wicked fleſh were not a ſoile fertile enough to nourish and bring forth the fruits of wickednеſſe, vnleſſe it were made more ranke with this dung of worldly vanities. And thus haue I ſhewed that theſe earthly things, honors, riches and pleaſures being immoderately loued and deſired, doe become the diuels baits and ſnares to intangle vs in ſinne to our perdition and deſtruction: whereby it appeareth how dangerous and deſperate the eſtate of worldlings is, who are on all ſides beſet with nets, which that deadly fowler Satan doth continually watch, and (as *Bildad* ſpeaketh) *doe walke in the middeſt of ſnares*, ſo as they cannot ſtep forward a foot to atchieue their deſires, but they are in danger of catching; yea and haue not onely ſnares vnder their feet, but ouer their head, readie to fall vpon them, and to catch them by the neckes; for ſo the Pſalmiſt ſaith, that God doth *raine ſnares vpon the wicked*, ſo as they can no more auoid them, then the drops of water which come downe in a ſtormie ſhower: the which their caſe is ſo much more deſperate, becauſe they are ſo farre from ſhunning theſe nets and ſnares, that they willingly ſeeke them, and wilfully leape into them, not caring to intangle their ſoules in ſinne and death, ſo they may pray

Prou. 7. 16. 17.

Iob 18. 8.

Pſalme 11. 6.

for

for the present vpon the worlds alluring baits: like herein to the fillie flies, which need no call to allure them to the honipot, nor force to thrust them in, seeing they are readie to come of their owne accord, and to drowne themselues, without any compulsiō of outward violence. But let vs who haue better hopes auoid their folly, & weane our affections from this worldly dotage, which in the end will bring destruction: for why should we be in loue with these baits of vanitie, seeing vnder them is hid the hooke of sinne which will mortally choake vs? why should we with such care seek these snares, which being found will but intangle vs, and make vs Satans prey? why should we so greedily snatch and hold these pricking thornes, which when we haue them will pierce and wound vs? and so eagerly catch this treble cord of vanitie, as sooneas Satan doth but cast it out, that so he might draw vs into hell and destruction? Let vs not therefore prey greedily on the fowlers baits, that we be not catched in his snares, and seeing there is no safetie or securitie vpon the earth, which is ful of grins & nets, let vs follow the example of the silly bird, which mounteth aloft towards heauen, when she seeth any danger of being catched, thereby making frustrate the fowlers hopes; for as the Wiseman speaketh, in *vaine is the net spread before all that hath wing*, because it is in their power to escape by flight: and so if we will escape the manifold snares and nets which Satan and the world haue laid to catch vs, let not our hearts and affections be still groueling on the earth, but let vs mount aloft with the wings of faith and loue, and haue our conuersation in heauen, minding and meditating vpon those surpassing ioyes, which are there reserued for vs; and so shall we conteme these worldly things as base vanities, in comparison of that eternall and vnspeakeable happinesse; and be freed from the danger of these snares: so as with the Psalmist we may sing to the praise of God: *our soule is escaped, euen as a bird out of the snare of the fowler, the snare is broken and we are deliuered.* For there is no danger of the snare if we neglect, or but lightly esteeme of the baite, neither can Satan that cunning fowler euer catch vs in his net, vnles

Prou. 1.17.

Philip. 3.20. Coloss. 3.1.

Psalme 124.7. *Non capit laqueus nisi ante te esca ceperit: dum predam petis laqueo ipse te nectis.* Ambros. in Psal. 118. Serm. 14.

vnlesse we stoope when we heare his allurring call, and greedily hunger after that prey, which he hath purposely set out, that he may prey vpon vs.

§. Sect. 16.

The last spirituall euill which these worldly things immoderately loued, do bring to those who so affect them, is, that they expose them to the heauie wrath of God, and his sorefull plagues and punishments, in the day of his visitation: for when men haue set their hearts and affections vpon these earthly vanities which are Gods due, and do rightly appertaine to him alone, and are by them made the seruants of sin, and slaues of Satan, readie to perpetrate and commit any wickednes, which may helpe forward to the obtaining of these things which they so much desire, and yet notwithstanding passe their time in securitie, and reioyce in the fruition of their beloued vanities, blessing themselues in their vaine hopes, as though they needed no other supplie of their wants, nor further helpe to be freed out of dangers; then the Lord being zealous of his owne glorie, doth cause his vengeance to wax hot against them, and pursueth them with his iudgements and plagues till he haue vtterly destroyed them, euen, when they least suspect any danger of approching euil: so the Lord threatneth worldly men, who tooke all their delight in earthly things, and in the fruition of them passed their time in impenitencie and securitie, promising vnto themselues immunitie in time of danger, that hee *would sweepe away their vaine confidence, disanull their couenant with death and agreement with hell, and that when the scourge passed ouer, it should not ouer-passe them, but take them away, &c.* and the Apostle describing the enemies of the crosse of Christ, ioyneth these together, that they were such *as did mind earthly things, and had damnation for their end.* How little therefore are we beholding to the world and worldly things, seeing their friendship and loue exposes vs to the wrath and anger of God; and by satisfying our desires in the fruition of some small benefite, do make vs (whilest we too much dote vpon them) liable to Gods greatest iudgements, and most grieuous punishments? But this wil yet more plainly appeare, if we further consider the speciall instances, and first:

That worldly things immoderately loued expose men to Gods wrath and heauie iudgements.

Esay 28.17.18.

Philip 3.19.

O seculum nequam, quam quod soles tuos sic soles beare, amicos vt dei facias inimicos. Bernard. epist. 107.

firſt theſe worldly honors when they are exceſſiuely loued and ouer-greedily deſired, do by our wicked getting, and proud keeping them, expoſe vs to Gods wrath and vengeance, in the day of his viſitation: for hard and almoſt impoſſible it is, to the corrupt nature of man to be aduanced to high places and great dignities, and not to be proud of his preferment; hard it is to be magnified among the people, and not alſo too much to magnifie a mans owne worth, and to ouerweene his gifts and good parts: hard it is for a man to be great and glorious vpon earth, and to keepe a due remembrance of him from whom he hath receiued his glorie and greatnes. And contrariwiſe, through the ſame corruption of our nature, thoſe who are aduanced to honorable places are apt to be puffed vp in pride, to forget the Lord who hath preferred them, to rob him of his glorie, and to arrogate the praiſe of their preferments to themſelues, their owne policies, and good parts which is due and peculiar to God alone, by reaſon of which abuſe they commonly make God their enemie, and inflame his wrath againſt them, for their ſacrilegious impietie; and the more glorioufly they ſhine before men, the more their honor is obſcured in the ſight of God; the more they magnifie and extoll themſelues, the more doth he vilifie and contemne them; yea he doth not only deſpiſe them in their greateſt pride as abiects, but oppoſeth againſt them as enemies, and as his corriuals in that which is moſt deare vnto him, his honor and glory; as though he ſhould ſay; To me belongeth this combate againſt the proud, with mine owne hand muſt mine owne title be tried, and glory defended; this man encroching vpon my right, challengeth me to the fight, as my ſpeciall aduerſarie and enemie, and therefore I wil take mine owne cauſe into mine owne hand, and auenge me of my foes who riſe vp and rebell againſt me. Now what can befall them but confuſion, ſhame and deſtruction, againſt whom God purpoſely oppoſeth as a ſharp and ſeuere enemie, ſeeing he is ſo powerfull that none can ſtand before him in his anger, nor deliuer himſelfe or any other out of his hand; but ſtrong and weake, King and people, are alalike liable to his plagues, when he goeth his circuit

of

of viſitation, and ſitteth in his aſſizes to iudge the earth? Of which feareſull vengeance executed vpon proud potentates we haue many examples, as in *Pharaoh* drowned in the red ſea, in *Corah* and his confederates, ſwallowed aliue by the earth, in *Abimelech* killed by a woman, *Abſalon* hanged by his owne haire, and *Haman* on his owne gallowes, *Athaliah*, *Nebuchadnezzer*, *Herode* and many others. And thus alſo riches being immoderately loued, do expoſe thoſe who haue them to Gods wrath, and bring vpon them his feareſull iudgements. So *Zophar* ſpeaking of the couetous worldling, ſaith, that *as he hath deuoured ſubſtance, ſo he ſhall vomit it againe; for God ſhall draw it out of his belly: he ſhall ſucke the gall of aſpes, and the vipers tongue ſhall ſlay him*, &c. And the Prophet *Eſay* denounceth a feareſull woe againſt them, who *ioyned houſe to houſe, and field to field, as though they would dwell alone vpon the earth*: and the Prophet *Habacuk* likewiſe, *Woe be vnto him* (ſaith he) *that coueteth an euill couetouſneſſe to his houſe, that he may ſet his neſt on high, to eſcape the power of euill. Thou haſt conſulted ſhame to thine owne houſe, by deſtroying many people, and haſt ſinned againſt thine owne ſoule: for the ſtone ſhall crie out of the wall, and the beame of timber ſhall anſwere it.* An example of which feareſull vengeance executed vpon the couetous we haue in *Achan*, who was deſtroyed with all his familie; in *Balaam*, who was ſlaine with the Madianites, for affecting the reward of iniquitie. In *Gehezi*, who together with all his poſteritie were ſmitten with leproſie. In Tyre, who had heaped vp ſiluer as duſt, and gold as the mire in the ſtreets, whō the Lord threatneth to ſpoile of al her wealth, and to conſume her with fire, though ſhe were enuironed with the ſea, and wanted no water to quench it. The like alſo may be ſaid of voluptuous pleaſures, which make vs liable to Gods wrath and vengeance, when we ſet our harts vpon them, and take more care to pleaſe our ſelues, then to pleaſe God. And thus the Lord puniſhed that delight which our firſt parents tooke in eating of the forbidden fruit, with the loſſe of Paradiſe, and that which was worſe, with the loſſe of his fauour; *Noahs* drunkenneſſe with the ſcorne and contempt of his ſonnes; *Lots* inceſt with a curſed

1. Sam. 12. 25.

Iob 10. 15. 16.

Eſay 5. 8.

Habac. 2. 9. 10.

Zach. 9. 3. 4.

posterity, the Sodomites fulnesse and filthinesse; with fire and brimstone from heauen. And *Lots* wife for looking backe, with a desire to inioy those pleasures of sinfull Sodom, was turned into a pillar of salt, that she might (as one saith) season vs with her example, and keepe vs from lusting after these worldly vanities. And thus the whole tribe of *Beniamin* almost were vtterly destroyed for not punishing the abominable vncleannesse of some few among them. And euen *Dauid* himselfe lost that delight which hee had taken in his vnlawfull lust, with the sting of conscience, apprehension of Gods wrath, and by his owne sonnes shamefull abusing of his concubines in the sight of the people. Which iudgements and punishments if any escape in this life (as they seldome doe, because voluptuous pleasures doe almost alwaies bring their punishment with them) yet they shall most surely be ouertaken with Gods plagues in the life to come: according to that of the wise Preacher: *Reioyce ô young man in thy youth, and let thy heart cheere thee in the dates of thy youth, and walke in the waies of thine heart, and in the sight of thine eyes; but know that for all these things God will bring thee to iudgement.*

Vxor Lot respexit, & vbi respexit, ibi remansit. In salem conuersa est, vt prudentes condiret exemplo. August. Serm. 29. tom. 10.

Eccles. 11. 9.

CHAP. XXXV.

Of the euerlasting euils which worldly things immoderately loued, do bring to those who haue them.

§. Sect. 1. *That worldly things immoderately loued hinder vs from attaining the ioyes of Gods kingdome.*

AND thus haue I shewed the temporal euils both ciuill and spirituall, which doe accompanie these worldly things, when they are ouervalued aboue their worth, and immoderately affected and desired. It now followeth that wee intreate briefly of those which are euerlasting in the life to come. For wel were it with worldlings, if the earthly things which they immoderately loue, were onely hurtfull to their soules and bodies whilest they continue here; for then they might set their temporall gaine against their temporall losse, and how their

their hurts counteruailed (at least in their opinion) by their profit and benefit. But this maketh their estate most miserable, in that their worldly delights and comforts, are but momentanie and of short continuance; and the euils and punishments vnto which they haue made themselues liable, either by their wicked getting or abusing them, shall be endlesse and euerlasting. For as the wounds of the body are soone made, and long in curing; so these sores of sin which attend vpon the euill getting or keeping of earthly vanities, are made in a moment, but when they are made, they are neuer cured, vnlesse in this life we applie vnto them the precious balsum of Christs blood, and wash these spirituall wounds with the teares and water of true repentance. Now these euils which they bring in respect of the life to come, are either priuatiue or positiue. The priuatiue euill which these worldly things immoderately loued bring, is that they depriue and hinder those who set their hearts vpon them, of the eternall ioyes of heauen. For the Psalmist, enquiring of the diuine Oracle of truth: *who shall ascend into the mountaine of the Lord; and who shall stand in his holy place*, receiueth this answere: *he that hath innocent hands, and a pure heart, which hath not lift vp his mind vnto vanitie, nor sworne deceitfully.* Psal.24.3.4. And the Apostle speaking of those who are effectually called to the fruition of these ioyes, saith, that *not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weake things of the world, to confound the mighty things; and vile things of the world, and things which are despised hath God chosen, and things which are not, to bring to nought things that are.* 1.Cor.1.26.27. And in another place hee telleth vs, that *he who soweth to the flesh, shall of his flesh reape corruption; euen as contrariwise, he that soweth to the spirit, shall of the spirit reape life euerlasting.* Gal.6.8. So that commonly those whom the world refuseth, God chuseth, whom it disgraceth, he honoureth; and contrariwise, they whom the world magnifieth, those the Lord despiseth, whom it imbraceth, those he reiecteth. And hard it is and euen impossible, that our hearts should be fixed on the world, and yet our soules inherit eter-

nall happineſſe, that we ſhould haue our conuerſation in the world as citizens of the earth, and yet hold ſure our inheritance in Gods kingdome. And therefore as ſome thinke, our Sauiour before he would giue his diſciples ſome ſmal glimps of that heauenly glory in his transfiguration, firſt withdrew them apart vnto mount Thabor, ſeparating and diuiding them as it were from the world, to teach vs typically this leſſon, that hee who will euer hope to ſee and enioy eternall glory, muſt firſt draw his affections from the world, and haue their conuerſation in heauen, ſeeking thoſe things which are aboue, and raiſing his meditations into the mountaine of Gods holineſſe. To this purpoſe one exhorteth vs to weane our affections from the loue of theſe worldly vanities, becauſe if our hearts bee fixed vnto them, they will deprīue vs of euerlaſting glory: Learne to contemne (ſaith he) thoſe things whileſt thou art aliue, which thou canſt not haue after thou art dead. For it is hard, yea altogether impoſſible, that a man ſhould with immoderate loue enioy theſe temporall good things, and thoſe that are eternall, that he ſhould here glut his appetite, and there haue his ſoule ſatisfied with heauenly ioyes, and ſo paſſe from one delight to another, and appeare glorious both in earth and heauen, &c. ſeeing the more we are delighted with earthly vanities, the more are we ſeparated from eternall glory.

Mark. 9. 2.

Bernard. de inter. domo cap. 45.

§. *Sect.* 2. *The reaſons why wee cannot greatly loue both earthly and heauenly things.*

Now if we would know the reaſons why both theſe cannot ſtand together, and why we cannot ſet our hearts vpon the things of the world whileſt we continue with them, and afterwards inherit heauenly happineſſe; they are eaſily rendred: for firſt, thoſe who too much affect theſe earthly things, they too little regard, or vtterly contemne that eternall glory in the life to come; if they be in loue with the fleſh pots of Egypt, they will neuer trauell cheereſully towards the land of promiſe; if with *Eſau* they more eſteeme their pottage then their patrimonie, they wil take no great paines to be aſſured of it, or ſel al their title and intereſt which they haue in it at the baſeſt prizes; if they can be content with the prodigall ſonne to feed on the huskes of worldly vanities, among the filthie ſwine, ſo long as they can haue plentie of them,

them, they will neuer care to returne vnto their heauenly father, neither will they giue all they haue to buy this precious pearle of glory, if they more esteeme their earthly possessions, and in comparison of them basely value those heauenly treasures. So one saith, that holy delight in heauenly happinesse shunneth the heart which is prepossessed with worldly desires, neither can there bee any mixture of things truely substantiall, with emptie vanities; of true, things with false; eternall with transitorie, spirituall with corporall, the highest with the lowest, so as a man may at the same time sauor of those things which are aboue, and those things which are beneath. For these worldly things haue in them a bewitching quality, whereby those who affect them, are blinded that they cannot see those heauenly riches, though much greater and better, and so being out of sight, they are also out of mind, and are either quite forgotten, or vtterly disregarded. And as he who loueth an harlot doth presently loath his wife, taking his whole delight in her companie and wanton dalliance, and esteeming his owne home a iaile or prison; so they who set their hearts vpon this worldly strumpet, doe presently contemne our husband Iesus Christ, and flee from our heauenly home, as if it were the place of their banishment. And this the Apostle implieth, where hee saith that the outward forme or beautifull appearance of this world doth seduce or misleade men out of their way, like the going fire which leades those who behold it into hedges and ditches, and so blindeth and dazleth them, that they cannot find the way to their owne home. In which regard this bewitching world is fitly likened to a kind of serpent called by the Grecians ἰυγξ, which when she cannot ouertake the fleeing passengers, doth with her beautifull colours astonish and amaze them, so as they haue no power to passe away till shee haue stung them; for so doth the counterfait beauty and braucrie of the world inueigle and bewitch those who behold it with ouerpartiall eyes, that they stand astonished till it haue stung them with carnall concupiscence, and doting loue, so as they haue neither will nor power to set one

Bernard. de ascensione Domini. Serm. 6.

τὸ σχῆμα τοῦ κόσμου τούτου. 1. Cor. 7. 31.

foote forward towards their heauenly countrie. But as the Rubenites hauing taken a liking of the countrie which was firſt conquered, becauſe it was fit to feed their cattell (although it were farre from the Temple, where they ſhould receiue the food of their ſoules) and therefore to enioy it renounced all intereſt in the land of promiſe: ſo theſe worldlings ſet their harts and affections vpon the earth and earthly vanities, becauſe they are at hand, and fit to feed their ſenſuall and brutiſh appetites, preferring it before the heauenly Canaan, and temple of Gods holineſſe, where their ſoules might be ſatisfied with thoſe rauiſhing ioyes, and ſurpaſſing pleaſures which are at Gods right hand for euermore. Or if they doe not hinder them from this heauenly happineſſe, by cauſing them to forget and vtterly neglect it, yet at leaſt by ſlacking their pace, and cauſing them to ſeeke after it negligently and remiſſely: and whereas there is ſuch a zeale in thoſe who attaine vnto the kingdome of heauen, that as our Sauiour Chriſt ſaith, they *ſtriue to enter into the ſtraite gate*, and are ready to take poſſeſſion of it by an holy kind of *violence and force*, ſparing for no paines, nor ſtaying for any danger; theſe men who are wedded to the world, are cold and ſlacke in this purſuit, being altogether vnwilling to take any paines, or to ſuſtaine the leaſt brunt of any danger. Or if at any time they ſhew a little earneſtneſſe more then ordinarie, preſently this zeale is quenched with theſe watriſh and earthly vanities; and the world catching faſt hold of them, maketh them to ſtay, and neuer ceaſeth wreſtling with them till they haue the foile and ouerthrow. In which conflict theſe worldly things are vnto them but as clothes to wraſtlers, whereon their aduerſarie taketh faſter hold to giue them a fall; and (as one ſaith) the world caſteth vpon them this duſt of earthly vanities, that he may ſeaze on them the ſurer, and keepe them from ſlipping out of his vnkind imbracements; from which dangers they might bee freed, either if they were naked & deſtitute of theſe worldly vanities, or at leaſt if they kept them on as looſe garments, which are eaſily pulled off; being not fare in loue with them whileſt

Luk. 13. 24. Mat. 11. 12.

Nilus in aſcetico.

whileſt they haue them, and ſtanding firmely in their patience, and well contented in their minds, when they are taken away.

Fiually, as theſe worldly things immoderately loued, doe hinder men from ſeeking after the heauenly ioyes of Gods kingdome, ſo doe they moue the Lord to reſtraine his bountifull hand, from giuing and beſtowing them. For he onely giueth his beſt gifts to thoſe who beſt eſteeme them, and beſtoweth his benefits vpon them alone who doe ſeeke and ſue for them, ſeeing thoſe only who feele their owne want, and acknowledge the incomparable worth of theſe rich gifts, wil euer be truely thankfull for them. Now who that is wiſe among men would beſtow his greateſt benefits where hee is ſure to receiue the leaſt thanks? Who would giue gifts of value, to thoſe who cannot value them, but preferre euery baſe trifle aboue them, in their fooliſh eſtimation? Who would beſtow a rich diamond on him, who more eſteemeth of a painted glaſſe; or a piece of gold on ſuch an one as more highly valueth a ſhining counter? Who would make him his heire to a goodly inheritance, who preferreth before it, euen in his ripeſt iudgement, a top and ſcourge, or ſome ſuch childiſh vanity? or make him lord of his laſting labours, who taketh more delight in a butterflie, or a brittle ſopie bubble? And do wee thinke the Lord leſſe wiſe then man, that hee ſhould beſtow thoſe eternall treaſures vpon thoſe who contemne them, preferring before them euery childiſh trifle, and worldly vanitie? will hee giue his chiefe iewels to thoſe who doe not know how to value them? and make them heires of an eternall kingdome, who more highly eſteeme, and deerely loue, and earneſtly deſire, and painefully ſeeke theſe earthly trifles, which are as contemptible in their worth, as momentanie and vncertaine in their continuance? no no aſſuredly; theſe prophane *Eſaus* muſt not haue the birthright and bleſſing, who following their carnall appetite doe preferre before it a meſſe of pottage; theſe carnall Iſraelites who more eſteeme worldly bondage, then the glorious liberty of the ſonnes of God, and the fleſhpots of Egypt, more then the fruitfull Canaan, ſhall periſh in this

§. *Sect.* 3. *That the Lord will not giue the heauenly ioyes to thoſe who more eſteeme earthly trifles.*

earthly wildernes, and neuer enter into the holy land. These sonnes of *Adam*, who loue an Apple better then their Creator, and care more for the present to please their licorous pallet, and carnall appetite, then for those ioyes which are vnspeakeable and eternall; shall neuer (without serious repentance) be thought fit inhabitants for the heauenly paradise.

Luke 17.32. They who with the wife of *Lot*, looke backe to this Sodom of sinne, which by Gods determinate sentence, is destinated to fire and brimstone, delighting more in those pleasures of vanitie, then in Gods gratious deliuerance, shall be made fearefull examples of his heauie iudgements, and pillars or lasting monuments, to giue others warning, that they bee more wise in their choice. For as our Sauiour Christ hath

Luke 9.62. taught vs; *No man that putteth his hand to the plough, and looketh* back, is apt and fit for the Kingdom of God, and they

& 14.26. who will not forsake all to follow him, *yea, hate father and mother, wife and children, brethren and sisters, and their owne life also*, when they come in comparison with the loue of Christ, and his holy Father, he will neuer thinke them worthie to be his disciples, to follow him in the Kingdome of grace, and much lesse as coheires to raigne together with him in the Kingdome of glory.

§. *Sect.* 4. *That earthly honours hinder those, who set their hearts on them for attaining heauenly glorie.*

But let vs descend from the generall to the speciall instances. And first for honours, and the vaine glory of the world, what greater impediment can there be then they, to hinder any from attaining the eternall glory of Gods Kingdome, when being inioyed or desired, they are querualued, and too much loued and affected? For (as I haue shewed) they make men the readie instruments of any sin (whereby a present forfeiture is made of our heauenly inheritance) for the getting or preseruing of their honor & aduancement. They willingly neglect the chiefe priuiledges and perogatiues of the sons of God, and onely plot and take paines in aspiring to their ambitious ends. They are apt to despise the exercises of religion, and to contemne the means of their saluation, as publike prayer, and the ministery of the word, as better befitting the vulgar people, then such as they, who are so highly aduanced aboue the common sort. Or if they heare the word,

they

they will not regard the threatnings of Gods iudgements againſt ſinne, nor ſtoope to take vpon them the yoke of Ieſus Chriſt, ſubmitting themſelues to be guided and ruled by his ordinance, as being a thing too baſe, for their honour and greatneſſ. Finally, they skorne to goe in that onely way, which leadeth to eternall life and happineſſe; but chuſe by-waies of their owne, as though they diſdained to goe to heauen in vulgar company, or to be ſaued after a common faſhion. For the Lord hath appointed, that all who deſire to attaine vnto heauenly happineſſe, ſhould take paines, in trauelling the narrow and afflicted way, and in entring the low and ſtrait gate that leadeth to life; but they refuſe this difficult courſe, and chuſe the broad way of eaſe and libertie, if not licentiouſneſſe. Our Sauiour hath told them, that they who will find *reſt to their ſoules*, muſt ſtoope to take *his yoke vpon them*, and learne to imitate his example, who was *meeke and lowly in heart*; whereas they thinke to come to the glory of his Kingdome, by that glorious way, in which ambitious pride hath ſet them, carrying their heads on high, and walking with ſtretched out necks; and that which is worſe, with hearts ſwollen with pride, and ful of vaine glory, and haughtie inſolence. So elſewhere he teacheth them, that to ſuch as are like vnto *little children belongeth the Kingdome of Heauen*: and yet more plainely, that except thoſe who are high minded and ambitious *bee conuerted, and become as little children* (namely, in meekeneſſe and humilitie) *they ſhall neuer enter into the Kingdome of heauen*; and contrariwiſe, *whoſoeuer ſhall humble himſelfe as a little child, the ſame is the greateſt in the Kingdome of Heauen*. Thus alſo he ſaith, that *he who exalteth himſelfe ſhall be brought low, and he that humbleth himſelfe ſhall be exalted*. Fooliſh therefore is ambition, which euer aſpireth to riſe, and alwaies neglecteth the meanes of riſing to the chiefe preferments; but when it mounteth to the clouds, and deſireth moſt to touch the heauens, euen then it is moſt dejected, one foot ſtill holding poſſeſſion of hell in the behalfe of the whole body: and vnhappie (as one ſaith) is the ambitious man, which knoweth not how to compaſſe the greateſt things, but ſeeketh to waxe great by ſmal trifles,

Matth. 7.13.14.

Matth.11.29.

Matth.19.14.

Infœlix proſus ambitio, quæ ambire magna non nouit, quærens de medico timere & de maximo minui. Bernard. in Matth.19. declam.

and

and to be onely little in that which is greatneſſe, and moſt deſirable. For whereas it is the onely way to true greatneſſe and glory, to be humble and lowly in a mans owne eies, becauſe (as our Sauiour hath taught vs) euen Publicans and
Matth.21.31. ſinners ſhall enter ſooner into Gods Kingdome, then proud Phariſies, though they be neuer ſo much magnified amongſt men; they labour to aduance themſelues vnto honours, by pride and ambitious aſpiring, which when they haue them, are ſcarce worth their labour: as if when Kingdomes and true Monarchies were offered, and in dealing to thoſe who would heartily deſire and ſue for them; men ſhould vtterly neglect theſe chiefe preferments, and contend one with another, who for an houre ſhould be King in a play. But if wee would auoid this follie, and not bee ouertaken with this worldly dotage, let vs labour to attaine thoſe chiefe preferments, and heauenly glory, by going in that way of humilitie which Chriſt hath firſt traced before vs: and as thoſe, who raiſe the higheſt building, do firſt lay the loweſt and deepeſt foundation, or elſe it will ſoone ſinke, and come to ruine; ſo if we meane to become ſuch temples, as are fit for God eternally to dwel in, let vs begin our building on the low foundation of humilitie. For though our countrie bee high, and ſituate on the mountaine of Gods holineſſe, yet the way that leadeth to it, is low and humble; and therefore let vs not fooliſhly refuſe the way, if we thinke to come to the end of our iourney, nor thinke to leape from the hill of pride, to the hill of glorie, which is impoſſible, in reſpect of their great diſtance; but let vs firſt deſcend into the valley of humilitie, that afterwards we may aſcend into the mountaine of glorie.

Quiſquis cupit diuinitatis tenere veſtigia humilitatis ima ſectetur. Ambroſ. ſerm. 19. tom. 3.

§. *Sect.* 5. *That earthly riches hinder men from attaining euerlaſting treaſures.* Matth. 19.23.24 Mark. 10.23.24.

Thus alſo riches immoderately loued are notable impediments in our ſpirituall iourney, and a chiefe meanes, and (as it were) a heauie clog to keepe vs from aſcending into thoſe heauenly ioies. So our Sauiour Chriſt ſaith vnto his Diſciples, *Verily I ſay vnto you, that a rich man ſhall hardly enter into thy Kingdome of Heauen.* Yea and if they truſt and ſet their hearts vpon them, he affirmeth, that *it is eaſier for a camell to goe through the eie of an needle, then for a rich man to enter into*

the

the Kingdome of God. And the Apoſtle *Paul* agreeing with his Lord and Maſter, ſaith, that the *couetous perſon which is an idolater, hath no inheritance in the Kingdome of Chriſt, and of God.* And this commeth to paſſe, firſt, becauſe few of thoſe who abound in riches, are effectually called, either becauſe God paſſeth by them, and prefereth the poore before them; or becauſe when they are called, they refuſe to come, being wholly taken vp in their worldly imploiments. Of the former, the Apoſtle *Paul* ſaith, that God hath not called *the mightie in the world, but the weake* and helpeleſſe. And more plainly the Apoſtle *Iames* ſaith, that we are not to reſpect the rich more then the poore (vnleſſe alſo they be rich in faith and good works) *becauſe God hath choſen the poore of this world, that they ſhould bee rich in faith, and heires of the Kingdome, which he hath promiſed to them that loue him.* Whereupon an ancient concludeth, that if riches were abſolutelie good, God would not haue made ſpeciall choice of the poore to ſtand before him in his owne familie. And if ſometimes he make choice of rich men, it is no wonder; for it is not, that they ſhould ſtill hold in their hands their great abundance, but as a wiſe and mercifull Phyſition, he maketh choice of theſe patients, that he may purge them of their ſuperfluities, and free them from that ſwelling which maketh them altogether vnfit to enter into Gods Kingdome. Of the other we haue an example in them, who were inuited to the Kings ſupper, who were ſo imploied in their worldly affaires, that they had no leiſure to come; whereby is ſignified, that they who ſet their hearts vpon the earthly mammon, haue not ſo much as any deſire to vſe the meanes of their owne ſaluation; but when they are by Gods meſſengers inuited and perſwaded hereunto, they pretend worldly excuſes, and will not hearken vnto them. As therefore the ſhip which is too heauily laden, is in greateſt hazard, and moſt vnlikely to come ſafely to the deſired hauen; becauſe it is in danger to be purſued by pirats, who are readie to ſincke her, and is not ſo fit to brooke the ſeaes, or indure a tempeſt, vnleſſe ſome of her burthen be caſt ouer boord, and ſhe lightned of her ſurcharging loade: ſo theſe worldly rich men, who are oppreſſed

Epheſ. 5. 5.

1. Cor. 1. 26.

Iames 2. 5.

Chryſoſt. hom. ad pop. hom. 28. tom. 4.

Matth. 22. 3.

preſſed with ỹ cares of this life, & euen ouerburthened with ſuperfluous riches, are in great danger neuer to come ſafely into the hauen of reſt, becauſe the ſpirituall pirats are more eager in purſuing them, and they more vnable to indure the tempeſt of tentations; vnleſſe they caſt ſome of their ſtore vpon *the face of the waters*, as the Wiſe man exhorteth; and beſtow their ſuperfluitie (which is vnto them as a troubleſome burthen) in releeuing the poore members of Ieſus Chriſt. In which reſpect, our Sauiour compareth riches to the bunch on the camels backe, which maketh thoſe, who ſet their hearts vpon them, altogether vnfit to enter into the narrow and ſtrait gate, that openeth into the ioyes of heauen. And as the camell hath not onely a natural bunch, but alſo an accidentall loade, both which hinder him from entring into any ſtrait paſſage: ſo theſe couetous worldlings haue the naturall bunch of carnall concupiſcence, and the accidentall loade, both of worldly riches, and of the ſinnes which they haue committed in compaſſing or poſſeſſing them; the one whereof they muſt whether they wil or no lay aſide in death; the other, vnleſſe they ſhake off their burthen by true repentance, ſhall accompanie them to iudgement, and hauing the waight of Gods wrath added vnto them, ſhall as an intollerable loade preſſe them into hell. For as it is impoſſible for a man ouerburthened to climbe to the top of a ſteepe mountaine, vnleſſe he lay his loade aſide, or haue ſome aſſiſtants to carie it with him: ſo is it much more impoſſible, being loaded with riches, and that guilt and ſinne which vſually accompanieth them, to aſcend into the high mountaine of Gods holineſſe, vnleſſe we lay aſide our burthen, or commit it to the poore, as our porters to carrie it with vs; making with *Zacheus* reſtitution, to thoſe whom we haue wronged, and imparting of that which remaineth a liberall ſhare to charitable vſes. In which reſpect (as one obſerueth) riches in the Latine tongue are fitly called impediments, or incumbrances, becauſe nothing more then they vſually hindreth men from going on in the way of grace, nor from attaining vnto the goale of glory, they being commonly to men like burthens to thoſe that runne a race, which keepe them from making

Eccleſ. 11. 1.

Senec. Epiſt. 87

king any speed, and tire them before they can come to the end. And as those who haue shooes farre too wide for their feete, or garments, which being farre too side, traile on the ground, are altogether vnfit to trauell a long iourney; so those who haue superfluous riches, and much more then is fit for their place and calling, are as much hindred in their iourney, which should bring them vnto heauen. In regard of which impossibility, for those which haue set their hearts vpon riches, to attaine vnto eternall happinesse, our Sauiour Christ pronounceth that fearefull woe against them; *Woe be vnto you that are rich, for ye haue receiued your consolation.* For in truth what greater misery can befall a man, then to gaine gold and lose his God? to haue great possessions on earth, by making forfeiture of his heauenly patrimony? to abound with these temporary treasures, which are subiect to so many casualties, and sure to bee taken away by death, by making sale of those euerlasting riches and vnpeasebbleioies, which Christ, by his pretious bloodshed hath purchased for vs? And therefore let vs, as our Sauiour exhorteth vs, *make vs friends of the riches of iniquitie, that when we shall want, we may be receiued into euerlasting habitations.* Let vs like wise merchants sailing in this worldly sea, cast our goods vpon the face of the waters, being indangered in these boisterous tempests, that so we may saue our owne liues, and arriue safe at the hauen of happinesse, lest the curse of *Simon Magus* doe light vpon vs, *thy money perish with thee.* Especially considering that whereas that doth perish which they cast away, ours thus bestowed on charitable vses, shall bee restored when we come to our iourneies end an hundred fold, as our Sauiour hath promised. Let vs lay aside our golden fetters, and deare-bought clogs, seeing we are to run the spirituall race for the crowne of glory; and not so much consider their costly prizes, and worldly value, as how much they hinder vs in ascending into our heauenly countrie: and let vs not intangle our selues with this lime of superfluitie, but only haue so much vse of these earthly things, as is requisit for our present necessities. Let vs cast away these superfluous burthens, which being kept, may make vs cast-awaies, and doe that for

Chrysost. hom. 7. de pœniten.

Luke 6.24.

Luk. 16.9.

Matth. 19.29.

in Prou. 3.13.

Bernard Serm.

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the feare of God, which wise Merchants doe for feare of the sea, and bee as readie to leaue our vnprofitable load of riches for the safegard of our soules, as they are for the preseruing of their momentanie liues. And let vs not goe stooping and groaning vnder this vnsupportable waighe, and be hindred thereby from finishing with ioy our iourney vnto our owne countrey; seeing we may haue the poore to help vs, and ease vs of our load. For if we cannot, being ouerburthened, trauel far on euen ground; how much more vnable shall we be to mount vp therewith vnto the hie mountaine of Gods holinesse? If we cannot runne an earthly race, being hindred with such clogs; how much lesse shall we be able to runne the spirituall race that leadeth to heauen, when our hearts are oppressed with this worldly waight?

§. Sect. 6. *That earthly delights binder vs from attaining eternall treasures.*

Finally, voluptuous pleasures, and euen those delights which be lawfull in themselues, are, being immoderatly loued, horrible hindrances of our heauenly happinesse. For they who set their hearts on the vaine pleasures of the world, haue no affection to the pleasures which are at Gods right hand for euermore. They who take their felicitie in carnall delights, neglect and contemne the euerlasting ioyes which are reserued in Gods kingdome, vsing all wicked and vnlawfull meanes, for the compassing of their voluptuous pleasures, though they make hardly a forfeiture of eternall glorie, and carelesly, yea sometimes intentionally, neglecting all meanes whereby they may be assured of the saluation of their soules, and of the fruition of those heauenly ioyes, because they esteeme them nought in comparison of their worldly delights. Or if they haue any purpose of going in the way which leadeth to happinesse, they are not able; for being pampered with pleasures, they are too tender to trauell in this wearisome pilgrimage. And if by forcible reasons and persuasions, they are moued to set forward in this iourney, they are presently discouraged; for being wholly addicted to ease and delight, they will neuer indure the strait, rough, and vnpleasant way which is full of the thornes of afflictions, and briars of tribulations; but will presently with *Lots* wife look back to their delightfull Sodome, with a desire to enioy

again

again these pleasures of sinne, though they last but for a season. Besides, the Lord will not giue this chiefe iewell of eternall happinesse to these voluptuous wantons, nor cast this precious pearle before these filthie swine, who taking all their delight to wallow in the puddle of iniquitie, will not sticke contemptuously to tread it vnder their filthie foote. And therefore what possibilitie is there of their saluation, seeing they are neither willing, nor able, to seeke after this eternall happinesse; nor the Lord willing to giue it without seeking, to such idle or skornefull sluggards as doe not think it worth their paines? And thus it appeareth that these worldly things immoderatly loued, are notable impediments to hinder vs from the attaining of eternal life, and those everlasting ioyes of Gods kingdome. The consideration whereof should weane our hearts from these worthlesse, and (through our corruption) harmefull vanities, that we may the better settle them on the meanes, whereby wee may be assured of those heauenly excellencies: and seeing when they are fastned, and as it were glued vnto vs with carnall loue, they hinder vs from attaining vnto this eternall happinesse; let vs either hold these things with such contempt and carelesse respect, that wee may with ease lay them aside, when wee finde that they hinder vs in our iourney towards our heauenly countrey: or if they offer to take faster hold, and to intangle vs in the snares of sinne, so as wee cannot goe forward in our course of godlinesse; let vs, as the Apostle exhorteth vs, *cast away euery thing that presseth downe, and the sinne that hangeth so fast on, and let vs runne with patience the race that is set before vs, that so we may obtaine the crowne of glorie*: for if *euery man that prouideth masteries abstaineth from all things which might hinder him*; doing all this to *obtaine a corruptible crowne*; how much more should we follow the like practise, to obtaine that glorious crowne of blessednesse, which is *incorruptible*? And if, as our Sauiour Christ hath taught vs, we must pluck out our right eye, and cut off our right hand and foote, if they offend vs, and by causing *vs* to fall into sin, doe hinder vs in that Christian course, which would bring vs to eternall happinesse; because it is better to enter into euerlasting

Hebr. 12. 1.

1. Cor. 9. 25.

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Matth.18.8.9. ſting life halt, or maimed, or with one eye, then hauing two hands, two feete, and two eyes, to be caſt into euerlaſting fire; then how much rather ſhould wee part willingly with theſe worldly riches, pleaſures, and preferments, when by vnlawfull getting, or keeping them, they will caſt vs into hell, and for euer depriue vs of the ioyes of heauen? for better it is to enter into theſe neuer ending ioyes, poore, contemptible, afflicted, and full of ſorrowes, then hauing abounded in riches, glorie, and carnal pleaſures, to be afterwards throwne headlong into thoſe helliſh torments, and vnquenchable flames.

§. Sect. 7.

That the more we abound with worldly things, the greater ſhall be our reckoning at the day of iudgement.

Secondly, the more we abound with theſe earthly things in this life, the greater ſhall be our reckoning in the life to come; the greater alſo ſhall be their puniſhment, who are not able to yeeld a iuſt account to our great Lord and Maſter at this laſt audit, if they haue not by faith and repentance whileſt they continued here, gotten a generall acquittance for all that wherein they come ſhort in this their reckoning. For according to the number of thoſe talents which haue been committed vnto vs by God, the Lord will require a proportionable increaſe; and the more gifts we haue receiued from him, the more glorie hee expecteth from vs; the greater his benefits haue been which he hath beſtowed on vs in this world, the greater loue, thankfulnes, and obedience will he require at our hands. So that then it will not ſerue the turne, that wee returne vnto our Lord and Maſter the gaine of one or two talents, if wee haue receiued fiue, or ten; but they who haue receiued fiue, muſt with them gaine other fiue; and they who haue receiued ten, muſt increaſe them to ten more, if euer they meane to heare that ſweete and comfortable ſaying; *Well done good and faithfull ſeruant, thou haſt been faithfull in little, I will make thee ruler ouer much, enter into thy maſters ioy.* O then what a terrible day will this be to thoſe who cannot make euen their accounts, nor yeeld an anſwerable increaſe to their great Lord and Maſter, when in the preſence of his Saints and Angels, he ſhall call them before him to giue a reckoning? what a day of trembling and feare will this be to thoſe vnprofitable ſeruants, who haue hid

Matth.25.21.

Qui plurima habet pauper eſt. Quaret quia debet. Quantum inquis? Omnia: niſi forte iudi-

hid their maſters talent in a napkin, ſo as they cannot returne it with any increaſe? and how much more horrible then will it bee to them, who haue riotouſly waſted, and ſpent their Lords rich talents, in their wicked and worldly courſes, whereby they haue diſhonoured their maſter and hurt their fellow ſeruants? For what ſhame and confuſion of face ſhall they bee poſſeſſed with, who haue receiued liberall wages from the Lord, that they might be the better incouraged and inabled to doe him ſeruice, when their Iudge ſhall tell them, and their owne conſcience ſhall witnes againſt them, that they haue abuſed this rich bountie of God in the ſeruice of ſinne and Satan, and ſpent his rich treaſures vpon their owne luſts? how will they then deſire the hils to fall vpon and couer them from their wrathfull Iudge, that together with thē they may hide their reckoning? what would they then giue that they had imploied their proſperity for the ſetting forth of Gods glorie, and had vſed all his gifts to the honour of the giuer? and becauſe they haue failed heereof, how many worlds, if they had them, would they part with, that they might haue but one day more to liue, wherein they might ſet ſtraight their reckonings by true repentance, and faith in Ieſus Chriſt? But then alas it will be too late, ſeeing the acceptable time and day of ſaluation is now paſt, and now their teares, groanes, ſorrowes, and lamentations, ſhall be beginnings and parts of their helliſh puniſhments; which if they had been vſed in time, and improued to the beſt in this life, would, through Gods gratious and free promiſes, and the precious merits of Ieſus Chriſt, haue procured vnto them certaine aſſurance of the pardon of all their ſinnes, reconciliation with God, and of the eternall inheritance, and neuer ending ioyes of his heauenly kingdome.

ces intereſſe, vtrum aliquid ab homine, an à deo mutuum ſumpſerit. Senec. epiſt. 87.

But let vs for the better cleering of this point inſiſt in the ſpeciall examples. And firſt for honors; the more they are multiplied vpon men, the greater account they haue to make at the day of iudgement; for they haue receiued honor from God, that they might returne honor to him; they are by ſpeciall priuiledge made glorious before men, that they might ſhine before them in an holie example, and glorifie God

§. *Sect.* 8. *That honours, riches, and pleaſures doe but increaſe our bils of accounts.*

more then others, whileſt as precedents of godlineſſe and righteouſneſſe, they draw on all their inferiours to a Chriſtian imitation. Finally, they haue been aduanced by God to power and authoritie, that they might in his place, and as his deputies, rule their inferiours, euen as the Lord himſelfe would rule, if hee were vpon the earth, countenancing the good, and diſcouraging the euill, rewarding vertue, and puniſhing vice, defending the innocent, and ſuppreſſing thoſe who are vniuſt and iniurious, patronizing and maintaining iuſtice, and diſcountenancing vniuſtice, and ſinne. Of which the further off they haue been from yeelding any reckoning in this life, the more ſtrait account will the Lord take of them in the life to come. And therefore if they haue not only failed in all theſe duties, but wilfully neglected them, and vſed all their credit and power to quite contrarie purpoſes; as for example, if hauing been honoured by God, they haue diſhonoured him, contemning his ſeruice themſelues, and hindring others who would haue performed it; if they haue ſkorned religion, and made but a ieſt of godlineſſe; if they haue made no conſcience of ſwearing and forſwearing, curſing and blaſpheming; and ſpent all their liues in riotous and voluptuous liuing; if they haue not only themſelues thus offended God, but haue made their faults ſcandalous, and their ſinnes exemplarie, drawing on their inferiours to the imitation of their wickedneſſe: If being in the place of God they haue ruled and gouerned, as the diuell himſelfe would doe if hee were in a humane ſhape, diſcountenancing thoſe who are good, and incouraging thoſe who are euill, puniſhing vertue, and rewarding vice, defending the faultie, and ſupplanting the innocent, and either for fauour, friends, rewards, or reſpect of perſons, vpholding iniuſtice and oppreſſion, and ouerthrowing iuſtice and right; then ſhall they haue a moſt fearefull reckoning to make at the day of iudgement, and wiſh rather that they had liued in reproch and contempt, then that hauing had all theſe honours and preferments, they ſhould bee brought to ſuch a dreadfull account. And thus they who haue moſt abounded in riches, ſhall haue alſo their reckoning hereby much increaſed; for the

the Lord hath beſtowed vpon men theſe talents, not that they ſhould keepe them hid in a napkin, but that they ſhould put them out to profit and aduantage; as when they imploy them to the glorie of God, in furthering the meanes of his worſhip and ſeruice, in relieuing the poore members of Ieſus Chriſt, and in performing the workes of mercie and charitie. And therefore in what a fearefull eſtate ſhall they be at this day, who haue vtterly neglected theſe religious and Chriſtian vſes; and contrariwiſe haue abuſed their riches, by either ſpending them vpon their owne luſts, in belly cheare, and brauerie, or imploying them as helpes to hinder Gods worſhip, and to oppreſſe and iniure the poore with all crueltie and tyrannie? Finally, what a fearefull reckoning haue they to make, who haue ſpent the greateſt part of their liues in voluptuous pleaſures, as though they had quite forgotten the end wherefore they came into the world; as in ſurfetting and drunkennes, chambring and wantonneſſe, gaming and reuelling, playing and ſporting; not caring to take any wicked courſe for the compaſſing of their pleaſures, nor making conſcience of any delight, whether it be lawfull or vnlawfull, ſo it may pleaſe their carnall appetite. O what reward can theſe men expect in this day of the Lord, when their owne conſciences ſhall tell them, that they haue ſpent all their liues in the ſeruice of ſinne and Satan, and in fulfilling the luſts of their owne fleſh? What account will they then make to their Iudge, when being demanded how they haue ſpent their precious time, their ſtrength, and wealth, which in plentifull manner they had receiued at the hands of God, they ſhall be able to make no other anſwer, but that they haue conſumed them all in voluptuous vanities, and vtterly neglected the ſeruice of their Creator and continuall preſeruer; ſpending all their daies either in idlenes, or luxuriouſnes, and wantonnes, which they ſhould haue beſtowed in glorifying God, and in getting aſſurance of their owne ſaluation; waſting their ſtrength in obeying their fleſhly luſts, which ſhould haue been imployed in doing ſeruice to their Maker and Redeemer; and beſtowing all their riches in ſu-

perfluous delights, suffering the poore to starue for want of bread to feed them, and of clothes to couer their nakednesse.

§. *Sect.* 9. *That worldly things immoderately loued, increase their condemnation who thus abuse the.*

Lastly, as the abundance of these worldly things, abused through immoderate loue, increaseth the reckoning of those who haue had them, so do they also increase their punishments and hellish condemnation, when as they are altogether vnable to set straight their reckoning, being called to giue their accoũt before their Iudge. For it is iust with God, that those who in this life haue abused the greatest prosperitie, should in the life to come endure the greatest miserie: that they who are most deepely indebted to Gods bountie for his benefits, should haue the straitest imprisonment, when hauing riotously and vnthankfully spent the Lords talents, they haue nothing to pay: that they who haue most dishonored God in his owne gifts, should proportionablie receiue the greatest measure of punishment: and finally, that they who hauing receiued the most liberal wages haue performed worst seruice, should be beaten with most stripes. So that at this day the abundance of these worldly things shall be but as it were the greater pile of wood, which being set on fire with the flame of Gods burning wrath, shall eternally consume them who haue thus vnthankfully abused them; and their burning concupiscence after these earthly vanities, shal but increase the furious heate of those hellish flames, which shall torment them with tortures that are intollerable, and yet endlesse and euerlasting. So the greater honors men haue had in earth, the greater then shall be their shame and confusion, ignominie and reproch, if they haue abused them to the dishonor of God, and oppression of his seruants; *for the mightie shall be mightily tormented: And he who is Lord ouer all will spare no person, neither shal he feare any greatnes, for he hath made the small and great, and careth for all alike; but for the mightie abideth the sorer triall.* To which purpose one saith, that the higher a wicked man liuing in his sinnes is exalted, the more fearefully shall he be ouerwhelmed with grieuous punishmens; for when that which aduanced him is vanished, that

Wisd. 5. 6. 7. 8.

Gregor. Moral. lib. 6. cap. 4.

that remaineth which is punished. He who is without desert honored in the way, shal be damned in the end of his iorney; and he who commeth to destruction by the prosperitie of this present life, passeth as it were by sweet meadowes, into the dungeon of darknesse, or place of execution. Thus also Luke 6.24. those who haue abounded with abused riches, shall in the world to come exceed in punishment; and therefore our Sauiour pronounceth a woe against them, because alreadie in this world they had receiued all their consolation: and the Apostle prophecying of this future miserie, saith; *Go* Iames 5.1.2.3. *to you rich men; Weepe and howle, for your miseries that shall come vpon you: your riches are corrupt, and your garments are motheaten: your gold and siluer is tankered, and the rust of them shall be a witnesse against you, and shall eate your flesh as it were fire: you haue heaped vp treasure for the last dayes. Behold the hire of the labourers which haue reaped your fields (which is of you kept backe by fraud) crieth, and the cries of them which haue reaped, are entred into the eares of the Lord of hostes: yee haue liued in pleasure on the earth and in wantonnesse, ye haue nourished your hearts as in a day of slaughter.* So that the greater riches, the greater torments, if either they haue been vniustly gotten, or ill kept; in which respect well may they be called thornes, which not only in this life pricke those that hold them, wound them with tentations, and *pierce them thorow* 1.Tim.6.10. *with many sorowes*; but also in the life to come serue as thorns to kindle the fire of hell, and to make it burne with greater heate and furie. Which that we may preuent, let vs follow the counsell of the Sonne of *Syrach*; *Lose* (saith he) *or forgo* Ecclesiasticus *thy money, for thy brothers and neighbours sake, and let it not* 29.10. *rust vnder a stone to thy destruction.* Finally, those who haue spent their liues in vnlawfull pleasures, or haue abused those which are lawfull, through their immoderation and excesse, either in their delights, or in their loue, shall haue their sorrowes and torments the more increased at the day of Gods appearing to iudge the quicke and dead. In which respect our Sauiour pronounceth a fearefull woe against voluptuous worldlings; *Woe be vnto you* (saith he) *that are full, for ye shall* Luke 6.25.

hunger; woe be vnto you that now laugh; for ye shall waile and
2.Pet.2.13. *weepe.* So the Apostle *Peter* saith, that they shall *receiue the wages of vnrighteousnes, which count it pleasure to liue deliciously for a season.* And the Apostle *Iames* assigneth this as one reason, why the wealthie in the world had cause to weepe and howle, in regard of the miseries that should come vpon them, because they had liued in pleasure on the earth, and in wantonnesse. To which purpose one saith, that looke how many carnall and vnlawfull delights worldlings haue had in this life, and so many grieuous punishments they shal indure when God shall take deserued vengeance on them in the life to come; for thence are we punished, whence we are wickedly delighted; and whereas the pleasure passeth as being momentanie, the sinne and punishment remaine, as being euerlasting. An example whereof we haue in the rich Glutton, vnto whom *Abraham* saith, that because in his life he had receiued his pleasures, being clothed *in purple and fine linnen, and faring deliciously euery day*, therefore he was now tormented in hel torments, and hauing sinned in surfetting and gluttonie to please his pallet, and carnall appetite, he could not now obtaine so much as a drop of water to coole his tongue. So likewise in the whore of Babylon; vpon whom the Lord passeth this dreadfull sentence, that in *as much as she glorified her selfe, and liued in pleasure, so should proportionable haue so much torment and sorrow giuen vnto her.* By which examples let vs take warning, carefully auoiding these sweete poysons, which though they bee long before they worke, yet shall be most deadly in operation; let vs not thirst after this pleasing milke, though it be offered vnto vs in a lordly dish; seeing in the end it will bring vs into that deepe sleepe of eternall death: and finally let vs stop our eares against the bewitching tunes of these sweet singing Syrens, which will make vs run our selues on the rockes of destruction, and to be swallowed vp in a sea of miserie and perdition which is endlesse and intollerable.

Quot fuerint oblectamenta mala, tot erunt tormenta dira in pœnam: nam indè punimur vndè male delectamur: transit voluptas & peccatum remanet. Bernard. meditat. cap. 13.

Luk. 16.19.25.

Apocal. 18.7.

§. *Sect.* 10. *The conclusion*

Finally, seeing these worldly things immoderately loued, and ouerualued aboue their worth, do not only in this life bring

bring vpon vs so many and great euils, but also in the life to come deprive vs of our heauenly ioyes, increase the bils of our accounts at the day of iudgement, and plunge vs into eternall death and condemnation; let vs as we tender the saluation of our soules, or feare that dreadfull reckoning at the day of iudgement, or would auoid those hellish and euerlasting torments, weane our hearts and affections from the immoderate loue of the world and worldly vanities; *for what will it profit vs to gaine the whole world, and lose our owne soules?* What will it auaile vs that we haue been honorable vpon earth, and aduanced to the chiefe places and preferments, when all these momentanie vanities being passed as a shadow, we find our selues inglorious in Gods sight, depriued of the glorie of his kingdome, and couered with endlesse shame & disgrace? what ioy shall we take to remember, that all men haue crept & crouched vnto vs, when as we shall be disdained as vile persons, and laughed to scorne as fooles, by the poorest and simplest of Gods Saints, yea insulted ouer, and euen despitefully trodden vnder foot by the vglie, cursed and damned spirits? what delight shall we take to thinke, that we haue sate in the highest places, and haue dwelt in stately palaces, and prince-like houses, when as being turned out of all, we shall be bound hand and foot, and cast into vtter darknesse, and into the dungeon of hell? what comfort shall we take in our heapes of gold, and great lands and lordships which we haue left behind vs; when as we feele by lamentable experience, that we haue by this momentanie riches lost the euerlasting treasures of Gods kingdome; and haue treasured vp a fearefull measure of Gods wrath and condemnation, which for euer shall seaze vpon and torment vs? what delight shall we take in our passed pleasures, sports, and pastimes, when as now being vanished, nothing remaineth but howling and yelling, weeping and gnashing of teeth? what pleasure shall we haue to thinke of our full tables, and delicate drinkes; when as now by most earnest entreatie, we cannot obtaine so much as a drop of water to coole our thirst? what will it profit vs to haue for a

dissuading from the loue of the world; vpon the former consideration.

Marke 8.36.

moment enioyed sweet gardes, pleasant orchards, delightful walkes, and melodious musicke, when as now hauing abandoned vs, we are terrified with Gods wrath, and scorched in the vnquenchable flames of hel? O then let vs remember this in time that we may preuent it: for euer; and whilest the Lord giueth vs space to make our free choice, let vs prefer in our iudgements, and seek after withal our hearts and affections, those heauenly and eternall ioyes, before these earthly and momentanie vanities; and so weane our hearts and affections from the loue of the world and worldly things, that we doe not vse any vnlawfull meanes for the getting or keeping them; and so hazard the losse of our glorious and euerlasting inheritance, and endanger bodie and soule to those intollerable and neuer ending torments: and that the rather beause after death there is no repentance, nor hope of recouerie after some triall and taste of these miseries, seeing out of hel there is no redemption, nor goale-deliuerie out of this prison of vtter darkenesse.

The end of the second booke.

THE

THE THIRD BOOKE,
SHEWING AND PROVING,
that though the world and worldly things, were in themselues esteemeable, and worthy loue: yet not in respect of vs, who are pilgrims on earth, and citizens of heauen.

CHAP. I.

That we should not set our hearts on the world and worldly things, because we are but pilgrims and strangers on earth.

HAuing through the blessing of God and his gracious assistance, handled the first generall part of this treatise; it now followeth that I proceed to the second: And that as I haue formerly shewed, that the world and worldly things are not much to bee esteemed and affected in themselues; so I now also proue, that though in their owne worth, and in respect of those who are citizens of the world they were of some value; yet not vnto vs who professe the name of Christ; and that in a twofold respect; first, because we are but strangers and pilgrims on earth; and secondly, because wee are citizens of heauen, and heires of farre better hopes. The former may appeare by the acknowledgement of the saints and seruants of God from time to time. Of whom it is said generally, that they

§. *Sect.* 1. *That all the faithfull from time to time haue acknowledged themselues pilgrims and strangers.*

Heb. 11. 13.

they confessed that they were strangers and pilgrims on the earth.
Hab.13.14. So the Apostle saith in the name of all the saints, *that they had here no continuing city, but that they sought one to come.* And more especially hee saith of *Abraham* the father of the faithfull, that he *abode in the land of promise as in a strange*
Heb.11.9. *country, as one that dwelt in tents with Isaac and Iacob, heires with him of the same promise.* Thus (*Iacob*) both in the tichalfe of himselfe and his ancestors calleth the daies of their liues
Gen.47.9. the daies of their pilgrimage. And holy *Dauid* in many places confesseth the same, both of himselfe, and his fathers also:
1.Chron.29. 15. Psal.39.12. & 119.19. *We are* (saith he) *strangers before thee and sojourners like all our fathers, our daies are like the shadow vpon the earth, and there is no abiding.* The which as it is manifest by the Scriptures, so also may it be demonstrated by euident reason; for that is to bee esteemed a mans countrie, where his chiefe friends and kindred remaine, where his liuing and substance doe lie, where he is to spend the most part of his life, where he hath most contentment, and best entertainment. But the faithfull haue all their kindred in heauen, sauing some few who are pilgrims with them on the earth; for there is not onely their heauenly father, Christ Iesus their elder brother, with all their ancestors, who haue formerly [illegible] innumerable other brethren and sisters, who are together with them children to the same spirituall father; there also they haue their chiefe treasures and patrimonies, euen an *inheritance vndefiled, and that fadeth not away*, as the Apostle
1.Pet.1.4. speaketh; there they are to spend all their liues, hauing a few daies in which they are to finish their pilgrimage, which though they were equall to the age of *Methusalah*, yet were they not so much as a minute in comparison of eternitie: Finally, there they haue best entertainment, and most contentment, because there all teares shall be wiped away from their eyes, and there they shall haue mansion houses, inheritances, crownes of glory, and fulnesse of ioy for euermore; whereas contrariwise the world affordeth them nothing but vaine and worthlesse trifles, vncertaine possessions, and vnprofitable gifts; and that with the mixture of innumerable miseries, crosses, losses, troubles, discontentments, afflictions, and

malicious

malicious persecutiõs. The which is not to be vnderstood of all men generally; for as for worldlings they haue here their citie and their paradise; but of the faithfull onely, who haue renounced earthly pleasures, carnal lusts, and worldly concupiscence. And (as one saith) he is to be reputed a stranger vpon earth, who can truely say that his conuersation is in heauen, who hath his portion in the Lord, who can inwardly grieue that he liueth but too long in this place of pilgrimage and banishment, who is tired with the tediousnes of this life, and is glutted & loatheth ỹ length & prolixity of his earthly habitation, it being contrary to his desire, & enforcing him often to crie out, woe be to them that dwell vpon the earth; who feareth not to be dissolued, and if he be, presumeth that he shall be with Christ. He is a citizen of the saints who hath laid vp his treasure in heauen. For this man departing out of this earthly Egypt, doth not desire to returne againe, neither doth he feare vnrecouerable old age, or the very confines of death. Hee taketh no care for the building of new barnes, for the storing vp of his corne; seeing hee is here to liue the life of a stranger, but being onely rich in fruitfull vertues, he gathereth those things together, which neither old age can destroy, nor death take away.

Ambros. in Psal. 118. Serm. 3. Phil. 3. 20.

Psal. 120. 5. Phil. 1. 23.

Now this consideration that we are not in our own countrie, but remaine for a while vpon the earth as pilgrims and strangers, should serue as an effectuall reason to weane our hearts from the loue of the world and worldly vanities, and to place them in heauen, and on heauenly ioyes, which is our owne countrie and place of residence. For, as we know, pilgrims and strangers being trauelling in a farre countrie, doe not set their hearts on the things which they see by the way, because they are quickly to leaue them; but their minds and meditations doe wholly runne vpon their owne countrie, and their hearts are fixed on those pleasures, profits and preferments, which after their iourney is finished, they shall there enioy for tearme of life. And therefore if wee bee pilgrims on earth, wee must follow their practise, and not set our hearts on the world and earthly things, because we haue them

§. *Sect.* 2. *That this should weane our harts from the world, because we liue as strangers in it.*

them only in our passage, and the time which wee haue to enioy them is but very short. For let him who hath enioyed worldly prosperitie the longest time looke backe, and hee shall see, that all which is past is but a dreame or shadow, and as the twinckling of an eye in respect of eternity. But all our loue and longing must be placed on our heauenly inheritance, where we are for euer to enioy *an eternall waight of glory*, and happinesse without end. We must vse this world, not as our countrie, but as our way wherein wee are trauelling towards our heauenly home; and make account to passe through it, as the children of Israel promised to goe through Edom, without making any stay, or hauing any commerce or dealing with the inhabitants, more then our present necessities will inforce vpon vs. For (as one saith) this life present is a pilgrimage, & he who longeth and sigheth after his owne countrie, vnto him his place of peregrination is a tedious torment, though vnto others it may seem a paradise of delight. The world is vnto vs a dangerous sea, and our life is allotted vs as a time of passage, wherein wee may goe forward in our voyage, and discouer the port of happinesse, that with ioy we may enter into it: and therefore let vs not desire to be alwaies sailing, and to be still in danger, not onely to bee swallowed vp by the surging waues of misery and affliction; but also of the spirituall pirats, who are ready to rob vs of Gods sanctifying graces, and to captiue and inthrall vs in the prison of destruction; and of splitting our soules vpon the rockes of sin, being mislead in our voyage by the worlds false fires, and drawne out of the right way by his subtill tentations: but let vs rather desire to arriue at the hauen of rest, where we shall bee free from all these dangers, and for euer enioy secure felicity. Neither must wee make account that the places where we now abide, are our homes and habitations; but onely our Innes and lodgings by the way, where we are not to leade our liues, but to rest for one night, and so to be gone. To which purpose one saith, that he is a Christian, who being both in his house and countrie, doth neuertheless acknowledge, that he is in them but as a pilgrime or stranger,

Numb.20.17. *Peregrinatio quippe est vita præsens: & qui suspi. at ad patriam, si tormentum est peregrinationis locus, etiamsi blandus esse videatur.* Greg. epist. ex regist. lib.10.ind.4. cap.70.

August. Serm. 32.tom.10.

ſtranger, and that heauen is his countrie, where he ſhall bee an inhabitant for euer, and not a gueſt for a time. For in truth euery one here is a gueſt and a ſtranger in his owne houſe; for if he were not ſo, why doth he not ſtay in it, but after a ſhort abode paſſeth away? and if any bee neceſſarily to trauel and go away, he is to be eſteemed a ſtranger; let him not deceiue himſelfe he is a gueſt; whether he wil or no, hee is a gueſt. Yea, but he bequeatheth his houſe whē he departeth to his childrē. True, but yet as a gueſt, who departing leaueth his lodging to other gueſts; euen as it is in an Inne, where as one commeth, another goeth away. For thus hee doth in his houſe and earthly habitation, ſeeing as his father gaue place to him, ſo he is to giue place to his ſonnes and poſterity; and as himſelf flitteth, ſo he leaueth it to them who are alſo ſtil in flitting. And as we are to eſteeme the world our way, wherein like pilgrims we trauell towards our heauenly countrie; ſo alſo we are to account the things of this life as neceſſaries for our iourney, and like that prouiſion which wee find in our way when we come to our Inne; the which wee cannot carrie with vs, but leaue it where we found it.

Ceſſit tibi locum pater tuus, ceſſurus es locum filijs tuis. Nec manſurus manſuros, nec manſu-ri relinquis. Auguſt. ibid.

And if we would thus eſteeme of the world and worldly vanities, then would wee not ouerualue and ſet our hearts vpon them; but (as the Apoſtle ſpeaketh) *vſe them as though we vſed them not:* not as places to reſt in, or things wherein we take our chiefe repoſe, but as a way to trauell in, and as neceſſaries to further vs in our iourney. For what wiſe traueller would ſit ſtill and loiter in his iourney, becauſe hee is in a faire way, and is not rather encouraged thereby to trauell cherefully to his owne home? Who would ſeat his heart and affections on thoſe delights which hee ſeeth as hee paſſeth by? or though in his trauell hee may take ſome pleaſure in them, as he goeth by them, yet who in his right wits will ſo dote on theſe things, in which he hath not an houres intereſt, as that he will neglect far better and permanent delights in his owne countrie? Who vſeth to build when hee commeth to his Inne? or takes his chiefe contentment in thoſe buildings which he findeth there already, in his ſtately and well furniſhed chamber, his ſoft lodging, daintie fare,

§. *Sect.* 3. *That the world is to be vſed as a paſſage, and not as a place of habitation.* 1. Cor. 7. 31.

pleaſant

pleaſant walkes, ſweete gardens, and courteous entertainment, ſeeing the next day he muſt leaue them all, and come to a reckoning for the ſhort time that he hath inioyed them? As therefore men are wiſe in their generation in the things appertaining to this life, euery one making large prouiſion where hee is long to continue, and louing the place beſt, where hee is beſt prouided; and contrariwiſe contenteth himſelfe with ſmall ſtore where hee is to make but a ſhort ſtay, and loueth lightly that which hee cannot long enioy: ſo let vs lay vp our treaſures in heauen, and with our treaſures our hearts alſo, where we are to remaine for euer; and not carrie them about vs in the way, where wee ſhall ſurely bee robbed; nor leaue them as heire-loomes in the Inne from whence we muſt depart the next morning. Let vs like trauellers refreſh our ſelues with the things of this life, and ſo againe goe forward on our iourney, and with contented minds leaue that which remaineth in the Inne. For whether we will or no, we muſt depart and carrie nothing with vs, becauſe we haue no further intereſt vnto any thing, but for the ſhort time of our reſidence, and that vpon hard conditions. Another traueller ſhall come after vs and inioy them, but neither ſhall he take them away, but as hee hath found them there being left by vs, ſo muſt he alſo there leaue them to be found of thoſe that follow after him. Let vs vſe worldly things as wiſe pilgrims doe their ſtaues, and other neceſſaries conuenient for their iourney; ſo long as they helpe vs forward in our way let vs make vſe of them, and accordingly eſteeme them; but if they become troubleſome hindrances, and cumberſome burthens, let vs leaue them behind vs, or caſt them away; according to the Apoſtles exhortation: *Caſt away euery thing that preſſeth downe, and the ſinne that hangeth faſt on, and let vs runne with patience the race which is ſet before vs.* Neither muſt we do this onely when the things woe carrie are of ſmall account, but when they are as deare and precious vnto vs as our right eye, hand, or foot, as our Sauiour hath taught vs. Let vs imitate the Eagle, which ſeldome lighteth on the earth, but when being conſtrained with hunger, ſhe ſtoopeth to her prey; and when ſhee hath fed,

Reſiciat, viator eſt. Reſiciat ſe & tranſeat.

Non ſecum tollit, quod in ſtabulo inuenit. Auguſt. feria 4. poſt. Domin. paſſ. in Pſal. 9. Serm. 1. tom. 10

Heb. 12. 1.

Mat. 5. 29. 30.

fed, mounteth aloft againe aboue the clouds: ſo let not vs ſuffer our hearts and affections any longer to reſt vpon the earth, then we are compelled with our preſent neceſſity, but like the true Eaglets of Ieſus Chriſt, let vs reſort thither where the dead carcaſe is, and being fed herewith, let vs mount aloft in diuine contemplation, and haue our conuerſation in heauen, as the Apoſtle exhorteth vs. Finally, as pilgrims and trauellers when they are in their iourney towards their countrie, caſt away all impediments which might hinder and tire them in their trauell: ſo let vs who like pilgrims are trauelling towards our heauenly home, auoid all incumbrances, and carefully abandon all things which might any waies hinder vs from attaining to the end of our iourney, and from the inioying that eternall happines which is reſerued for Gods ſaints in his glorious kingdome. Now there is no like impediment to hinder vs in this chriſtian courſe and paſſage, to the loue of the world and worldly vanities, as I haue already ſhewed. For they who fall in loue with the place of their pilgrimage, will take neither care nor paines in trauelling towards their owne countrie; and they who ſet their hearts vpon theſe earthly trifles, will by them as by Satans baits, be led out of the way, and inſnared with ſinne; ſo as they will want all power and will to hold on the right courſe, but will be content for the enioying of their loue to make ſale of the eternall ioyes of heauen, for the preſent ſatisfying of their deſires; and therefore the Apoſtle exhorteth all who deſire to finiſh this iourney, that they would *like ſtrangers and pilgrims abſtaine from carnall luſts which fight againſt their ſoules.* For as enemies lying in ambuſhment doe ſet out booties for the aduerſe partie to prey vpon, which if they ſeeke to ſeaze into their hands, they are preſently intrapped, diſcomfited, and either ſlaine or taken captiue; ſo if we be ruled by our carnall concupiſcence, and ſuffer theſe worldly luſts of couetouſneſſe, voluptuouſneſſe, and ambition, to beare any ſway in vs, then no ſooner can Satan ſet out the bootie or bait of riches, pleaſures, and preferments, but we ſhall bee thruſt on with a greedy deſire to prey vpon them; which we ſhall no ſooner do, but preſently

Phil. 3. 20.

1. Pet. 2. 11.

wee

we shall fall into Satans ambushment, be led captiue into sin, and so being chained and fettered in his bonds, we shall bee hindred from trauelling, or euer attaining vnto our heauenlie countrie.

§. *Sect.* 4. *That we should not seate our heart and affections on the world, because it is the place of our warfare.*

But the world is not simply a place of pilgrimage alone, where we might trauell with some quietnesse and securitie to the end of our iourney; but also a place of warfare, wherein we are assaulted on all sides (as it were in a strange and forraine countrie) and by all possible meanes hindred in our spirituall voiage to the holy land. And therefore, as wee haue little cause to seate our hearts and affections on the world, and the vanities thereof, because we can stay here but a short time, and are euery day flitting from them; so much lesse if we consider, that this short time is full of trouble, seeing we are on euery side beset with our spirituall enemies. So

Genes. 47. 9. *Iacob* saith, *that the daies of his pilgrimage were not onely few, but euill also*, in respect of his manifold troubles and molestations. And

Iob 14. 1. *Iob* affirmeth, that *man, who is borne of woman, is but of short continuance, and full of trouble.* And the Apostle telleth vs, that whilest we continue here, we had need to bee alwaies in the compleate armour of a Christian, *because We*

Ephes. 6. 11. 12. *fight not only against flesh and blood, but against principalities, powers, and worldly gouernors, the princes of the darknes of this world, and against spirituall wickednesses, which are in hie places.* Now who would build, and set vp his maine hopes in the campe, or place of his warfare? who would being rich carrie about him his whole substance and treasures, which will but cumber him in his fight, and put spirits and courage into his enemies, to worke his ouerthrow, that they may prey vpon him? So the Apostle saith, that

2. Tim. 2. 4. 5. *no man who warreth, intangleth himselfe with the affaires of this life, because he would please him, that hath chosen him to be a souldier. And if any man striue for a masterie, he is not crowned, except he striue as he ought to doe*; and therefore, as he were iustly to be esteemed a foole, who being to runne a race, would take vpon him a heauie burthen, or being to wrastle for a prize, would put on his most costly and rich apparell, to cope with his antagonist and aduersary, who being naked, and anointed with oile, is readie

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to ſlip out of his hands: ſo much more fooliſh are we, if being to wreſtle, not with fleſh & blood, but with principalities and powers, who are prepared and fitted with all aduantages; we come in all our worldly pompe, hauing faſt tied vnto vs in the bonds of carnall loue, our earthly riches, pleaſures and preferments, ſeeing we ſhall hereby giue them meanes to faſten vpon vs, and worke our ouerthrow: or being to runne a race, for a garland of no leſſe price, then the crowne of eternall glorie, doe loade and cumber our ſelues with the heauie burthen of worldly cares, or when we are running to turne out of our way, and be content to ſit ſtil, that we may obtaine ſome worldly trifle of ſmall worth, and leſſe continuance. And therefore let vs auoid this follie and worldly dotage; and as the Apoſtle exhorteth vs, *ſo runne that we may obtaine.* 1.Cor.9.24.25. Let vs being to wreſtle with ſuch mightie enemies, like him that *prooueth maſteries, abſtaine from all things which might hinder vs, to obtaine a crowne which is vncorruptible.* Let vs come into the field againſt our ſpirituall enemies, not loaded and incumbred with the burthen of worldly traſh, tied faſt vnto vs in the bonds of carnall loue, which will but diſable and betray vs into the hands of theſe foes which ſeeke our ouerthrow; but let vs come armed with Gods ſpiritual graces, and aſſiſted with the power of his might, whereby we ſhall be enabled to obtaine the victorie; that ſo we may ſay with the Apoſtle, *I haue fought a good fight, finiſhed my courſe, and* 2.Tim.4.7.8. *haue kept the faith, from hence foorth is laid vp for me the crowne of righteouſneſſe, which the Lord, the righteous Iudge ſhall giue me at that day*; ſeeing this is promiſed (as he there affirmeth) not to him alone, but to all them, who obtaine the victorie in this ſpirituall warfare; according to that gratious promiſe; *To him that ouercommeth, will I grant to ſit with mee in my* Apoc.3.21. *throne, euen as I ouercame, and ſit with my father in his throne.*

Chap. II.

That we should contemne the world, and worldly vanities, in regard that wee are citizens of heauen, and heires of better hopes.

§. *Sect.* 1. *That wee might easily contemne earthly things, if we would meditate of our heauenly priuiledges, and ioyes.*

THe second reason, why wee aboue all other should not much esteeme, nor immoderately loue the world, and worldly vanities, is, because that as we are pilgrimes here, and therfore must necessarily leaue them in our passage; so we are citizens of the new Ierusalem, the Kingdome of Heauen. So the Apostle saith, that, *We hauing through Christ an entrance vnto the Father by one spirit, are now no more strangers and forrenners, but citizens with the Saints, and of the houshold of God.* Ephes. 2. 18. 19. And speaking of *Abraham*, the father of the faithfull, hee saith, that he *abode in the land of promise, as in a strange country, and as one that dwelt in tents,* who is alwaies readie to remoue and flit away; *because he looked for a citie, hauing a foundation, whose builder and maker is God.* Heb. 11. 9. 10. Neither was this peculiar to him alone, but general to all his children, who followed him in the faith; of whom it is said, *That they haue here no continuing citie, but that they seeke one to come.* Heb. 13. 14. And the reason is apparant: for we are citizens and subiects of that kingdom, whereof Christ Iesus is Lord and King; but himselfe hath plainely told vs, that his *Kingdome is not of this world,* but that hee raigneth and ruleth in that Kingdome of eternall glory; and therefore whosoeuer are subiects vnto him, they cannot bee free denizens of the world, but citizens of Heauen. Vnto which we might adde, that as our Lord and King made but a short stay vpon the earth, but keepeth his court and residence in the new Ierusalem which is aboue: so wee his people and faithfull subiects, who are also seruants of his familie, yea, members of his glorious bodie, shall make here but a momentanie abode; but after we are departed hence, shal haue in heauen euerlasting habitations; in which respect also, as wee are here strangers and pilgrims, so may wee bee rightly John 18 36.

rightly called citizens of Heauen, and as it were free burgesses of the new Ierusalem. Now what can be a more forcible argument to weane our hearts and affections from the world and worldly vanities, then to consider, that as wee are here strangers, and haue no abiding or resting place; so we are subiects and citizens of that glorious Kingdome, whereof the Lord himselfe, and his Son Christ is Ruler and chiefe Soueraigne? For who would not contemne a flitting tent, in comparison of a goodly manion and stately palace? Who would not set light by a poore tenemēt, which is possessed at the will and pleasure of the Landlord, in respect of a rich inheritance, and a large lordship, in which he hath assurance to him and his heires for euer? Who would be a subiect of that kingdome, where the prince and soueraigne is but a slaue; whereas he might be an esteemed member of a great commanding monarchie? And who would preferre his pedling freedō in a country village for a few daies; before his enfranchizement and priuileges in the chiefe city of the countrie, which he may haue for euer? And yet all these similitudes are but some little shadowes and dark resemblances, to expresse the incomparable difference betweene ỹ earth and heauen, the momentany trifles of this life, and those vnualuable and eternall excellencies, which are reserued for the Saints in the life to come. For looke how much a monarchie is to be preferred before a molehill, the brightnesse of the Sunne, before the dim shining of a glow-worme, and the richest treasures, before the basest pebble stone; and so, and much more are those euerlasting ioies of heauen, to be preferred before the best things the world can brag off, though it were a long and flourishing Monarchie ouer all the Kingdomes of the Earth. It is true indeed, that these earthly things being neere vnto vs, and subiect to our senses, doe make a flourishing shew at the first sight, to those who are still conuersant among them, and neuer knew any thing better; but if in diuine contemplation, our minds and meditations could mount aloft, and be but a while exercised in the view and consideration of those incomparable ioies, which God hath prepared for his elect, these worldly and transitory things below would

seeme little and little worth: for as hee who is seated on an exceeding high mountaine, iudgeth euery thing small which hee seeth in a low valley; so if our minds were placed in heauen, and our hearts fixed on that diuine and endlesse glory, wee would thinke the greatest things on earth, as small as motes in the Sunne, and as smally also to bee regarded; according to the example of the Apostle *Paul*, who after hee had been rapt vp into the third heauen, and had a sight and tast of those vnspeakable ioies, did in regard of them, esteeme the worlds chiefest excellencies, but as drosse and dung: whereas now alas these earthly things, though they be small and contemptible, do hide those superexceeding ioies of Gods Kingdome, from the eies of those men, who are still poring on the earth, and are neuer rapt vp on hie in spirituall meditation, but lie grouelling vpon the ground, spending all their thoughts vpon their worldly affaires. And as a small dish being held neere the eies, hideth from our sight a great mountaine; and a little hill or cloud, the whole bodie of the Sunne, though it be farre bigger then the whole earth: so these earthly trifles being placed neere our sight, do so shadow and ouercloud these great and shining excellencies, that we cannot truly behold them, nor rightlie iudge of their greatnesse and value. And therefore if wee would view them aright, and haue some true glimpse at least of this diuine glory, we must by heauenly meditation let the eies of our soule mount aboue them; or else we must remooue them further from vs, and then they will seeme small, and smally to be regarded, in comparison of the incomparable greatnesse and goodnesse of those heauenly ioies, and euerlasting glorie.

2.Cor.12.7.

Phil.3.7.8.

§. *Sect.* 2.

That the loue of the world may well fit an ignorant worldling; but ill beseemeth a Christian, who hath assurance of future happines.

It is no maruell if heretofore liuing in ignorance, wee did not esteeme of these diuine excellencies, but preferred before them these worldly vanities, because they were subiect to our senses; for there is no desire of ỳ which is not known, and the bright shũshine day is al alike to him, who is stark blind, vnto the darkest night. It is no wonder if before we heard of heauen, we esteemed the world as our chiefest Paradise, and worldly things, as the heauenly ioies; because euery man naturally

turally affecteth blessednes, and desireth that which is chiefely good; which when through his naturall ignorance and blindnesse, he cannot discerne, or attaine vnto; he is readie to place his heart and affections vpon that which is best, in his owne knowledge and opinion. But now after that *the grace of God which bringeth saluation vnto all men hath appeared, and taught vs that we should denie vngodlinesse, and worldly lusts, and that we should liue soberlie and righteously, and godly in this present world; looking for the blessed hope, and appearing of the glory of the mighty God, and of our Sauiour Iesus Christ*; it were more then madnes, if we shuld suffer our selues stil to be transported with worldly concupiscence, and prefer the present satisfying of our carnal desires, before the eternal fruition of our heauenly ioies. It is not much to bee marueled at, if children wanting wit and experience, to guide them better, do affect childish trifles, and foolish vanities; for as the Apostle saith, *Whē I was a child, I spake as a child, I vnderstood as a child, I thought as a child*: and it is counted in them no great absurdity, if they spend their time in idle sports, and prefer an apple before a goodly lordship, and a top and scourge before their patrimonie; but when they come to ripe yeeres, it is then expected, that *they put away childish things*, contemne those toies which before they so much esteemed, and affect things more graue and waightie, as befitteth their age and better knowledge; because hauing attained vnto a more solid iudgement, they easily discerne the vanity of these worthles trifles: and so it is not much to be regarded, if worldly men, being infants in knowledge, before Christ Iesus was preached vnto them, and the riches and glory of his Kingdome manifested, did like children affect worldly vanities, and because they knew no better, tooke their whole delight in these trifling toies; but now hauing attained to more ripe knowledge, and hauing been made acquainted, both with the vanitie, and basenesse of these worthlesse trifles, and with the excellencie and riches of Gods Kingdome, they are to lay aside their childish loue, no more taking their chiefe delight in these momentanie vanities & earthly things; but rather to spend their thoughts and meditations, and imploy all their labours and

Tit. 2. 11. 12. 13.

1. Cor. 13. 11.

indeauours to assure themselues of those incomparable ioies of heauen. And as the Apostle speaketh; *they are now as obedient children not to fashion themselues according to the former lusts of their ignorance, but to be holy in their whole conuersation, as he who hath called them is also holy: knowing that they were not redeemed with corruptible things, as siluer and gold, from their former vaine conuersation, receiued by tradition of the Fathers, but with the precious blood of Christ.* For as there is nothing more vnseemely, or that argueth more ridiculous folly, then to see an old man dote after the vanities of youth, and with like heate of affection, following in his age those trifling and regardlesse toyes, which he delighted in when he was a child, as riding vpon a sticke, building houses in the dust or sands, and such like childish exercises: and if any should so behaue himselfe, who seeing his great stature, and small discretion, his manly personage, and child-like folly, would not iudge him either out of his wits, or neuer in them? so much more ridiculous and foolish is the behauiour of worldlings, who being old in yeeres, remaine very babes in their knowledge and affections, and after those rich treasures of Gods heauenly kingdome are discouered vnto them, do neglect and contemne them as heretofore, and prefer before them, both in their iudgements and affections, these momentanie vanities, and earthly trifles.

1. Pet. 10. 13. 14.

§. *Sect.* 3. *That it is seruile baseneſſe, for a Christian who is the child of God, and heire of heauen, to set his heart on worldly things.*

Whilest we remained in the estate of slaues, and were the deuoted vassals of sinne and Satan, our base desires did well sort and agree with our base condition; and whilest we were citizens of the world, and children of the earth, it might suit with our place and calling, to affect and desire earthly commodities, and to esteeme the riches, pleasures and preferments of the place whereof we were inhabitants, at high rates: but now that God hath dignified vs with most royall priuiledges, and made vs of citizens of the world, free denisons of heauen, and of the slaues of Satan, his owne children by adoption and grace, yea heires apparant of his glorious kingdome; let vs, remembring this high calling, for shame forsake our base desires, not suffering our hearts to lie groueling on the earth, wallowing in carnall pleasures, and worldly

ly delights: but raising them vp according to the height of our hopes, let vs aime at no lesse then crownes and kingdomes, and these not momentanie, and of this world, seeing they are vaine and of little worth; but those which are most glorious and eternall in the world to come: for if it be a base and vnseemely thing, that a Princes son, for a trifling gaine, should spend his time and strength in seruile and slauish actions, seruing hogs, and playing the skull, or running on arrands at the command of those whom he should command; how much more vncomely and abiectly base is it for vs, who are (as the Apostle speaketh) the [a] generation of God, his [b] sonnes and children in Iesus Christ, yea [c] heires of God, and coheires with Christ, that we should spend our precious time in seeking after contemptible vanities, and be at the seruice and becke of sinne and Satan, for the base hire of these worldly trifles; neuer thinking of our spirituall preferments, and glorious priuiledges, but setting all to sale for the present fruition of these momentanie toyes? Heretofore we were (as the Apostle teacheth vs) *dead in trespasses and sinnes*, and being in this condition it was sutable vnto it, that we should be buried in the world, hauing our hearts burthened and oppressed with the cares of this life, and with the vnsupportable waight of these earthly things; but now we are reuiued with the blood of Christ, and quickned with his death, yea by vertue of his resurrection, God hath *raised vs vp together with him, and hath in Iesus Christ made vs sit together in heauenly places, to shew vnto ages to come the exceeding riches of his grace*: and therefore as the Apostle exhorteth vs, *If we be risen with Christ, let vs seeke those things which are aboue, where Christ sitteth on the right hand of God; and set our affections on things which are aboue, and not on things which are on the earth.* For if it were a sufficient reason to moue *Iacob* to neglect his stuffe in the land of Canaan, because *Pharaoh* promised the best things of Egypt when he came into his kingdome; how much more should it be auaileable to perswade vs, vnto the contept of these worldly & worthlesse vanities, seeing we haue the assured promise of God himself, that we shal enioy the best things of his heauenly kingdome

[a] Act.17.28.
[b] Iohn 1.12.
[c] Rom.8.17.
Ephes.1.1.2.3. 4.5.6.
Coloss.3.1.2.
Genes.45.20.

when we come vnto him? It is obserued, that therefore with the Grecians man is called ἄνθρωπος, to put him in mind, that howsoeuer he dwelleth on the earth, yet he should still lift vp his eyes and hearts towards heauen, that so hee might be occasioned to meditate on his Creator, and on those diuine ioyes, and eternall glorie which are there reserued for him. And it is further noted, that of all the parts of mans bodie, the head which is the seat of the vnderstanding, and the place wherein the soule sheweth and exerciseth his chiefe faculties and functions, is most remote from the earth, and nearest vnto heauen; by which fabrique and wise placing of these humane parts, the Lord would teach vs, that we should as little as may be, trouble our heads with earthly cogitations, but rather exercise them continually in spirituall and heauenly meditations: and therefore according both to our name and nature, let vs not haue our minds nailed to the earth, and wholly conuersant in worldly things; but let vs continually lift them vp in diuine contemplation; and as the Apostle exhorteth vs, *haue our conuersation in heauen, from whence we looke for a Sauiour, euen our Lord Iesus Christ*: and for as much as they are continually ouer-poised with worldly cares, and necessarie imployments in the earth; let vs daily draw them vp, seeing they naturally descend like the peyses of a clocke, and exercise them continually in diuine and heauenly meditations, that so by their resting on the earth, our course in godlines be not hindred & stayed. Whilest we

Ephes. 2. 12. *were without Christ, aliens from the common-wealth of Israel, strangers from the couenants of promise, and had no hope, and were without God in the world*, as the Apostle speaketh; it is no maruell if we much esteemed our earthly habitation, and made idols of worldly things, as riches, pleasures and preferments, by setting our hearts and affections wholly on them; for so is this naturally imprinted in our hearts, that there is a God; that when we are ignorant of the true diuine nature and essence, rather then we will be without a deitie which we may adore, we are readie to serue and worship the basest creatures: but now that *in Christ Iesus we which once were far*

Verse 13. 39. *off, are made neere by his blood, and are no more strangers and*

forreiners,

seruitours, but citizens with the Saints, and of the houshold of God; let vs leaue these idols to be adored by the Gentiles, who haue no knowledge of the true God, nor interest in his heauenly kingdome; and let them desire things present, who haue no hope to enioy Gods gratious and rich promises concerning things to come: and let it be a forcible argument (as our Sauiour vrgeth it) to restraine vs from immoderate louing or caring for the things of this life, that the Gentiles who haue no better hopes, seeke mainly after these trifles; but let vs who haue more knowledge, and better assurance, *seeke first the kingdome of God and his righteousnesse*, seeing we haue Gods infallible promise, that these things, without our carking care, shall in some competent sufficiencie be ministred vnto vs.

Ambiant terrena Gentiles quibus cælestia non debentur; contemnisant præsentia qui futura non tenent.

Matth. 6. 32. 33.

Heb. 13. 5. 6.

More especially, seeing we haue assurance of eternall glorie, and be adopted heires of the kingdome of heauen; let vs not in our iudgements ouerualue and esteeme, nor in our affections and endeauours immoderately loue and seeke, the vaine glorie of the world, and these momentany honors and preferments; which befitteth them who haue no hope of better aduancement; but ill-beseemeth vs who expect within a while such glory and greatnes. And this argument *Ieremie* vseth to dissuade *Baruch* from looking after preferments in the world, because they were momentanie and of no continuance. *Behold, saith the Lord, that which I haue built will I destroy, and that which I haue planted, will I plucke vp, euen this whole land; and seekest thou great things for thy selfe? seeke them not.* And our Sauiour Christ by the same reason perswadeth his disciples not to aspire ambitiously after worldly superioritie and soueraignty, because it better befitted earthly potentates, who had no hope of raigning in the kingdome of God: *Ye know* (saith he) *that they which delite to beare rule amongst the Gentiles, haue domination ouer them, and they that be great among them, exercise authoritie ouer them; but it shall not be so among you*, &c. So seeing this world is the place of our pilgrimage, & heauen our countrey, where vnualuable treasures are reserued for vs, it is now no time to affect world-ly wealth, and abundance of this earthly riches, for as the Apostle

§. *Sect.* 4.
That earthly honors, riches and pleasures, are base and of no worth, in comparison of the treasures, glorie, and ioyes of heauen.

Ierem. 45. 4. 5.

Matth. 10. 42.

postle teacheth vs, it becõmeth Saints to be so far frõ imbra-
Ephes. 5. 3. cing & practising couetousnes, that it *should not be once named among them*; both becauſe their title is moſt tickle & vncertain to this earthly traſh; & becauſe alſo they haue ſure intereſt in thoſe vnualuable & eternal treaſures which are reſerued for thẽ in heauẽ. So that it may be fitly ſaid to Chriſtians,
2. King. 5. 26. as *Eliſa* ſpeaketh to *Gehazi*; *Is this a time to take money, and to receiue garments, and oliues, and vineyards, and ſheepe, and oxen, and men ſeruants, and maid ſeruants?* eſpecially when the leproſie of ſin accompanieth them, which excludeth vs from the ſocietie of the Saints, and bringeth in the end eternall
August. in Ioh. 8. Tract. 40. death. To this purpoſe one ſpeaketh fitly: He (ſaith he) loueth not his money too much, who loueth God enough, &c. O therefore that we could loue the Lord as he worthily deſerueth, and ſo ſhould we loue our ſiluer little or nothing: then would our money be only an helpfull inſtrument in our pilgrimage, and not a prouoking baite to our concupiſcence, which we ſhould vſe for neceſſitie alone, and not enioy for delight, &c. Vſe this world, but ſo as the world doth not faſten on thee; the end of thy comming into it, was not to make any ſtay, but to paſſe through it as a place of pilgrimage; thou cameſt in to go out againe, & not to remaine: thou art a traueller, & the world is thine Inne; vſe therefore thy money as the traueller in his Inne vſeth his table, cup, & bed, namely as being to leaue all behind him, and not to make any ſtay with thẽ. Finally, howſoeuer there may be ſome ſhew of reaſon, why ignorant worldlings ſhould ſet their hearts vpon worldly and carnall pleaſures, becauſe they are acquainted with no better delights; yet it is more then ſottiſh madnes, for thoſe to dote on them, who haue been enlightned with the knowledge of Gods truth, or haue euer had but the leaſt taſte of the heauenly ioyes, becauſe they are vaine and momentanie, and theſe moſt excellent and eternall. And this argument the Apoſtle vſeth to weane our hearts from theſe voluptuous and ſinfull pleaſures: *The night* (ſaith he) *is paſt, and*
Rom. 13. 12. 13. 14. *the day is at hand, let vs therefore caſt away the workes of darkneſſe, and let vs put on the armour of light: ſo that we walke honeſtly as in the day, not in gluttonie and drunkenneſſe, neither in*

chambring

chambring and wantonneſſe, nor in ſtrife and enuying. But put ye on the Lord Ieſus Chriſt, and take no thought for the fleſh, to fulfill the luſts of it.

It is true indeed that if the loue of God, and the world would ſtand together, if wee could at the ſame inſtant place our hearts and affections both vpon heauenly and earthly things; if wee could exceedingly loue, and earneſtly ſeeke the things of this life, and after be ſure to finde the glorie and happineſſe of the life to come; if wee could firſt be citizens of the earth, and afterwards obtaine the freedome and priuiledges of the new Ieruſalem; there were ſome reaſon why we ſhould ſo much eſteeme, and with ſuch ardent loue affect and ſeeke after theſe worldly vanities. But the Scriptures haue plainly taught vs, that *the* [a] *loue of the world is enmitie with God*, that *wee cannot* [b] *ſerue God and riches*, that *wee muſt* [c] *forſake all, if wee will be Chriſts diſciples*; and finally, that as many as belong to his kingdome of grace, and afterward ſhall raigne with him in his kingdome of glorie, are [d] choſen out and ſeparated from the world: and therefore we are put to our choyce, whether wee will be louers of God, or the world, citizens of the earth, or citizens of heauen, ſeeing both will not ſtand together. For as thoſe who were citizens of Rome, loſt their freedome if they became citizens of any other citie; ſo ſhall we loſe our freedome and priuileges in the new Ieruſalem, if we become citizens of the earth. To this purpoſe one ſaith, that many by greedie coueting that which belonged vnto others, haue loſt that which appertained to themſelues: theſe worldly things are alienated from vs, and our poſſeſſion is in the kingdome of heauen; and therefore let vs take heed, leſt by coueting that which is the right of others, we loſe that which is our owne. It is ſaid of *Caine*, that he built the firſt citie vpon the earth, to ſhew, that he ſeeketh an habitation and abiding place in this world, who is excommunicate from the communion of Saints, and baniſhed out of our heauenly countrey. Whereas *Abraham* the father of the faithfull, *Iſaac*, and *Iacob* with the reſt of the Patriarchs, liued in Tents, to ſhew that like pilgrimes they were ſtill in remouing to their owne countrey,

§. *Sect.* 5. *That they who loue the world make a forfeiture of their heauenly hopes.*

[a] Iames 4.4.
[b] Mat.6.24. and 16.24.
[c] Iohn 15.19.
[d] Baſil. admon. ad filium ſpiritualem.
Heb.11.9.10.

as the Apoſtle obſerueth. And therefore if we would not be like reprobate *Caine*, or deſire to imitate theſe holy Patriarches, let vs not ſettle our affections, and fix our hearts vpon the world, and worldly vanities; but only vſe them as neceſſaries for our paſſage, and contemne them when we finde them impediments, or when they come in compariſon of Gods ſpirituall graces, or heauenly ioyes.

§. *Sect. 6.* *That all the faithfull haue from time to time contemned the world.*

Which that we may the rather doe, let vs conſider, that all Gods ſaints and ſeruants haue gone before vs in this holie practiſe, as precedents and examples: for no ſooner were they made partakers of the gifts and graces of Gods holy ſpirit, and had but ſome little taſte of the heauenly happines, but preſently they contemned the world and the vanities thereof, they were readie to leaue all and follow Chriſt, and euen to lay downe their liues, for the profeſſion of the Goſpell. It were endleſſe to name all; ſome few ſhall ſuffice. The Apoſtle *Paul* profeſſeth, that he deſired to [a] *know nothing but Ieſus Chriſt and him crucified*; and ſaith, [b] *God forbid that he ſhould reioyce in any thing, but in the croſſe of our Lord Ieſus Chriſt; whereby the world was crucified vnto him, and hee vnto the world.* Yea he *accounted all things* [c] *loſſe, and no better then dung that he might winne Chriſt.* So elſewhere hee profeſſeth, that he [d] *ſought not the praiſe of men*, neither of the Theſſalonians nor any other. Thus alſo *Abraham* at Gods commandement left his owne countrey, and contemned all the profits, pleaſures, and preferments which it might haue yeelded vnto him, in compariſon of the land of promiſe, though hee dwelt there but as [e] a ſtranger, and had little ioy and comfort in it, but onely as it was a type of the heauenly Canaan. So *Moſes refuſed to be called the ſonne of Pharaohs daughter*, and was content to abandon all the proſperitie which hee might haue had in the land of Egypt; *and choſe rather to ſuffer aduerſitie with the people of God, then to enioy the pleaſures of ſinne for a ſeaſon; eſteeming the rebuke of Chriſt greater riches, then the treaſures of Egypt, and that becauſe he had reſpect to the recompenſe of the reward*, as the Apoſtle teacheth vs. Yea *Dauid* himſelfe though hee had all the royalties, profits, and delights, which a kingdome could afford vnto him; yet could

[a] 1. Cor. 2. 2.
[b] Gal. 6. 14.
[c] Phil. 3. 8.
[d] 1. Theſ. 2. 6.
[e] Heb. 11. 9. 10.
Heb. 11. 24. 25. 26.

could they not allure him to fixe his heart vpon them, but only hee vſed them as neceſſarie helpes for his iourney; remembring that *hee was but a ſtranger and ſoiourner vpon the earth, and that his dzies were like a ſhadow which hath no abiding*. 1.Chron.29.15

Finally, no ſooner were the diſciples of the Primitiue Church conuerted to the faith, and had ſome aſſurance of their ſaluation, and ſome little knowledge and taſte of the treaſures, glorie, and ioyes, prepared for them in the kingdome of God; but preſently they contemned earthly riches, and hauing ſold their houſes and lands, laid the price downe at the Apoſtles feete, that there might bee a diſtribution, to euery one according to his need. Act.4.34.

But aboue all examples, let vs propound vnto vs our Sauiour Chriſts, who by his contempt of the world and worldly things, hath taught vs alſo to deſpiſe and contemne them. For being the moſt glorious and eternall ſonne of God, he did not here in this world ſeek for honour and ſoueraigntie, yea hee refuſed it when it was offered, and when he [i] perceiued that the people ſought after him to make him a King, he departed & hid himſelf in a deſert place. [i] Ioh.6.15.

And though he were the King of heauen & earth, yet he profeſſeth that he came *into the world not to be* [k] *ſerued but to ſerue*, and that he did *not receiue* [l] *honour from men*. Yea in his greateſt glorie which he had amongſt men, and when he would make ſome ſhew that indeed hee was a King, it is ſaid that he came [m] meeke and lowly, ſitting on an aſſes colt, hauing only ſome of his Diſciples ſpare clothes vnder him, inſtead of rich and kingly furniture. [k] Mark 10.45. [l] Ioh.5.41. [m] Mat. 21.5.6.

So though hee might haue had the riches of the earth at his commandement, yet hee contemned abundance, and contenting himſelfe with neceſſaries only, he gaue the ouerpluſſe to the reliefe of the poore. Thus we reade that certaine women miniſtred to his neceſſities, that he had not money in his purſe to pay his tribute, but was faine to borrow it of [n] a ſillie fiſh, whereas hee might as eaſily haue commanded the ſeas to haue caſt vp her treaſures and pearles, if hee had regarded them. [n] Matth.17.27.

So himſelfe ſaith, that [o] *the foxes had holes, and the birds of heauen neſts, but the ſonne of man had not whereon to reſt his head*. All which pouertie hee willingly vndertooke, that hee might inrich vs [o] Matth.8.20.

with

p 2.Cor.8.9. with heauenly treasures; as the Apostle testifieth, p *Ye know* (saith he) *the grace of our Lord Iesus Christ, that he being rich for your sakes became poore, that ye by his pouertie might be made rich.* The like contempt he also shewed of worldly pleasures, spending his time in watching, and praying, preaching, and teaching; in wearisome iourneys, and sore trauell, accounting it his chiefe pleasure to please his heauenly Father, and euen his q meate and drinke to doe his will. Finally, in all things our Sauiour Christ humbled himselfe, setting light by worldly prosperitie, in comparison of that glorie which was reserued for him with his Father. Whose example we also are to imitate, as the Apostle exhorteth vs: *Let* (saith he) *the same minde be in you, that was euen in Christ Iesus, who being in the forme of God, thought it no robberie to be equall with God: but he made himself of no reputation, and tooke on him the forme of a seruant, and was made like vnto men, and was found in shape as a man. He humbled himselfe and became obedient vnto the death, euen the death of the crosse; wherefore God hath also exalted him, and giuen him a name aboue euery name.* O why therefore should wee ambitiously aspire vnto honours, seeing the sonne of God himselfe was content for our sakes to bee thus abased? Why should the seruant desire immoderatly to bee aduanced, when his Lord and Master was thus humbled? Why should wee greedily seeke after those riches which Christ Iesus the wisedome of his Father contemned; seeing if they had been absolutely good, and worth the hauing, he who is Lord of heauen and earth, might haue abounded with them? Why should wee dote vpon voluptuous pleasures, seeing our Sauiour spent his time in painfull labours, and attained vnto the eternall ioyes of his fathers kingdom, by trauelling in the vnpleasant way of troubles and afflictions? In a word, why should wee adore the world as our earthly idoll, and set our hearts and affections vpon these momentanie vanities, when as all the faithfull from time to time, haue by the contempt of them entred into euerlasting glorie? Why should we dreame of hauing a speciall dispensation and priuilege, aboue all the rest of Gods faithfull children, and thinke that wee may cleaue and cling vnto the

q Ioh.4.34.

world

world and worldly things with our hearts and affections, and yet neuertheleſſe riſe to be poſſeſſors of that glorie, and to enioy that heauenly inheritance, notwithſtanding that all theſe clogs doe hang vpon vs, and keepe vs downe; whereas all the reſt of Gods children in former times *haue by many tribulations entred into the kingdome of heauen*; and haue in respect of their heart and affections (though not in regard of the poſſeſſion) ſhaken off theſe cumberſome burthens, and by the contempt of worldly vanities, haue entred into that heauenly happineſſe, and euerlaſting glorie? Act. 14. 22.

Chap. III.

Of the ioyes of heauen; that they are ineffable and vnconceiuable: and of the names and titles which in the Scriptures are giuen vnto them.

§. *Sect.* 1. *That Christians ought much to preferre heauen before the earth in regard that it is their owne countrey.*

BY that which hath been ſaid it may appeare, both that the world, and the vanities thereof, are of no true worth or excellencie; and alſo that though they were in themſelues of ſome value, yet not vnto vs, who are heere pilgrims and ſtrangers, and citizens and inhabitants of another citie and countrie, euen the new Ieruſalem, and heauenly Canaan. For experience teacheth vs, that though men in their trauailes doe paſſe by lands and kingdomes much more rich, fruitfull, and pleaſant then their owne; yet becauſe they haue neither intereſt, nor abiding in them, they preferre before them their owne home, and take their chiefe delight in ſeeing (as we ſay) the ſmoake of their owne countrie, becauſe there is the place of their reſiding, wherein they haue their part and ſhare, of all the commodities and delights which it affoordeth, for the maintenance and preſeruation of their liues. And we know that this proprietie maketh poore men alſo in the ſame countrie, to take more comfort and pleaſure, in their own houſes, though thatched, and ill furniſhed; and in their owne gardens, fields, and orchards, though they are rude, diſordred, and vnpleaſant,

pleasant, then in those who appertaine vnto other men, though neuer so curious, artificiall, and delightfull. In which respect though the things of this life were to bee preferred before those of the life to come; yet by the same reason wee should little regard them, in comparison of the other, because we haue no right, interest, and inheritance in them, but only passe by them, and vse them as helps, whereby wee may the better be inabled to attaine vnto our iourneys end, and haue the other reserued for vs as our patrimonie, which wee shall hold for the tearme of that life which shall be endlesse and euerlasting. But as men hauing proprietie vnto those things which are most excellent, and by infinite degrees to be preferred before such things as belong vnto others, doe in comparison of their owne possessions basely esteeme, and easily contemne that, vnto which they haue no right and title; as the French man or Italian hauing goodly inheritances in their owne countries, may easily despise the deserts of Arabia for their barrennes, and the northerne climes almost inhabitable, by reason of their extreame cold: so this being our case, and we hauing a countrie most rich, most glorious, full of all goodnesse and blessednesse, it may bee a thing easie for all those who consider of it, to contemne and set lightly by this earthly desert, and to preferre before it our heauenly countrie, much more then the children of Israel preferred the fruitful land of Canaan, before that waste and desert wildernesse, through which they had trauelled towards their owne countrie. But for as much as men in the world doe so much ouervalue this place of their pilgrimage, and lightly esteeme of our heauenly habitatiō; delighting thēselues here as in their paradise, and mourning & fearing to depart vnto their owne home, as though it were the place of their exile and banishment: and seeing all this loue of the one, proceedeth from a supposed excellencie, and this dislike or loathing of the other, from a false conceit, that by our change, our state shall be impaired, and we in worse case then wee were before; which can proceed from nothing but from grosse ignorance, or pagan-like infidelity, whereby either we know not what ioy and happinesse is prepared for Gods saints, or doe

doe not beleeue that wee ſhall haue our part and intereſt in them; therefore as I haue already ſhewed the baſe worthleſneſſe, and vaine vnprofitableneſſe of worldly things, that we might be freed from that deluding opinion which doth bewitch vs with their loue: ſo now for concluſion of this book, I will alſo intreate of the diuine excellencie of our heauenly ioyes, that hauing ſome knowledge and taſt of them, we may be rauiſhed with their loue, and in compariſon of them, and the meanes of attaining vnto them, lightly eſteeme and contemne theſe worldly toyes, and trifling vanities.

Wherein my purpoſe is to auoid curious and friuolous queſtions, which as they haue no vſe or profit, ſo no true ground out of Gods word; and to content my ſelfe with that which may be ſaid of theſe heauenly ioyes, either directly out of the Scriptures, or may by neceſſarie conſequence be gathered from theſe infallible teſtimonies. The which becauſe they ſpeake ſparingly in this argument, in reſpect of the glory and greatneſſe of theſe ſurpaſſing ioyes; therefore I would admoniſh the reader, that hee doe not expect any full or perfect deſcription of them, ſeeing this is altogether impoſſible, either to me, or any other liuing, whileſt wee remaine here in this place of our pilgrimage, as being a ſecret which is not to be reuealed by diſcourſe, but by experience and fruition. For ſo the Apoſtle *Iohn* plainely affirmeth, that we are now *the ſons of God, but yet it doth not appeare what we ſhall be*; and the Apoſtle *Paul* ſaith, that God *dwelleth in the light which none can attaine vnto, whom neuer man ſaw, neither can ſee*. Of which our inſufficiency in comprehending theſe heauenly myſteries, diuers reaſons may bee rendred: firſt, becauſe the Lord would haue the full and perfect knowledge of theſe diuine excellencies concealed, to exerciſe hereby our faith, loue, obedience and patience; for he would haue vs whileſt we continue here to liue by faith, and not by ſight, to ſeeke after theſe ioyes vpon his word, though wee haue no diſtinct and ſenſible knowledge of them in our ſelues; to doe our worke and performe our dutie as well for loue to himſelfe, as for the reward which we are to receiue,

§. *Sect.* 2. *That it is impoſſible to deſcribe the ioyes of heauen in any perfection.*

1. Ioh 3.2.

1. Tim. 6. 16.

and hauing done what he inioyneth vs, wholly to referre the wages to his owne bountie. Whereas if there were a cleere and distinct knowledge of those heauenly excellencies, and surpassing ioyes in euery one of vs, it were not thankſworthie to be a christian, neither had we any occasion of approuing our faith, loue, and willing obedience vnto God, seeing they would rauish vs with their beautie and excellencie, and make vs respectiue of our dutie, if not for loue towards God, yet at least for the reward sake. And this cause the Apostle

2. Cor. 12. 4. *Paul* seemeth to intimate, where he saith, that hee *was taken vp into paradise, and there heard words, which could not again be spoken by him, and which were not lawfull for man to vtter*; as being secrets of State, the knowledge whereof was appropriated to those who were admitted citizens & free burgesses of that glorious kingdome. Another cause may bee our imperfection in knowledge, which is a fruit and punishment of our sinne, accompanying vs as long as wee continue in

1. Cor. 13. 9. 12. this life. For the Apostle telleth vs, that *wee know but in part, and see as through a glasse darkely*: and that to *see face to face*, and *to know as we are knowne*, is reserued for the life to come. So that when we haue sought out as much as wee can these

Iob 26. 14. inscrutable and hidden mysteries, we may crie out with *Iob*; *Lo these are part of his waies; but how little a portion heare wee of him? and who can vnderstand his fearefull power?* Neither need this to seeme strange vnto any, if wee doe but consider that our knowledge and vnderstanding hath receiued so great a maime by our originall sinne, that wee are ignorant for the most part of the things appertaining to this life, knowing them not in their true nature, formes, and essence, but onely in their figures, qualities, and properties; and that not by a present, immediate and cleere vnderstanding, but onely by sense, obseruation, induction, and experience. In which respect it is impossible to make a blind man by descriptions cleerely to know the nature of colours, and to conceiue of the brightnesse of the sunne, because hee wanteth those organs and instruments of knowledge which should conueigh it to the common sense, phantasie, and vnderstanding: or to make a man perfectly to conceiue of the

ſweetneſſe of honie, and the delightfull odour of a roſe, who wants theſe ſenſes of taſt and ſmelling. And this reaſon the author of the booke of Wiſedome plainely expreſſeth: *Hardly* (ſaith hee) *can we diſcerne the things that are vpon earth, and with great labour find wee out the things that are before vs; and who then can ſeeke out the things that are in heauen?* Wild. 9. 16.

To which purpoſe another ſaith, that it is not for vs in this time of ignorance, whileſt we remaine in our earthly bodies, to mount into the clouds, to pierce this fulneſſe of light, to breake into this bottomleſſe profunditie of glory, or to dwel in this vnapprochable brightneſſe: for this is reſerued for our laſt day, when we ſhall be preſented vnto God, glorious, and without ſpot or wrinckle; for how ſhall wee ſee God in his glory, and behold the beautifull brightneſſe of his heauenly habitation; ſeeing our vnderſtandings are ſo blinded with ignorance, that we doe not know our ſelues, nor in any perfection conceiue what our owne ſoules are, which is the chiefe part of our eſſence and being? Finally, it is impoſſible till we come to heauen, and haue our vnderſtandings inlightened and inlarged by him who firſt made them, that we ſhould conceiue, and comprehend theſe ioyes in regard of their greatneſſe, and ſurpaſſing excellencie; for as our weake eyes cannot behold the ſun, but it preſently dazleth them, and if they bee not turned away maketh them blind, becauſe this too excelling obiect corrupteth the ſenſe: ſo our weake vnderſtandings cannot poſſiblie conceiue and comprehend the glorious brightneſſe of theſe heauenly ioyes; and if aboue their reach and capacity they attempt it, they are preſently ſurcharged with their glory and greatneſſe. And the reaſon hereof is cleere and euident; for ſeeing this glory and happineſſe conſiſteth principally in the viſion and fruition of God, who is infinite and incomprehenſible; therefore it is as impoſſible in this life for any man to comprehend them, as to containe the ocean in the ſhell of a nut. Bernard. ſuper Cantica, Serm. 38.

To which purpoſe one ſaith, what this eternall glory is, with what rich treaſures this heauenly kingdome aboundeth, and with what glorious brightneſſe it ſhineth, it cannot bee expreſſed, but is rather with praiſes to be admired and magni- Auguſt. tom. 10. Serm. 1.

fied. But yet though this heauenly glory cannot be fully expreſſed, it is not wholly to be pretermitted, though it cannot be purtrayed (as it were) in liuely colours, yet it is not to be left vnſhadowed; for ſeeing wee know but in part, therefore as it is not fit to comprehend the whole; ſo neither to omit and let that part paſſe which wee conceiue: and ſeeing the holy ghoſt hath in many places of the Scriptures in ſome darke maner ſhadowed this glory, and giuen vs a taſt of theſe ioyes, we muſt not neglect it becauſe wee cannot haue our full draught; and becauſe we cannot comprehend as much as we would, we muſt not ſlightly ouerpaſſe that which we can: conſidering that God hath purpoſely granted vs a ſight of theſe firſt fruits, that we may more hartily long after the whole harueſt, and hath in his holy word giuen vs a taſt of this happineſſe, that we may vſe all poſſible meanes to come vnto this fountaine of glory, where we may drinke our fill, and hath giuen vs liberty both to thinke and ſpeake of the ioyes of his kingdome, according to our meaſure and proportion, though we cannot fully conceiue them; euen as we haue liberty to thinke and ſpeake of his owne infinite maieſty with reſpectiue reuerence, although he be ineffable and incomprehenſible. As therefore *Moſes* for his ſinne was not ſuffered to enter into the land of promiſe, and ſo to take a particular view of euery part of the earthly Canaan, and yet was permitted to goe to the top of mount Abarim, and thence to take ſome generall ſight and notice of it; ſo although we by our ſinnes haue the eyes of our vnderſtandings ſo dimmed, that we cannot cleerely and diſtinctly behold the glorious beauty of the holy land; yet let vs take ſome ſuch generall view as the Lord in his word reuealeth it vnto vs. And as thoſe who cannot behold the ſunne ſhining in his full brightneſſe, attaine vnto ſuch a ſight of it as they are capable of by looking vpon it, or rather the image and reſemblance of it, in a ſtanding poole, or diſh of water; ſo though we cannot ſee theſe glorious ioyes in their own perfect beautie, becauſe our vnderſtandings would bee aſtoniſhed and confounded; yet let vs as it were by reflection diſcouer them as well as wee can, in ſome earthly ſhadowes

Nec ideo tamen debeo tacere, ſed dicere quantum valeo, quia dicere quantum volo, non valeo. Auguſt. lib. medit. cap. 18.

Numb. 27. 12. 13.

and

and resemblances. Onely as one exhorteth, let vs not curiously seek out that, which the Apostles themselues could not fully expresse; neither let any man desire to know of me that, of which I haue this onely knowledge, that I know it not; vnlesse hee would learne to bee ignorant of that, which wee ought onely thus farre to know, that it cannot be knowne of vs.

Cyrill. Hierosol. Catech. 4. Nemo scire quærat quod me nescire scitio, nisi forte vt nescire discat, quod sciri non potest. Sciendum est. August. de symb. ad catechum. lib. 2. cap. 12.

First therefore that we may haue some small glimpse of this glorie, we are to know, that this Kingdome of God, and ioies of heauen, is nothing else but that chiefe happinesse and supreme felicitie, which the holy Saints, who haue faithfullie serued God in this life, shall eternally inioy with God himselfe, and his sonne Christ, in the life to come; whilest being freed from all worldly euils and miseries, they doe communicate in all the heauenly happinesse, and vnspeakeable blessednesse prepared for them, especially in the fruition of God, who being infinit in all perfection, shall bee all in all vnto them. Which ioies, that we may the better conceiue of, let vs first consider of the names, titles, and epithets, which in the Scriptures are giuen vnto them; and afterwards speake, according to the measure of knowledge reuealed vnto vs, of the parts thereof. Concerning the former, wee haue of them great varietie in the booke of God, whereby both the great excellencie, perfect sufficiencie, incomparable glory, rauishing delight, & eternal felicitie of this heauenly glory is implied and signified. The greatnesse and excellencie of this eternall blessednesse is noted, when as it is called a *Kingdome*, seeing there is no riches, glorie, or pleasures which a Kingdō affordeth not: and lest we should conceiue that it yeeldeth no better treasures, honours and delights, then earthly Kingdomes doe, it is called the b *Kingdome of heauen*: to note vnto vs, that as farre as heauen exceedeth earth in largenesse, statelinesse, height and beautie, so much the priuiledges and roiall pretogatiues of this heauenly kingdome, exceed the earthly in greatnesse and in glorie. Yea, it is called also the c *Kingdome of God*, to shew vnto vs, that it is absolute in all perfection, and as farre aboue earthly Kingdomes in maiestie and true felicitie, as the King of Kings excelleth the petie

What the ioyes of heauen are, and what names and titles are in the holy Scriptures giuen vnto them.

a Matth. 25. 34. Luke 12. 32.

b Matth. 7. 21. & 18. 3.

c Acts 4. 22.

Princes of the world. In the ſame reſpect it is called the [d] *new Ieruſalem*, and the *citie of God*: to ſignifie, that it is the place which God hath ſpecially choſen, the metropolis, or chiefe ſeate of his boundleſſe empire, and, as it were, the court of the great King, where our Lord and Soueraigne, who is omnipreſent, and filleth heauen and earth, doth keepe his chiefe reſidence, and therein manifeſt his glory and greatneſſe. And therefore looke how much the chiefe citie of the Kingdome, and the Princes roiall court doe excell in riches and glorie, the pooreſt and remoteſt countrie village: and ſo, and much more doth this heauenly citie, and court roiall of the King of Kings, excell all worldly empire and dominion. The perfect ſufficiencie of theſe heauenly ioies is alſo noted by the names which are giuen vnto them; for they are called a [e] *liuely fountaine*, and *the well of the water of life, of which, whoſoeuer drinke ſhall neuer thirſt*: to ſhew vnto vs, that as he who hath an euer ſpringing fountaine, can neuer want water; ſo he who is once poſſeſſed with theſe heauenly ioyes, hath alwaies ſufficiencie of all glorie and goodneſſe. And in the ſame reſpect they are called [f] *bleſſednesse and felicitie*: vnto which is required the confluence of all perfections, full contentment, and the fruition of our *ſummum bonum*, and chiefe happineſſe; ſo that where bleſſednesse is, nothing is troubleſome, nothing wanting, but all good things are preſent in poſſeſſion, which the hart of man can deſire and wiſh. The incomparable glorie likewiſe of this heauenly happines, is liuely ſignified by the titles and ſimilitudes whereby it is deſcribed; for it is called the maiesticall [g] *temple*, wherein our great King vouchſafeth his glorious preſence, and is continually praiſed and magnified, by many millions of his heauenly quiriſters, and holy ſeruants: it is called the throne of God, whereon he ſitteth, whileſt he raigneth and ruleth ouer all his creatures, and whereon he vouchſafeth to allow vs a place to ſit together with him. Finally, it is called a *crowne*, to ſhew, that it is full of glorie and maieſtie; and leſt wee ſhould thinke it a crowne gotten or poſſeſſed with tyrannie and iniuſtice, it is called a [i] *crowne of righteouſneſſe*; and leſt we ſhould feare, that like earthly crownes, it ſhould be ſubiect

[d] Apoc.3.12.
[e] Apoc.7.17. & 21.6.
[f] Pſalm.83.5. Apoc.19.9.
[g] Apoc.3.12. & 7.15.
[h] Apoc.3.21.
[i] 2.Tim.4.8.

ieſt to change and alteration; it is called a *crowne incorruptible*, which cannot be taken from vs; and a *crowne of life*, and therefore not to bee left or loſt by death; and leſt wee ſhould imagine that it is a copper crowne, baſe and of ſmall value, it is not onely ſaid to bee a glorious crowne, but a *crowne of glory, and of beautie*. Yea, it is called *glorie* it ſelfe, to note vnto vs, that nothing in heauen or earth can be more glorious. Thus alſo the rauiſhing ioy of this glorious Kingdome is plainely noted by thoſe titles and ſimilitudes which are in the word of God aſcribed and applied vnto it: for it is reſembled by a *great feaſt and banquet*, where nothing is to be found but mirth and gladneſſe, yea to a *mariage ſupper*, which exceedeth all other feaſts in ioy and delight. It is called *reſt*, wherein being freed from our labours, we ſhall wholly giue our ſelues to pleaſure; and that not an idle reſt, which is more tedious and loathſome, then buſineſſe and imploiment, but a reſt which comforteth and refreſheth vs, being ſpent in glorifying God, and in ſinging praiſes to him, who is the author of all our welfare. So it is called *fulneſſe of ioy*, to ſhew vnto vs, that we ſhall haue our harts fullie ſatisfied with thoſe pleaſures, & that there ſhal be no part of vs emptie and void of delight. And the *ſwift flowing riuer, and torrent of pleaſure*: to note that they are like a ſtreame, which hauing an indeficient and euerſpringing fountaine, the God of all ioy and comfort, can neuer become drie; and that we ſhall be wholly carried and tranſported by their loue, like a little boate in a ſwift current. Yea, and as though there were nothing now in earth fit to reſemble the greatneſſe of this heauenly ioy, it is called *Paradiſe*, which was that place of all ioy and happineſſe, and that garden of pleaſure and delight, in which our firſt parents were placed in the ſtate of innocencie. And as though this temporary and finite happineſſe were not enough to expreſſe this eternall and vnſpeakeable glory, it is called the *ioy of our great Lord and Maiſter*, King of heauen and earth: to ſhew vnto vs, that ſeeing it is his ioy wherein he delighteth, it muſt needs like himſelfe, be infinite and eternall. Finally, the perpetuitie and euerlaſting continuance of this heauenly happineſſe, and in-

k 1. Cor. 9. 25.
l Iames 1. 12. Apoc. 2. 10.
m 1. Pet. 5. 4. Wiſd. 5. 16.
o Rom. 9. 23.
p Apoc. 19. 9.
q Matth. 22. 2.
r 2. Theſ. 1. 7.
s Act. 3. 19.
t Pſal. 16. 11.
u Pſalm. 36. 8.
x Luke 23. 43. Apoc. 2. 7.
y Matth. 25. 21.

effable glory, is plainely signified by those names and titles, which in Gods word are ascribed vnto it. For it is called a a *mansion* and *dwelling house*, wherein we are to remaine, and continually to inhabit in our own countrie, and is herein opposed to our earthly tents and tabernacles, out of which wee are still flitting and remooving. It is called, not a tenement at will, to be possessed and left at the landlords pleasure, but b *an inheritance*, not like vnto our earthly patrimonies, which in a short time are taken away from vs, or we from them, but *an inheritance vncorrupt, vndefiled, and that fadeth not away*. In which sense also it is called *an* c *incorruptible crowne*, which cannot perish; d *fountaine of life*, which is neuer drie; e *eternall life*, which is subiect to no mortalitie or end; f *vncorrupted treasures*, which neither can perish, nor be stollen away; g *Kingdome which cannot be shaken with any violence*; and h *eternall glorie*, which neither hath any limits, nor knoweth end. Seeing therefore names wisely giuen doe signifie the nature and properties of the things named, how vnspeakeable and infinit are these ioyes of heauen in all goodnesse, glorie and happinesse, which the wisdome of God himselfe hath imposed all these names vpon, as knowing that no one, or few of them, are sufficient to expresse, or so much as darkelie to resemble their infinit perfection, & surpassing excellencie?

a Iohn 14.2. 2. Cor. 5.1.

b 1. Pet. 1.4.

c 1. Pet. 5.4. d Apoc. 21.6. e Iohn 3.16. f Matth. 6.20. g Heb. 12.28. h 1. Pet. 5.10.

Chap. IIII.

Of the happinesse of the soule in the ioies of heauen, and wherein it consisteth.

§. *Sect.* 1. *That all defects and wants in the soule shall be perfectly supplied.*

And thus we see in part, the excellency of these heauenly ioyes, by the names and titles which in the Scriptures are giuen vnto them. Now we are to speake of the parts of these ioyes, which are principally two: the first is the absence of all euill, the second is the presence of all good: for when we haue freedome from all those euils which trouble vs, and haue the fruition of all good things which may comfort and delight vs, then, and then alone, can we truly bee said

said to haue attained vnto blessednesse. The former of these the Grecians signified by that name which they gaue vnto it, as though he alone were blessed, who was exempted from the power of fate and death, and freed from all miseries and calamities; the other the Hebrew name implieth, for being a word in the plurall number, it signifieth (as the learned Hebricians obserue) that there onely is true blessednesse, where there is a pluralitie and confluence of all good. Seeing therefore the Scriptures plainely teach vs, that whosoeuer attaine vnto these heauenly ioyes shall be truly and perfectly blessed; from hence it followeth by necessarie consequence, that all those who shall be partakers of these ioyes, shall also be perfectly freed from all euils which might any way hurt or molest them, and also fully replenished with all manner of good, which may benefit and delight them. For there (as one saith) is infinite ioy, mirth without mourning, health without sickenesse, a pleasant way without labour, light without darkenesse, life without death, all good without any euill. Where youth neuer waxeth old, where life knoweth no end, where beautie neuer decaieth, where the fire of loue neuer cooleth, where health neuer is enfeebled, where ioy neuer decreaseth, where griefe is neuer felt, where grones and lamentations are neuer hard, where nothing sorrowfull is euer seene, where ioy still aboundeth, where no euill is euer feared, because there our chiefe good is inioyed, which is to behold the face of our God, who is infinite in all vertue and perfection. Whosoeuer then is a citizen of this new Ierusalem, and made partaker of this heauenly happines, he shall be perfectly freed from all those euils, with which this fraile life is so much molested, and indued with al good, and inriched with all blessings and benefits, of which in this world, we are so destitute and naked. Now the euils vnto which in this life wee are subiect, are either priuatiue, consisting in the absence of those things which are good; or positiue, consisting in the presence of those things which are euill; and both these respect, either the soule, or body alone, or the whole person. The defects and wants in the soule in this life are diuers: as first, the want of knowledge in the vnderstan-

Eustathius μόνιος dictum scribit παρὰ τὸ μὴ ἅπαξ δυο κεῖσθαι. אשרי

Augustin. Soliloqu. lib. cap. 35.

derstanding, whereby we might know God and his will, that we might obey it, and our selues also; which we were indued with in our creation, but lost it by the fall of our first parents. Vnto which we may adde the want of conformitie in our wils to the perfect will of God, the want of strength and abilitie in our memories to remember that which is good, & that which God reuealeth vnto vs concerning himselfe, or his will. And finally, the want of Gods image, chiefly consisting in wisdome, righteousnesse and holinesse; which is vtterly defaced by our fall, and these excellent graces of God cleane blotted out. All which, as they are in part renewed by our regeneration in this life, although it be in great weakne, imperfection, and corruption; so shall they bee perfectly restored (and that in farre greater excellencie, then they were in our creation) in the life to come. For then shall wee perfectly know God, and know our selues, according to that measure of knowledge which a creature is capable of; then shal our wils be so perfectly conformable to the will of God, that we shall take our chiefe delight to serue and please him; then shal wee remember all his mercies and goodnesse, especially those which concerne our creation, redemption and glorification, that we may laud his name, who hath been so gratious vnto vs: in a word, then shall the image of God be perfectly renewed, and wee shall bee indued with all true wisdome, holinesse and righteousnes, as we shal more clearely declare hereafter.

§. *Sect. 2.* *That the soule shall be freed from all corruption, and first, the vnderstanding from ignorance and curiositie.*

And as al the defects of the soule shall be supplied; so are there many euils and corruptions, from which it shall bee deliuered: as for example, the vnderstanding is exceedinglie blinded with ignorance, so as wee naturally neither know God nor our selues, what is true happinesse, nor the meanes to attaine vnto it. And as we are as blind as moles in spirituall and heauenly things, so wee haue little knowledge in things natural and ciuil; and yet such is our folly, that though in these maine points, the knowledge whereof is necessary to saluation, we are so blind and ignorant, that our whole life were too little and too shore, to bee employed in the searching out of them, yet are we readie to neglect these, and to

spend

ſpend our time in the diſcuſſing of curious queſtiõs, of which the end of knowing, is only to know them, they hauing no further vſe or profit. But in the kingdome of heauen we ſhal be freed, both from this ignorance and curioſitie; for we ſhal be endued with the knowledge of God, and in him we ſhal know al things; and therefore our curioſitie alſo ſhal ceaſe, as being needleſſe, ſeeing we ſhal be fully ſatisfied with al wiſdome and knowledge, as it ſhal better appeare hereafter. Now if in this life ignorance be ſuch a grieuous burthen, that men who haue ſo much ſenſe as to feele their miſerie, are content to ſpend their whole time, and euen to conſume their ſtrength, that they may be eaſed of it; and if Philoſophers haue been ſo rauiſhed with a dim ſparke of knowledge, which was firſt kindled by the light of nature, and after blowne vpon, and encreaſed by their owne labour and induſtrie, that in compariſon thereof they haue contemned al the riches, pleaſures and preferments in the world: and if we Chriſtians illuminated by Gods Spirit, take ſuch ioy and comfort in our knowledge, which is but in part; wherby we ſee darkely as through a glaſſe, ỹ we deſeruedly prefer it before al the world and the vanities thereof; how ſhal we then reioyce, when being admitted into theſe heauenly ioyes, the ſcales of ignorance ſhal fal cleane from our eyes? how ſhal our hearts be cheared, whẽ being deliuered from this Egyptian darkneſs, we ſhal in this heauenly Goſhen, haue the light of knowledge & truth clearely ſhining about vs, hauing not the leaſt miſt or cloud to hinder our ſight, from beholding the brightnes of Gods goodneſſe and glorie? and if ſuch a ſmal ſparke of this knowledge, be ſo pleaſant and delightful, what wil it then be when this light ſhal be ſo encreaſed, that it ſhal match the Sunne in his ful ſtrength? if our darkenes and dim ſight, as through a glaſſe be ſo eſteemable, what ſhal that be, when we ſhal ſee face to face? 1. Cor. 13. 12.

§. Sect. 3.

That our wils ſhall be freed from their perueſenes, and be made conformable to the wil of all God.

So alſo our wils ſhall in the life to come be freed from all euill, and that both in reſpect of their impuritie and corruption, and alſo in regard of their impotencie and imperfection; in this life they are peruerſe, ſtubborne, and rebellious; moſt back ward to any thing which is good, and prone vnto

all euill, and in ſtead of conformitie betweene them and the will of God, there is ſuch ſtarre oppoſition and repugnancie; that the very knowledge of that which God requireth, is a ſufficient motiue to make vs will the contrarie, and his prohibitions ſet a maruellous edge on our appetites to do that which we know he hath forbidden: but in the life to come all this corruption and peruerſeneſſe of our wils ſhal be taken away, and they being made wholly conformable to the will of God, ſhal not wil any thing which is euil and ſinful, but that only which is iuſt, acceptable, and pleaſing in his ſight: yea then all our deſire ſhall be to glorifie God, to praiſe and ſerue him, not as we do heere, with great reluctation, conflicts and oppoſitions, but with a ful and perfect conſent, freely, and with much more alacritie and cheereſulneſſe, then euer we tooke in following our owne luſts and the pleaſures of this life; ſo that as our Sauiour Chriſt ſpeaketh of himſelf, it ſhall be more pleaſing vnto vs then our meate and drinke, when here we are moſt an hungred, to do the wil of our heauenly Father. And that which ought chiefly to comfort vs, our wils ſhall be moſt free, but yet inclinable onely to chuſe that which is good; like the wil of God himſelf, who though he moſt freely willeth, yet he neuer willeth any euil, his wil being the perfect rule of all iuſtice; ſo that we ſhall not only not chuſe any euil or ſinne, but not haue any inclination or abilitie to make ſuch choice, both becauſe our ſanctification ſhal be then moſt perfect, which is now imperfect and onely begun; whereof it wil come to paſſe that we ſhal haue a perfect hatred of ſinne, and a perfect loue of righteouſneſſe and holineſſe; and alſo becauſe our wils ſhal neuer be forſaken of God, and left to themſelues, but ſhal alwaies be ſo effectually, and powerfully ruled and gouerned by the moſt wiſe and iuſt wil of God, that it ſhal not be poſſible for them to erre, or to digreſſe any whit out of the way of iuſtice and truth. In which reſpect our wil ſhal not be like vnto *Adams*, arbitrarie to good or euil, or mutably and changeably good; but like Gods wil, moſt immutable and conſtant in al goodneſſe, righteouſneſſe and holineſſe, ſo as it ſhal be altogether impoſſible vnto vs, either to wil that which God nilleth,

Rom. 7. 8.

Iohn 4.

leth, or to nil that which he willeth: the which immutabilitie in goodneſſe, ſhal not then be grounded on our owne ſtrength and abilities of nature, for then had we cauſe iuſtly to feare, that we might like *Adam* be againe circumuented by Satans ſubtilties; but it ſhal haue this firmeneſſe and immutabilitie from Gods eternal loue and election, which is immutable, and on his gratious and neuer failing promiſes, which (as the Apoſtle ſaith) are Yea and Amen, ſubiect to no change or alteration: for hee who hath promiſed that our ioyes ſhal be eternal, hath conſequently vndertaken to preſerue vs from falling into any ſinne, which would cut off our happines, & ruine our ioy. To this purpoſe one of the anciets ſpeaketh no leſſe excellently then fitly; The firſt free wil (ſaith he) which was giuen to man, when he was firſt created in righteouſneſſe and holineſſe, was that he was able not to ſinne, but withal that he could alſo ſinne if he would: but our free wil in heauen ſhal be much more powerful then this, in that it ſhal haue no power to ſin; but this ſhal be the gift of God, and not by the power of our natural faculties: for it is one thing to be God, and another thing to haue participation and communion with God: for God in his owne nature cannot ſin; but he who is partaker of God, receiues this power from him, that he cannot ſinne, &c. For as the firſt immortalitie which *Adam* loſt by ſinning, was to be able not to die, but his laſt ſhal be, not to be able to die; ſo the firſt free wil was, to be able not to ſin; but the laſt free wil ſhal be, not to be able to ſin; for our willing of righteouſnes and holineſſe, ſhal be alike vnloſeable with our felicitie, &c. The other euil from which our wils ſhal be freed, is, impotencie and inabilitie, to effect that which they wil; for in this life although they do with al earneſtneſſe deſire many things, yet they are not able to atchieue them, becauſe they are not agreeable and conformable to the wil of God, and therefore he croſſeth and fruſtrateth them: but in the life to come they ſhal be effectual and powerful in atchieuing whatſoeuer they deſire, becauſe they are in al things agreeable and ſubordinat to the wil of God, and conſequently do moſt ſurely attaine vnto their ends; ſeeing there is no power in heauen or in earth,

Sicut prima immortalitas fuit, quam peccando Adam perdidit, poſſe non mori, nouiſſima erit non poſſe mori: ita primum liberum arbitrium poſſe non peccare, nouiſſimum non poſſe peccare. Auguſt. de Ciuit. Dei lib. 22. cap. 30.

earth, which is able to crosse and defeate the wil of God, his wil being most wise and immutable, and his power omnipotent and vnresistable. To which purpose the same Author (as it is ascribed vnto him) saith, that because our wils are one and the same with Gods wil, therefore we shal be after a sort omnipotēt, in bringing our wils to passe, as God also is omnipotēt: for as God can do whatsoeuer he wil do by himself, so shal we do whatsoeuer we wil do by him, because we shal wil nothing else, but that which he also willeth, and he also willeth whatsoeuer we will and desire, and whatsoeuer he willeth that must necessarily come to passe; seeing he is most powerful and omnipotent to effect his wil. Now if worldly Princes and potentates account it a chiefe part of their regal happinesse, that they may haue their wils; though in truth they are as often crossed herein as inferiour persons, partly through the repugnancie and opposition of their owne passions and desires, and partly through the discrepancie and contrarietie of their state affaires, and of the things themselues which they desire to effect: & though when they haue their wils they receiue thereby little comfort and contentment, because oftentimes being led by passion, they are opposed to the reucaled wil of God, reason, and euen the light of nature, which worketh in them both afore and after their wils are accomplished, grieuous conflicts betweene their wil and their conscience, terrors, feares, and many troubles of mind: how infinitly more happie shal the poorest Saint of God be in the kingdome of heauen, when in al things which they can desire they shal haue their wil, without any crosse or opposition; and it being wholly conformable to the wil of God, and to the rule of holy reason, shal also haue in accomplishing of it, ioy, peace and ful contentment, not only because it is done, but also because God and their owne reason and conscience approue the doing of it?

Auguſt. de Spiritu & Anima. lib. cap. 64.

§. *Sect.* 4. *That our memories, and consciences shall haue in them no imperfection or corruption.*

The like also may be said of our memories, for whereas in this life we cannot imprint in them any good thing, but presently it wil be blotted out, nor blot out any ill thing once written, but that our corruption like *aqua fortis* wil do out the liturature and staine, and so renue it, that it wil againe become

come legible; in the ioyes of heauen we shal be freed from this corruption; and our memories shal become faire tables of such an holy making, that they wil easily receiue the writing and impression of Gods wil, imprinted in them by the finger of his Spirit, neuer againe to be blotted out; and contrariwise wil not by any possible meanes, receiue the print or impression of any euil, but whether it be sin or punishment it shal vtterly be done away and forgotten, so farre forth as the remembrance thereof would bring vnto vs any vexation or discomfort: for howsoeuer we shal forget both our sins and miseries, as they haue been dishonorable to God, and causes vnto vs of griefe and sorrow; yet shal we so far forth remember them, as they may make vs in al loue and thankfulnes to laud and magnifie our gratious God, for his merciful and meruailous deliuerance of vs from all these euils: and therefore (as it is distinguished) we shal be mindful of our passed euils in respect of our rational knowledge, and facultie of vnderstanding; but vtterly forgetful of them in respect of our sense, feeling and experience: euen as we see the skilful Physition knoweth al diseases of the bodie in his skil and theory; but in respect of his owne sense and experience, is ignorant of al those, which he neuer suffered. Finally, our consciences in the fruition of these heauenly ioyes shal be freed from al their corruptions, vnto which in this life they are subiect; as from their impuritie, stupiditie and sleepines; or their terrible accusations, horrors, and feares; and being full of ioy and peace, in regard that al our actions and endeauours shal be most holy, righteous, and agreeable with the wil of God, they shal only obserue our hearts, affections, and actions, (not as in this life to preuent their disorder, and digressions, that they may recal and reclaime them) but that taking notice of their perfect conformitie with the wil of God, and approuing them, they may thereby continually renue our ioy and comfort, and minister matter vnto vs of praysing and glorifying God, for preseruing vs in this puritie and holines. O how much therefore will this adde to our heauenly ioyes, when we shal forget al, which being remembred might molest and trouble vs; and retaine al those good things in perfect

Auguſt. de Ciuit. Dei. lib. 22. cap. 30.

fect memorie, the remembrance whereof may bring vnto vs any ioy and contentment? how happie and blessed shal we be, when our consciences shal leaue off to accuse and terrifie vs; and be only exercised in iustifying vs, and in giuing approbation to al our actions?

§. Sect. 5. *Of the excellent faculties and qualities wherewith our soules shall be beautified and adorned.*

And these are the defects of our soules, which shal then be supplied, and the euils from which they shal be deliuered: which being vnderstood, we shal not need to speake much of those good things, and of the excellent parts and qualities, wherewith they shal be beautified and adorned, seeing there is the same reason of contraries, and the one being knowne, doth by direct opposition shew the nature and qualities of the other. In a word therefore, as our soules shal be freed from ignorance, so they shal be endued with heauenly wisdome, whereby they shal know God in that perfection, that the creature is capable of, the high mysterie of the Trinitie, and of the vnion of Christs humanitie to the diuine nature, and of the faithful vnto Christ: and this knowledge shal not then be darke, and as in a glasse, like our dim knowledge in this life, but cleare and perspicuous, and as it were face to face, it shal not then be in part only, but whole and perfect; *for then shall we know, euen as we are knowne.* In this life we lie as it were in a dungeon of darknesse; and al the comfort that we haue is, that the light of Gods truth, whereby the eyes of our minds are illightned, with some smal and dim knowledge of God, shineth vnto vs, as thorow a little chinke or hole: but when we attaine to heauenly happinesse, and enioy the glorious libertie of the sons of God, then shal we be compassed about with light, as with a garment, and our minds shal receiue perfect illumination, and fulnesse of knowledge. Finally, we shal not attaine vnto this diuine knowledge, as in this life, with paines and excessiue labour, whereby we consume the bodie to enrich the soule; neither yet by secondarie and inferiour meanes, as namely, the hearing, reading, and meditation of the Word, and the vse of the Sacraments, through which we see after al our studie and industrie but darkly, and as it were thorow some dim glasse; but we shal haue it with all ease and facilitie by the immediate

1. Cor. 13. 9. 10. 11. 12.

diate illumination of Gods holy spirit, whereby liuing in light of heauen shall see all things clearely, and without vaile or shadow, seeing as this day there shall be no ministerie of man or angell, but *God shall be all in all*. So also our soules shall be indued with perfect holinesse, whereby we shall be inabled to perforne all good duties vnto God, that so wee may euerlastingly glorifie him; and with perfect righteousnes, whereby with like perfection wee shall performe all duties of loue and iustice, which we owe one to another, to our mutuall ioy, and vnspeakable comfort. But because this holinesse and righteousnesse belongeth not to the soule alone, but vnto the whole man, I will referre them to their proper place.

1. Cor. 15. 28.

CHAP. V.

Of the speciall happinesse and felicitie of our bodies in the kingdome of heauen.

AND this shal be the happines of our soules. Our bodies likewise shall be freed from all euill, and replenished with all good; and first they shall haue all their defects and wants supplied, and all imperfections taken away. They shall then bee freed from hunger and thirst, and consequently shall haue no need of meate and drinke. And this our Sauiour implieth, where he saith, that *in the resurrection wee shall be like the Angels of God in heauen*; and plainly expresseth it to his Apostle *Iohn*, where describing the state of the blessed, he saith, *they shall hunger no more, neither thirst any more*. To which purpose one saith, that here we hunger and thirst, and haue need to be satisfied; but though wee haue this want in our way, we shall in our countrey haue satietie. The reason whereof is cleere and manifest; for seeing our bodies shall be immortall and incorruptible, therefore no part of their substance can consume or waste, and consequently they shall need no refreshing or reparation by meate and drink. Againe, to need meate

§. *Sect.* 1. *That we shall be freed from all bodily wants and grieuances; as hunger and thirst.*

Matth. 22. 30.

Apoc. 7. 16.

August. serm. in fest. pasch. tom. 10. c. 1533.

and drinke are instruments of nature, which growing to extremitie cause death; but as the latter there shall no infirmitie and corruption nor motive, and by the same reason, neither shall wee then haue those things which ordinarily serue for the supplie of these infirmities and imperfections. Onely wee shall then haue that bread of life, which for our sakes came downe from heauen, and that fountaine of life, of which whosoeuer drinke shall neuer thirst, with whose presence our soules shall be satisfied, according to that of the Psalmist: *They shall be satisfied with the fatnes of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures; for with thee is the well of life, and in thy light shall we see light.* Now if any obiect that the Scriptures make mention of eating and drinking in the kingdome of heauen; and that our Sauiour Christ promiseth to appoint *a kingdome to his Disciples, where they should eate and drinke at his table:* the answere is, that these are but borrowed speeches, whereby the holy Ghost fitteth himselfe to our capacitie, that hee might giue vs some taste of these heauenly ioyes in these earthly actions, which in their owne excellencie, are vnto vs vnconceiuable. Euen as Wisedome is said to haue *killed her victuals, drawne out her wine, and prepared her table.* Which bodily actions cannot agree to wisedome which is of a spirituall nature, but are only borrowed speeches whereby the excellencie and profit of Gods spiritual graces, as the knowledge of God, a good conscience, and ioy in the holy Ghost are noted and signified. And if it be further alleaged that the Angels themselues and our Sauiour Christ after his resurrection, are said to haue eaten and drunken; we are to know that in them both, they were actions of power, and not of any necessitie; and our Sauiour did not eate for hunger, but that he might shew the truth of his humane nature, by these naturall actions of eating and drinking; neither were these meates and drinkes turned into nourishment, or to the increasing, or preseruing the substance of his bodie, but were again dissolued into their first principles and elements. Now if any epicure placing a great part of his happinesse in eating and drinking, shall thinke in this respect that our estate shall

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Augustin. de Symb. ad Catechum. lib. 2. cap. 11.

Psal. 36. 8.

Luke 22. 29. 30

Prou. 9. 2.

be worse, because wee shall not haue the pleasure of meate and drinke: let him know that our pleasure and delight shall be infinitly more in our participation of our spirituall nourishment the bread and water of life. And if hee shall aske what imployment wee can haue, when as wee shall haue no vse of these naturall actions, it is all alike (as one saith) as if the daughters of *Danaus* should be carefull what to doe, if they had filled their leaking vessell. For hunger and thirst are among those punishments which are due vnto sin, from which when we are deliuered, we are restored to a degree of happinesse: and these meates and drinkes being taken as the best are the comforts of pilgrims and not the delights of the blessed: and howsoeuer it is good to haue them when wee want them, yet it is better not to want them, then to haue them.

Plutarch. *Quicquid nobis nunc exhibet deus cum prospere exhibet, ad est gaudii beatorum, sed consolatio miserorum.* August. in Psal. 144.

So we shall not in this heauenly happinesse stand in need of sleepe, seeing we shall not be spent or wearied by labour: nor shall need to haue our spirits refreshed, seeing wee shall liue by the al-sufficient spirit of God, which can neuer need any renouation. We shall not there need physick, seeing we shall enioy perpetuall health, nor no more clog our stomacks, and emptie our purses, with those lothsome druggs, seeing after we haue tasted of the tree of life, we shall be priuiledged and preserued from all diseases. We shall not there want clothes, seeing God will giue vnto vs the long white garments of immortalitie, that neuer can bee worne out; which shall be so beautifull and glorious, that (like the sun) we shall be best adorned, when we haue no other couering, but our owne resplendent and maiesticall brightnes. Wee shall not in those ioyes need the ayre to coole our heate and keepe vs from stifling; neither yet breathing and respiration, seeing we shall not liue any longer by the helpe of this animall faculty, but (as the Apostle teacheth vs) shall be immediatly quickened by [b] Gods holy spirit, which also giueth life to Christ our head. We shall not there need the sun, for *the glory of God shall illighten that heauenly city, and the lambe shall be the light of it.* To this purpose also the Prophet *Esay* saith: *Thou shalt haue no more sunne to shine by day, neither shall*

§. Sect. 2. *Of other worldly wants from which our bodies shall be freed.*

a Apoc. 7. 9.

b Rom. 8. 11.

c Apoc. 2. 25. and 22. 5. Esay 60. 19. 20.

the Bridegroome of the Heauenly Hierusalem, for the Lord is his, and he is the happie, and the God thereof. They shall neuer [illegible] and [illegible] shall neuer [illegible] and [illegible] shall neuer [illegible] and [illegible]

There they shall not be molested with wounds and skarres, nor worne out and consumed with sicknesses and diseases; there shal be no loathsome leprosies, nor spreading plagues, nor pining consumptions, nor raging feuers. There the head shall be free from megrims, the hands from palsies, the feet from gouts, the eyes from dimnesse, the eares from deafenesse, the ioynts from lamenesse, the bones from aches, and the whole body both from desperate diseases, and the smallest maladies. In a word, as the body shall bee priuiledged from entertaining these harbingers of death, so shall they bee freed from giuing any more lodging to that al-killing tyrant; for then not only the sting of death, but euen death it selfe shal be taken away. 1. Cor. 15. 54.

§. Sect. 4. *Of the good things which shall be communicated to our bodies; and first spirituall qualities.*

And these, with many more, are the euils from which our bodies shall be deliuered. The good things, and excellent parts, which shall be communicated vnto them, are diuers. As first, they shal be spirituall bodies, as the Apostle also testifieth: *It is sowne a naturall body, and is raised a spirituall body. There is a naturall bodie, and there is a spiritnall body: As it is written, the first man* Adam *was made a liuing soule, and the last* Adam *was made a quickening spirit*, &c. Whereby we are not to vnderstand that the substance of our bodies shall bee spirituall, or that they shall bee turned into spirits; for wee shall rise with the same bodies, consisting, in respect of their substance, of flesh and bones, as they now doe. Neither doth the Apostle say that wee shall become spirits, but that wee shall haue spirituall bodies. Now it is one thing to bee a spirit, or spirituall substance, and another thing to haue a spirituall body; for a spirit hath neither flesh nor bones, but a spirituall body hath both. Againe, it is vnnaturall and impossible for a body to bee changed into a spirit, seeing they haue not the same matter; and contrary also to the Scriptures, which teach vs, that man shall rise to inherit glory: now a perfect man consisteth as well of a body as of a soule; and therefore hee cannot bee all spirit, but must haue as well a corporall as a spirituall substance. Furthermore, holy *Iob* professeth his assurance, that *he should see God in his flesh, and that he the very same, and not another should see him, and that his* 1. Cor. 44. 45.

his owne eyes should behold him. Finally, such as our Saviour Christs body was, such also shall ours be; but hee had a true, materiall, and physicall body, consisting of flesh and blood, which might not onely bee seene, but also handled; for so himselfe saith; *Behold my hands and my feet, for it is I my selfe; handle me and see, for a spirit hath not flesh and bones, as you see me haue.* Neither is that obiection of any force, that we shall be like the Angels in heauen, and therefore spirits; seeing the contrarie rather followeth; we shall bee like them, and therefore not the same. And not like them in all things, but in not eating and drinking, marrying, and giuing in mariage, and such like. Whereas therefore the Apostle saith, that we shall haue spirituall bodies, and opposeth them to naturall and physicall bodies, it is not to be vnderstood generally of all naturall bodies, but of such alone as wee now haue, which are subiect to mortality and corruption. Neither is it his meaning, that they shall bee spirituall in regard of their substance, which shall be one and the same as now it is, but in diuers other respects. As first, because they shall be quickened by the spirit of God, and be preserued and continued in their liues, by the vertue and vigour of this spirit, which dwelling primarily and aboue measure in Christ our head, is from him communicated to vs who are his members; and shall no more liue by their animall facultie, nor need for the preseruation of their liues, meate, drinke, clothing, sleepe, physicke and such like helpes, which are altogether necessary in this state of mortality. In which respects they shal cease to be naturall bodies, as they shall bee freed from these animall faculties, of nourishing, encreasing and multiplying by generation; for no more shall they liue by vertue of meate and drinke thrice concocted; first in the stomacke, turning it to chylus; then in the miseraicke veines and liuer, conuerting it into blood; and lastly in the seuerall parts, when it is turned into their substance, either for the augmentation or preseruation of the body; but shall be spirituall and heauenly, liuing without all these helpes, by sole vertue of Gods spirit, and that life which they communicate from Christ their head, and so shall in respect of this spirituall quickening

Luk. 24. 39.

Mat. 22. 30.

become

become ſpirituall, euen as the wax of the candle being kindled by the fire becommeth a flame, and like vnto the fire whereby it is kindled. But yet it ſhall remaine naturall, as it ſtill retaineth his owne ſubſtance, and the faculties of reaſon, ſenſe, and motion, whereby it ſhall ſtill bee guided and gouerned; by vertue of that power which our ſoules ſhall receiue from the ſpirit of God. Againe, they may bee called after the reſurrection, ſpirituall, becauſe they ſhall in all things bee ſubiect to Gods ſpirit, and bee by it wholly ruled and gouerned; for that which in this behalfe the ſoule is in this life to the body, that in the life to come ſhall the ſpirit of God be to both ſoule and body, obeying it in all things, not in part onely and imperfectly as in this world, but moſt perfectly, wholly, and willingly, without the leaſt diſlike or reluctation. In which reſpect alſo it may bee called ſpirituall, as it doth attaine vnto ſpiritual, angelicall, and moſt abſolute and free obedience. And with this agreeth the iudgement of that worthie ancient. When as (ſaith he) we heare that our bodies are to become ſpirituall, we are not ſo to vnderſtand it, as though our body ſhould bee changed into a ſpirituall ſubſtance, and ſo become a ſpirit; for neither our body now which is called animall is changed into a ſoule, but retaineth his owne ſubſtance. But that is ſaid to be a ſpirituall body, which is ſo in all things ſubiect to the ſpirit of God, as befitteth that heauenly habitation, all humane fragility, and earthly infirmity, being changed and mued into heauenly purity, and immortality. Finally, our bodies ſhall be ſpirituall, in regard that they ſhall be indued and adorned with ſpirituall qualities; for to this end the Apoſtles diſcourſe wholly tendeth, not to ſhew that they ſhall haue their ſubſtance ſpirituall in the reſurrection, but onely their qualities; that whereas now they are mortall, corruptible, earthly, and indued with earthly qualities, as heauines, ſlowneſſe, faintneſſe, weakeneſſe and the reſt; they ſhall then become immortall, incorruptible, heauenly, and indued with heauenly and ſpirituall qualities.

Auguſt. de fide & ſymbolo cap. 5. tom. 3.

1. Cor. 15.

Now theſe ſpirituall qualities are diuers: as firſt immortality; for our Sauiour Chriſt ſaith, *they ſhall die no more, for as*

§. *Sect.* 5. *Of ſome ſpiritu-*

all qualities wherewith our bodies shall be adorned; as immortalitie, and agility. Luk.20.36. 1.Cor.15.53. vers.42.

much as the saints shall bee equall vnto the Angels, and are the sonnes of God, &c. And the Apostle telleth vs, that *our mortall must put on immortality*. So by the same reason they must needs be incorruptible: for as he speaketh in the same chapter; *our bodies are sowne in corruption, and raised in incorruption*: and againe, *our corruptible must put on incorruption*. Vnto this wee may adde their agility, and their quicke, nimble, and light motion; for being glorified, they are perfectly ruled by the soule, and yeeld vnto it ready seruice, not being now hindred by their waight or sluggishnesse, from the present performing of any action wherein it will imploy them: so as they shall bee able to ascend, as well as descend; as we see in the example of our Sauiour, ascending into heauen in the sight of his Apostles; and to moue from place to place with incredible swiftnesse, not being at all hindred by their waight. For if (as one saith) lead, which naturally sinketh to the bottome as soone as it is cast into the water, may by the art of the workeman bee made in such a forme, thin, hollow, and like a boate, that it wil swim and flote aloft; shal we thinke that God cannot giue that ability to our bodie, that the workeman to the lead? And if the water which is naturally heauie, can be made so thin and subtill, that it hangeth in the aire, and is caried about with the wind; how much more may a glorified body, quickened by Gods spirit, be freed from it dull heauinesse, and haue power to ascend, and to moue which way the soule pleaseth to guide it? Againe, we see by experience, that the heauier a body is, the slower it naturally is, and vnfit for motion, and the lighter it is, the more swift and nimble; and yet who seeth not, that a mans body which is leane and weake, though it be light, yet moueth slowly; and that his body who is in good liking, strong and vigorous, though it bee more heauie, is quicke and swift in motion? If therefore health can worke this great difference, and make that which is heauie to be caried by another, light to be caried by it selfe; euen as the want thereof maketh that heauie to it selfe, which is light vnto another; how much more shal this be effected by immortality, and the quickening vertue of Gods powerfull spirit? But

Act.1.9.

August.de resurrect.corporum. Serm.4. tom.10. Serm. 47.

whether

whether this motion shall be equal in swiftnesse to our soule and thoughts, and whether our bodies shall be able in an instant to passe from place to place, as some do iudge; or whether they shall onely moue with great and extraordinarie speed, passing whither they wil, though it bee in great distance, in a very short time, wee cannot determine; howsoeuer I thinke this latter much more probable. Finally, our bodies being freed from their earthly grosnesse, shal bee subtil and of a much more fine and pure substance, not by diminution of their quantitie, for in this respect it shall retaine al his dimensions, not by reason of any rarefaction, as water is made subtill, in the mists and clouds; for then our bodies could not be felt, as our Sauiour Christs was after his resurrection; but in respect of the compleate perfection of it, in it essence and kind, which perfection it hath from the dominion of Gods spirit dwelling in it, and of the glorified soule which doth informe it, vnto which it is subiect; and by reason of this perfection which it hath from them, is fit and able for the performing of all actions and motions of the soule wherein it will imploy it; for otherwise it would still be a burthen and hinderance to the soule as it is in this life. And in respect of this subtility, whereby it is fitted to be subiect, and as it were the ready instrument of the soule, it cannot bee hindred in his motion by the opposition of any solid body, nor yet included, imprisoned, or violently detained in any place. Of which wee haue an example in our Sauiour Christs body after his resurrection, which by reason of the subtility thereof did suddenly appeare vnto his Apostles, and presently againe disappeared, and also did come amongst them into the roome where they were, the doores being shut; not by penetrating their substance, which is against the nature of a body, consisting of flesh and bones; but by their inuisible yeelding to giue passage to this most perfect body, that it might hereby bee imployed in such actions as his holy spirit, and most diuine soule thought fit. Finally, to this subtiltie we may also referre that most acute, quicke, and exquisite perception and comprehension of the senses, which the glorified body shal haue, and the puritie of the affections,

August. de Spirit. & anima lib. cap. 65. *Erunt quippe illa corpora ita animus agilia, vt sol perspicua.*

August. de cognit. vera vitæ lib. cap. 45.

Thom. Aquin. Supplem. quæst. 83. art. 1.

Luk. 24. 37.

Ioh. 20. 19.

ons, whereby (notwithstanding they communicate with the body) they shall bee most obedient and seruiceable to the mind, and no more trouble and disturbe it with their grossenesse and impurity.

§. Sect. 6. *That our bodies shall be indued with great strength, and freed from suffering any hurt.*

Vnto these spiritual qualities we may adde diuers others, as namely, they shall bee indued with great power and strength, and enioy for euer most perfect health: and whereas now the soule being a spirit, mighty, and powerfull, cannot shew it strength, because of the weaknesse of the body, which is it organ and instrument; in respect whereof we see by experience, that it exerciseth it functions and actions more strongly or weakely, according to the measure of bodily strength and health which it vseth and imployeth: in our heauenly countrie our bodies shall enioy such perfect health, and bee indued with such powerfull strength, that they shal match the ability of the soule, and become so fit for it in vigour and might, that it shall not as it doth now hinder the actions thereof with it weaknesse, and wearines, but become a perfect and sufficient instrument for all imployments. And this quality the Apostle attributeth vnto it, where he saith, that *it is sowne in weaknesse, but is raised in power.* So also they shall be indued with impassibility, and bee freed from suffring any hurt or detriment from any outward agent, to which in this life they are so much subiected; and consequently they shall bee freed from all alteration, diminution, and corruption: for seeing all passion or suffering proceedeth from an ouerbearing power of the agent ouer the patient; and for as much as nothing can thus ouerrule, but by ouercomming the forme of the patient, which resisteth all outward force as long as it hath any ability: and finally, seeing our humane bodies shal be perfectly subiected vnto our soules, by which they are informed, euen as the soule also is perfectly subiected vnto God; by whose vertue and power they are defended from all outward violence, hurts and iniuries; therefore necessarily they become impassible, and free from euill, because there is no outward agent able to ouercome our powerfull soules, and the more powerfull spirit of God; nor so strong and mighty to hurt

1. Cor. 15. 43.

our

our bodies, as they are to preserue and defend them.

Finally, they shall bee adorned with most compleat and perfect beautie, and that both in respect of the comely and due proportion, and symmetrie of al the parts and members, and fit quantity and stature of the whole body; and also in respect of the colour and complexion. So that then our bodies shal be freed from al maimes, defects, and monstrous shapes, from all deformities, blemishes, and disgraces; from al disproportion, and vnseemely shape of the members one with another, and in themselues: and the whole man shal bee adorned and graced with a goodly shape, feature and comelinesse. And as there shal bee perfection of al the parts of the body, so also of the whole in respect of age and stature. For although wee can gather little concerning this point directly and plainely out of the Scriptures, yet may it be inferred by consequence, and concluded by good reason; for if old age and childhood be the infirmities and imperfections of man, the one not hauing attained the perfection of nature, and the other being past it, and the middle age most compleat and perfect, and seeing both a giantlike and dwarfish stature, are the aberrations of nature, and much more imperfect then a proportionable person, and a body of a conuenient and comely quantity; then it wil follow hereupon that al the saints of heauen shal bee of a middle and perfect age, and though not of an exact equality, yet of a comely and goodly stature, for as much as in the state of blessednesse al imperfections and infirmities shal bee taken away, and that which is most perfect and excellent shal be receiued and inioyed. And of this I am the more certainely perswaded, because God in the first creation, making man his most perfect creature, did make him neither a child nor old man, but of a middle and perfect age, nor yet of huge stature (for giants came long after, through that monstrous and vnequal matching of the sons of God with the daughters of men) nor of dwarfish smalnesse, in which there is no maiesty or comelinesse; but of such a meane and conuenient stature, as might make maiesty and beauty meet to gether; and therefore seeing our resurrection shal be a renouation, and (as it were) a new

§. Sect 7.

That our bodies shall be beautifull, and of a comely stature and proportion.

Gen. 6. 4.

new and more perfect creation, then the first in *Adam*; it is more then probable, that there will bee a conformitie, and likenesse betweene them, seuing that the latter shall be much more perfect and excellent, God then purposing to shew his extraordinarie goodnesse, mercie, wisdome and power, in aduancing the blessed estate and condition of the vessels of grace, whom he hath chosen to honour and euerlasting glorie. Againe, if the Lord promiseth to his Church, euen in the state of imperfect regeneration, such a vigorous and flourishing condition, that there should bee neither child nor old man amongst them, in respect of the infirmities and weakenesses of these ages, but all should bee of full and perfect strength; how much more will he conferre and bestow vpon vs this vigorous perfection and strength in our renouation and state of glorie? Finally, we know that our Sauiour Christ continued in this life to his perfect age, and before § time, wherin according to the common course of nature, his bodie should haue declined, he laid it aside by death, and after rising againe, he ascended with it into glorie in this perfect age. From which some not improbably doe gather, that seeing we shall be made conformable vnto our head in glorie, we shal not be vnlike him in this vigorous maturitie and perfect age; but shal, if we die in our infancy, attaine vnto that perfection and ripenes, by the vertue and power of God, which time & continuance here would haue brought vs vnto; and if wee die in old age, shall by the same diuine might, bee freed from al the infirmities thereof, and be renewed and restored againe to our perfect, vigour, strength and beautie.

Esa.65.20.

Credibilius accipitur & probabilius plenas aetates resurrecturas, vt reddatur munere quod accessuum erat tempore. August. de resur. corporum serm.4. tom.10. serm.147.

Vnto this symmetrie and fit proportion of al the members and parts, shall be added the other part of beautie, consisting not onely in the pleasing mixture of those two liuely colours of white and red, but also in the bright shining, and glorious maiestie of the body. For if *Moses* mortall and earthly bodie, being but a while conuersant with God, did so participate of his glory, that his face did shine, when hee returned into the congregation, so as *Aaron* and the people could not looke vpon him, till he had cast a vaile ouer it; how much more shal ours, being glorified, immortall, and heauenlie, when

§. *Sect.* 8. *That our bodies shall be shining and glorious.* Exod.34.30.

when they shall be continually conuersant with God, and in-
ioy his glorious presence for euermore? And if our Sauiour Matth.17.2.
Christ, before he was glorified, in his temporary transfigura-
tion, did shine like the Sunne in his glorious brightnesse,
and had euen his clothes made as white as the light, then
shall we also the members of his bodie, be conformable to
Christ our head, & be like vnto him in this glorious quality,
though not in equalitie. And this also the Scriptures plainely
testifie; for so *Daniel* saith, that *they who be wise, shall shine as the* Dan.12.3.
brightnes of the firmament, and they that turne many vnto right-
wesnes, shall shine as the starres for euer and euer. Which is to be
vnderstood comparatiuely, namely, that these shal as much
excel other of the Saints in glorious brightnes, as the firma-
ment the earth, or the starres the firmament: for when Christ
simply speaketh of the shining brightnes of ỹ Saints, he saith
of them all, *that the iust men shal then shine as the Sunne in the* Matth.13.43.
kingdom of their Father. The which glorie and brightnes shal
extend euen to their very garments, and robes of immortalitie
and righteousnes; for, as ỹ Apostle saith, the spouse of Christ,
the Church, *shal be arrayed with pure linnen and shining.* To this Apoc.19.8.
purpose one saith, that men in the kingdom of heauen shal be Auguſt.de re-
like vnto the Angels, not in substance, but in blessednes; and ctitud.cathol.
the iust shal shine like the Sun in the kingdō of their Father: conuerſ.tract.
and if the brightnesse of the bodie shal match the light of the tom 9.
Sunne, what doe you thinke shal be the glory of the soule?
Now if we further adde, that this beautie and brightnesse,
shal be ioyned with great maiestie and glorie, what can bee
added to this excellencie and perfection? but herein we shal
as much excell the Sunne, as a liuing reasonable, and glorifi-
ed creature excelleth another which is destitute of life, sense,
and meerely natural; at which the Apostle aimeth, where
he saith, that though our bodie be [a] sowne in dishonour, base [a] 1.Cor.15.43.
and contemptible, yet it is raised in glorie. The which may
further appeare, if we consider that the Scriptures in many
places teach vs, that in the resurrection to this heauenly hap-
pinesse, our bodies shal be like the glorified bodie of our Sa-
uiour Christ; for so the Apostle telleth vs, that [b] *God hath* [b] Rom.8.29.
predestinate vs to be made like to the image of his Sonne, that he

might

might bee the first borne of many brethren. So elsewhere hee
c 1.Cor.15. 48.49. saith, that *such c as is the earthly, such are they also that are earthly; and such as is the heauenly, such are they also that are heauenly. And as we haue borne the image of the earthly, so shall we beare the image of the heauenly.* And in anoth-
d 2.Cor.3.18. er place he affirmeth, that d *we all beholding as in a mirrour, the glory of the Lord with open face, are changed into the same image from glory to glory, as by the Spirit of the Lord.* And a-
e Col.3.4. gaine he saith, that *when e Christ, which is our life shall appeare, we shall appeare with him in glory.* But most plainely in the E-
f Phil.3.21. pistle to the Philippians hee teacheth vs, that f *Christ Iesus shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby he is able to subdue all things to himselfe.* And with him agreeth the testimo-
g 1 Iohn 3,2. nie of the Apostle *Iohn*, as being both guided by the same spirit; g *We know* (saith he) *that when he shall appeare, wee shall be like vnto him.* And as this is confirmed with plentifull testimonies, so it standeth with good reason; for seeing Iesus Christ is our head, and we the members of his body, decorum and comlinesse requireth, that wee should bee conformable and like vnto him; for ill would it beseeme a glorious head, to haue an inglorious bodie, and not to haue the rest of the members sutable with it in maiestie and perfection. Now if we further inquire, what is the glorie of the bodie of Christ our head, the Apostle *Iohn*, who did behold it but through
Apoc.1.16. these dim spectacles of mortalitie wil tel vs, *that his face shone as the Sunne shineth in his chiefe strength*; and yet this was but a glimpse of his glory, such as this blessed Apostle was capable of in this fraile condition, and could behold with his weake sight; and therefore our Sauiour himselfe further
Matth.16.27. saith, that at the last iudgement, *the Sonne of man shall come in the glorie of his Father.* In comparison of whose shining brightnesse, and most glorious maiestie, the Sunne is but a shadow, yea grosse and palpable darkenesse. Seeing therefore Christ shall be like vnto his father, and we like vnto Christ, how beautifull and glorious shal we be at the day of his blessed appearing? Now if we would know by what meanes our earthly bodies shal be made thus beautifull, and full of glo-

rious

that ouerflowing is by that communion which we shall haue with Christ our head, by his spirit, and by that communion which we shall haue with God through him. For he being vnited to the Godhead, and we vnto him, it followeth hereupon, that as he communicateth with his father in glory and maiestie, so wee also communicate with him, and by this conduit pipe, haue the streames of glory and happinesse from God, who is the fountaine of all maiestie and blessednesse, deriued vnto vs

CHAP. VI.

Of the felicitie and blessednesse of the whole man, bodie and soule, consisting in his freedome from euill, and fruition of good.

§. *Sect.* 1. *That we shall no more be molested with our turbulent affections.*

AND thus haue I shadowed out the ioyes, which we shal attaine vnto in our bodies and soules seuerally, when we come into our heauenly countrie. Now wee are to speake of those which concerne the whole man, consisting both in our freedome from euils, and in our communication of that positiue good, and those vnspeakable ioyes which are there prepared for vs. The euils from which wee shal then be deliuered, are either internal, or external; the former are such as are inherent in our selues, and the other adherent and accidental; from al which we shal be freed in this day of our ful redemption. As first, we shal be deliuered from the corruption, and troublesome disorder of our turbulent affections; some whereof, being in their owne nature sinful, and some vnprofitable, and of no further vse, shal be vtterly abolished; and the rest which are stil necessarie, shal be perfectly sanctified, and made so holy and pure, that they shal in al things be subiect to Gods wil, and so the rule of holy reason, and fit and readie to serue and glorifie God. Then shal malice cease, seeing there shal bee no enemie to maligne; there shal enuie shal haue no place, because our owne desires shal be fully satisfied, and we shal be as glori-

ous

then we our ioy shal be changed, because we shal continually
vnite with him in the most perfect manner of fellowship. There
shal be no place for sorrowful contempt, and griefe disdained,
because euery one shal haue glorious and happie soules, and
haue no greater happinesse and glorie, than euery other of
the Saints shal like and approue. Neither shall we
haue any desire, or bee subiect to desire, because al our
hopes shal bee fully satisfied, and we shal haue fulnes of assu-
rance of Gods loue. There shall be no need of desiring, long-
ing, and wishing, because we shal inioy al which we can
desire; and all that we can wish is, that (if it were possible) we
might more glorifie God, who of his infinit grace and mercy
hath thus glorified vs. There we shal not bee distracted be-
tweene hope and feare, for our hopes shal be fully satisfied;
and all cause of feare shal be taken away, so that those passi-
ons of dull stupiditie, pale wanesse, and trembling horror,
shal no more annoy vs, seeing we shal be freed from al dan-
ger of losing our heauenly happinesse, and of being circum-
uented by the malice of any enemy: then shall our hearts no
more boile with anger, nor burne with desire of cruell re-
uenge: seeing there shal be no euil to offend vs, nor any foe
to oppose against vs; for the Lambe of God, and the Lion of
the Tribe of *Iuda*, wil at that day haue al his and our enemies
subdued and trodden vnder foote: There shal be no
place for zeale, seeing we shal al alike loue God, and cheer-
fully ioyne together in his worship and seruice; nor yet for
hatred, seeing sinne shall be abolished both in our selues and
others; there shal be no shamefastnesse, because no guiltines;
nor no need of mercie, because there is no sense of misery.
There shal be no iealousies and suspitions, because the heart
being transparent, we shal clearely see, and hee certainely as-
sured of one anothers loue; nor contending emulation, in-
asmuch as we shal loue God best, and shew most loue, both to
Christ our head, and al our fellow-members of his glorious
bodie. Finally in this heauenly ioy, there shal be no place for
sorrow, heauinesse, griefe and mourning, no sighing and grea-
ning, weeping and sobbing: for at that day the Lord wil

[a] Esay 25.8. Apoc. 7.17.
[b] Apoc. 21.4. Esay 65.19. & c 60.20.

§. Sect. 2. *That we shall be freed from all impotencie and sinne.*

Hic præceptum est vt non peccemus: ibi præmium est non posse peccari, &c. August. ad Bonifac. lib. 3. cap. 3 tom. 7.

ded that we cannot sinne, heere we are inioyned not to obey our sinfull concupiscence, where our reward shal lie, not to haue any concupiscence vnto sin. So elsewhere we shal not then sin, not only in act and deed, but not so much as in concupiscence and desire, when as we shal behold the face of God, which sufficeth al concupiscence vnto euil: for so sweet is he and beautiful, that when we see him nothing else can delight vs; but there we shal haue an vnsatiable satiety, without lothing, and being alwaies ful we shal stil hunger. Now what can be more cõfortable then this, to be freed not only from sin, but from power of sinning: to be deliuered not only from the wrath and displeasure of God, but from committing any thing which might displease it? what can be more effectual to make vs loath this world, and with longing desire to seeke this heauenly and holy kingdome, and with the Apostle *Paul* to be dissolued, and to be with Christ, seeing then we shal be freed from this bodie of sin, and be vnburthened of this vnsightly and heauie load of wickednesse? the sense whereof made the Apostle *Paul* lamentable to complaine: *O wretched man that I am, who shall deliuer me from the bodie of this death*; and to labour so earnestly with God by heartie prayer, that he might be freed from *these buffetings of Sathan, and this pricke in the flesh*? Finally, as we shal at this day be freed from sinne the cursed mother, so also from death the dreadful offspring of that wicked parent; for then being made equal with the Angels, [a] we shal (as our Sauiour saith) *die no more*, neither [b] shal *there be there any more death*, seeing [c] *God will destroy death for euer*, as the Prophet speaketh; so that it being swallowed vp in victorie, we may with the Apostle triumphingly say, *O death where is thy sting! O graue where is thy victorie!* and conclude with that grateful praise of Gods mercie and goodnesse; *Thankes be vnto God which hath giuen vs victorie, through Iesu Christ our Lord.*

Satietas erit infatiabilis, nullum fastidium: semper esuriemus, semper saturi erimus. August. de Tempore, Serm. 1. Dominic. in 70. Tom. 10.

Rom. 7. 24.

2. Cor. 12. 8.

[a] Luke 20. 36.
[b] Apoc. 21. 4.
[c] Esay 25. 8.
1. Cor. 15. 26.
1. Cor. 15. 54. 55. 57.

§. Sect. 3.

That in our heauenly happinesse we shal be freed from all externall euils: as

And as we shal be deliuered frõ these internall euils, so also frõ those which are externall & accidental: as for example, we shal be freed from our painful labors, wherin we heere spend our liues, & cõsume our strength; & shal obtaine eternal rest, and keepe a perpetual Sabbath vnto God: & whereas in this life

Heere we can not lawfully eat our bread, whiche we earne it with *painfull labour, the sweat of our browes*; nor purchase vnto our selues any thing which is good, without the coine of painful labour: but in this estate of blessednesse this troublesome toile shal cease, and we shal attaine vnto whatsoeuer we can desire, with rest and quietnesse. So also in this heauenly happinesse we shal be freed from the societie and company of worldly wicked men, and shal no more be corrupted and poisoned by their euil example, whilest either we are drawne to imitate them, or to giue some approbation to their sins by wonder or countenance, because we would not incurre their displeasure, or lose some worldly aduantage: nor yet be offended when by their euil conuersation they dishonor God, and vex our righteous soules, making vs often to crie out with *Dauid*: *Woe is me that I remaine in Meshech, and dwell in the tents of Kedar*: for being deliuered from this sinful world, *we looke for new heauens, and a new earth, according to Gods promise, wherein dwelleth righteousnesse*, as the Apostle speaketh. Againe, as we shal be deliuered from the companie, so also from the crueltie of wicked worldlings, and be no more endangered to their iniuries, oppressions, and bloodie persecutions. For then we shal haue the vpper hand of al who assault vs; and triumph in victorie ouer them, who haue formerly troden vs vnder foot: then shal our noisome prisons be changed into a paradise of heauenly pleasures: then shal our bands and bolts, be turned into most glorious and precious ornaments of ioy and happines: then for mens railings and proud menaces, we shal haue the approbation of God, and applause of the Saints and Angels: then our reproches and disgraces shal be turned into heauenly honor, and euerlasting glories: and for our bitter sufferings, and sore combats we shal haue a crowne of victorie, and a ful recompence of reward. Furthermore, we shal then be deliuered from the cruel assaults of our spiritual enemies; and attaine vnto, after a ful and final victorie, a glorious triumph, and euerlasting peace. In this world we are exercised and turmoiled in a continual conflict against the cruel enemies of our saluation, Satan, the world, and our owne flesh: and sometime *Amalek*, sometime *Israel*

wicked companie, and the assaults of all enemies, &c.

1. Pet. 2. 5.

Psalme 120. 5.

2. Pet. 3. 13.

hath the vpper hand: but then we shal be freed from all troubles and dangers, so as we shal no more need to feare the assaults of Satan, the allurements and persecutions of the world, nor the frailtie and treacherie of our owne flesh; neither shal they then be able to ouercome and foile vs, not so much as to assault vs, or once by al their power and malice to disturbe our ioyes: for in the heauenly happines (as one saith) no friend perisheth, nor enemie entreth: and therefore the gates of this heauenly citie need no shutting, because no enemie can approach vnto them. Finally, by this heauenly happinesse we shal be exempted and freed from all miseries and afflictions; with which this mortal life is made bitter and irkesome, and then (as *Zophar* speaketh) *we shall forget our miseries, or remember them as waters that are past*: for there shal be no thunder, lightnings, and earth-quakes, no stormie tempests, scorching heate, nor extremitie of cold; there shal be no nakednesse, famine, warre, or plague; no griefe for the departure of true friends, nor discontent for the treacherie and infidelitie of those which are false. But I shal not need to insist in particulars, seeing I haue alreadie more largely expressed them; vnto which, if need were, I doubt not but euery Reader may adde a great number out of his owne feeling and experience.

In cœlesti bono gaudijs nullus perit amicus: nullus admittitur inimicus. August. Apocal. 21. 25. Iob 11. 16.

Beatè regnum Dei affari comparatur, quoniam tunc mœroris nostri nubila transeunt, & vitæ dies æterni solis claritate fulgescunt. Gregor. lib. 40 Homil. Homil. 1.

§. *Sect. 4.* *Reasons to proue that the ioyes of heauen must needs be most excellent and blessed.* 1. Cor. 2. 9.

But as the whole man shal be freed from al euils; so also he shal be repleniſhed with al good, and haue the fruition of those heauenly ioyes; which as they are vnconceiueable and infinite, so also they shal be endlesse and euerlasting: the former point the Apostle expresseth, where he saith, that *the things which the eye hath not seene, neither eare hath heard, neither euer came into mans heart, are which God hath prepared for them that loue him.* For if this be true of the great works of our redemption, and of the hidden mysteries of Christian religion; how much more of that greater worke of our glorification, and of those vnspeakeable and incomprehensible ioyes, which God hath prepared for his Saints and Angels? which though they be vnto vs inuisible, and in themselues infinite, yet it shal not be amisse according to that small measure of knowledge which we haue receiued, to adde some-

thing of them that by the consideration hereof we may better our affections weaned from the immoderate loue of these base and earthly vanities, and may haue our hearts so inflamed with these diuine and heauenly excellencies, that we may vse all good meanes whereby we may attaine vnto them. And that we may the better conceiue of the greatnesse of these ioyes which are in themselues vnconceiueable, and may haue some little glimpse of this glorious light, I will first set downe some reasons which may necessarily proue, that though in this place of banishment and time of ignorance, we cannot perfectly know and distinctly expresse what these ioyes are, yet it must needs be that they are most excellent, and afterward in some darke description shadow out this blessednesse and vnconceiueable glory, by setting downe (though but darkely) some particulars wherein their excellencie and perfection doth consist. The arguments to proue this point may be taken from the lesse to the greater, wherein we are to vse the best things of the world, as steps whereby being raised we may obtaine some dark prospect of this glorie, as it were a farre off; and as foiles to set out the better the incomparable beautie of that inualuable iewel the blessednesse of the Saints, and ioyes of heauen: for thus we may reason and necessarily conclude, that if the Lord who is infinite in al goodnes, wisdome and power, hath in this life prouided such a world for the good and bad together, for strangers as wel as his friends, yea for Turkes, Pagans, Infidels, Atheists, blasphemers, and persecutors, who are his professed enemies, as wel as his faithful seruants and deare children: what glory and happinesse hath he prepared for them alone in the world to come? If al haue in common such profits and delights, how glorious and great is that peculiar portion reserued for the Saints? if this world destinated to destruction, haue such a goodly vaulted roofe, adorned in the day with such a glorious Sunne, and in the night with the Moone, shining with such beautie and brightnes, bespangled also with such a multitude of starres, as it were precious shining iewels and rich diamonds, and such a goodly floore as the earth is, beautified with such variety of beasts, birds, trees, plants,

vitall some hearbes, and odoriferous flowers, no lesse delightfull to the sight for their admirable colours and figures, then to the smel for their pleasant and sweet sent, and watred with so many cristal springs, and cleare streames, riuers and brookes; if we haue heere such musicke to delight the eare, the naturall melodie of sweet singing birds, and the artificial harmonie of instruments and voices made by men; such delightful meats and drinkes to please the taste, and such soft and beautiful rayment, goodly houses, and downe lodgings to delight the feeling; such orchards, such gardens, such walkes, such groues and shades, such fields, such medowes, such iewels and such treasures, in al which Gods enemies and reprobate men haue for the most part a far larger share, then the deare seruants of God; then how incomparably more excellent is the kingdom of heauen, the place of Gods owne residence, appointed to continue for euer, and purposely prepared for the holy Saints, the vessels of Gods mercie, ordained to life and glorie, whom God loueth as the apple of his eye, and for whose sake he made the world and al these creatures, and gaue his Sonne of infinite more worth then many worlds, to worke the worke of their redemption and saluation? If this world, which in comparison is but a cottage, prepared, not for lasting habitation, but as it were for present vse, like a shed to beare off a storme, be so stately built and so richly furnished, what shal we think of the state, beautie, and glorie which is reserued for vs in our mansion and mansion houses, which are the chiefe states of our heauenly inheritance? if the out-borders of Gods kingdome be so rich and beautiful, how much more excellent is the Kings Court, the great Monarch of heauen and earth, where he chiefely sheweth his glorie and Maiestie? If the Lord in his rich bountie, hath appointed vnto vs a place of such profit and delight for our exile and banishment, how rich and ful of al pleasures is his own countrie, which he reserueth for his own vse, to shew therin his own glorious presence, and for the reward of those whom he most graceth with his fauour? If the place of our pilgrimage haue so many delights & comforts; what pleasure and contentment shal we find in our heauenly

home?

haue? If we haue so many causes of ioy and reioycing in this valley of teares, and time of mourning for our sins; how shal we triumph with ioy, and be euen rauished with delight, on our mariage day, when as al our sins being forgiuen, and we reconciled and restored to the fauour of God, we shal haue the wedding betweene vs and our husband Christ solemnized, when as girding himselfe about, and making vs to sit downe at the table, he will come forth in great maiestie and glorie, and minister vnto vs at his feast; and afterwards carie vs into the bridall chamber of rest and happinesse, that we may eternally solace our selues with him in heauenly delights? If the world, which is but as it were a prison, wherein we are kept in safe custodie, til we be brought forth to appeare before Gods tribunal seat at the day of iudgement, be so excellently adorned, and so richly furnished with varietie of delights, that worldly men could find in their hearts to remaine in it for euer; how excellent and absolute in al perfection, is that kingdome which he hath prepared to be the countrie and citie of the Saints, and his owne kingly palace which he hath built to be the seat of his Maiestie, and as it were the throne and theater of his glorie? Finally, if there be so great varietie of profits and pleasures in this world, where the Lord would haue his elect afflicted and corrected for their faults, that they might amend them, what infinite and incomparable treasures, ioyes and delights, hath he prouided for them in heauen, where he purposeth to reward them, to communicate vnto them the ful streames of his bountie and goodnes, to set vpon their heads crownes of glorie, and to cloth and compasse them about with ioy and happinesse? Surely the ioyes of this place are so infinit and incomprehensible, that the Apostle *Paul* who had seene them in vision only, was so delighted and euen rauished with them, that it was needful that he should haue a pricke in the flesh, and the messenger of Satan to buffet him, that he might not be exalted aboue measure, through the excellencie and abundance of reuelations. And therefore if *Paul* so triumphed in ioy, because he had for a short time beheld that heauenly happines in vision only, what vnspeakeable rauishing delight shal the

Luke 12.36.37.

Iohn 14.3.

2. Cor. 12.7.

elect attaine vnto, who shall not only see it, but enioy it, and that not for a short time alone, but for euer and euer.

CHAP. VIII.

That in heauen we shall abound with all happinesse, both in respect of our persons and estates. And that there are degrees of happinesse.

§. Sect. 1. *That the image of God shall be perfectly repaired in vs.*

BVt let vs not rest alone in generalities, and only know and beleeue, that such excellent ioyes are prepared for vs in heauen, as doe without all comparison exceed all the pleasures and comforts which this world affoordeth; but also let vs descend to some specials, and so (according to the darke measure of knowledge which we haue in this place of ignorance) let vs shadow out, and make as it were some rude draught of these diuine ioyes and heauenly happinesse, by setting downe some particulars, that so hauing some dim sight, and small taste of them, wee may thereby the rather be incouraged to seeke after their full fruition. And for order sake let vs distinguish them into either those ioyes the matter whereof we shall haue within vs; or those which are grounded on such things as are with vs and about vs. And first wee are to know that the image of God, which was wholly defaced and blotted out by sin, and is but in part only repaired by regeneration in this life, shall be perfectly renued and restored in the life to come. For as in our first creation we were made according to this image and similitude; so shall wee in farre greater perfection be restored vnto this diuine beautie in our regeneration at the last day; for then in our soules shall be a liuely resemblance of the wisedome, holinesse, and righteousnesse of God, and our bodies also shall carrie some similitude of him, not in their matter and substance (for they are corporall, and hee spirituall) but in their beautie, brightnes, and glorious maiestie. So that then wee shall not grope in the darknesse of ignorance, as we now doe, knowing little of God and his works,

ion of our selues; but wee shall haue a clere knowledge of these diuine excellencies, as we haue in part shewed, and shal more fully set downe hereafter. Thus also both in our bodies and soules we shall be throughly purged and cleansed from all filthinesse of sinne, prophanenes, and impietie, and we shal behold, that our God is holy, not in equality of measure, which is impossible, but in similitude and resemblance. For now we shall be *glorious, not hauing spot or wrinkle or any such thing, but holy and without blame*, as the Apostle speaketh. By reason Ephes. 5. 27. of which puritie and holinesse of our natures, wee shall take all our delight in the seruice of God, glorifying and praising his holy name without ceasing for euermore. So shall we also in this life of glorie be freed from all manner of vnrighteousnes, and be made throughly conformable both in our wils, affections, and actions to the most perfect will of God, which is the exact rule of all iustice, so as wee shall not in the least thought and desire decline or digresse from it on the right hand or on the left. Finally, our bodies shall be indued with diuine beautie, and haue such an excellent and heauenly maiestie shining in them, that these glorious beames shall easily with their likenes and resemblance, bring any that behold them to that fiunne of perfect beautie, from whom they haue receiued all their light, and these little sparks of diuine excellencie, may guide them with their similitude to that glorious and infinite flame by which they haue been kindled.

Secondly, we shall be replenished with fulnes of ioy with- §. *Sect.* 2.
out glutting, with satietie without loathing, and haue a per- *That the ioyes*
petuall continuance of heauenly delights without cloying. *of heauen shall*
For at the same time our desires shal be satisfied, and not de- *fill vs without*
creased, our wils and longing shal be accomplished, and yet *glutting, and sa-*
continued, and wee shall still thirst, and still haue our fill; so *tiate vs without*
that by enioying our desires, we shall haue contentment, and *loathing.*
by louing and desiring that we enioy, all loathing shall be auoided. So *Dauid* saith, that *in Gods presence there is fulnes* Psal. 16. 11.
of ioy, and yet notwithstanding this fulnes, *there is at his right* and 17. 15.
hand pleasures for euermore. And elsewhere, *I will behold thy face in righteousnes, and when I awake I shall be satisfied with*

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by nature. Vpon the occasion of which words one obiecteth, that glutting and loathing followeth satietie: and then answereth, that it is not so in this heauenly fulnes: for that there may be no griefe and vexation in the minde, desiring, they are satisfied; and left there should bee any loathing in this fulnes, they desire this satietie. And therefore they desire without any trouble, because satietie accompanieth their desires, and they are satiate without cloying, because their satietie is still kindled and sharpned by their renued desiring. And this shall be our estate and disposition when wee haue this fruition of this fountaine of life; for at the same time we shall haue a satisfied thirst, and a thirsting satietie, hauing in our thirst not the least necessitie, nor in our satietie, any loathing, because being satisfied we shall thirst, and thirsting we shall be satisfied. So that wee shall haue in these heauenly ioyes an insatiable satietie, fulnes without loathing, and alwaies hungring, wee shall alwaies be satisfied. The which though it may seeme a riddle, yet wee may easily resolue it, if we consider that we haue this thirsting fulnes of ioy frō the fruition of God himself, who being infinite in all perfection, must needs fully satisfie all those who enioy him; & because he is thus infinite there can be no tedious cloying, or loathsome glutting, seeing they haue in him continuall and endlesse varietie of ioyes and delights; and being satisfied with the fruition of some, they see others after which they thirst and hunger. Neither must we thinke that they are wearie of the old, when they affect new, for this is only incident to worldly ioyes, which being imperfect doe not bring contentment; but euen the same heauenly ioyes, at the same time, worke both satietie and thirst, because being absolute in all perfection, they giue full contentment, and contenting vs they inflame our loue, and because wee loue them, they kindle still in vs a thirsting desire, to haue still the fruition of that which wee loue no lesse dearely then deseruedly. Now furthermore hauing this pleasing satietie not only in our appetites, affections, and desires, but also in our wils, and vnderstandings, and in al other powers and faculties of our bodies and soules, being perfectly ioyned in a bond of felicitie

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Gregor. Moral. lib. 18. cap. 23.

Satietas erit insatiabilis, nullum fastidium. Semper esuriemus, semper saturi erimus. August. de tempore, serm. 1. in 70. Tom. 10.

one with another, and with their seuerall functions and operations; there will from hence follow such full and perfect contentment vnto euery one with their owne state and condition, that none will desire to be other than he is; nor wish to change with another, though he haue a superiour degree in glorie.

And this is that ioy and blessednes which we shal haue in respect of our own estate, & the excellent parts & properties wherewith we our selues shall be indued: besides which we shall haue infinite cause of ioy and contentment in respect of that glorie, excellencie, and al-sufficiencie of those things which are about vs. In regard whereof it is truly said by the holy Apostle, that *the afflictions of this present time are not worthie of the glorie which shall be reuealed vnto vs.* For as hee saith elsewhere, *our light affliction which is but for a moment, causeth vnto vs a farre most excellent and an eternall weight of glorie:* and againe; *the things which eye hath not seene, neither eare hath heard, neither came into mans heart, are which God hath prepared for those that loue him.* For there (as one saith) is ioy without sorrow, which causeth eternall gladnesse; there shall be all good, and shall not be any euill; there shall be what soeuer we will, and shall not be, what we will not; there our life shall be truly vitall, sweete and louely, being eternall and eternally blessed. There shall be no assaulting enemie, nor any alluring baite of tentation, but chiefe and certaine securitie, secure tranquillitie, peaceful pleasure, pleasant happinesse, happie eternitie, eternall blessednesse, the blessed Trinitie, of the Trinitie Vnitie, of the Vnitie Deitie; and of this Deitie a happie vision and fruition, which is the chiefe part of our Masters ioy. So elsewhere hee hath this holy and heauenly meditation: What (saith he) louest thou ô my body? what desirest thou ô my soule? whatsoeuer it is that you loue and desire, there shall you surely finde it. If beautie delight thee, the iust shall shine like the sunne in his brightnes; if such swiftnes, power, and freedome of the body that nothing can hinder or resist, wee shall bee like the holy Angels; if a life long and healthie, there is eternall health, and healthfull eternitie; if satietie, wee shall be satisfied with Gods

§. *Sect.* 3. *That the ioyes of heauen shall be most excellent, in regard of the things about vs.*

Rom. 8. 18.

2. Cor. 4. 17.

August. Soliloqu. cap. 35. & meditat. c. 18 *Quicquid boni est ibi est, & quicquid mali est ibi nunquam est.* August. de conflictu vitiorum, lib. cap. 26.

August. Manual. cap. 34. Tom. 9.

image

image when hee appeareth; if melodie, there shall be a full quire of Saints and Angels singing prayses vnto God; if pleasure, God will make vs drinke of the riuer of his delights; if wisedome, we shall be taught of God; if friendship, we shall loue God more then anything, and our neighbours as our selues; if concord, it shall be our meate and drinke, to haue one minde and one will, because we shall all be conformable to the will of God; if power, we shall be omnipotent, in our will, because it is also Gods will; if we take pleasure in honour and riches, God will make his good and faithfull seruants rulers ouer much, & they shall be the sons of God and heires of his kingdom: finally, if we desire true securitie, we shall be so sure that we shall neuer lose these ioyes, as we are sure that we would not willingly be depriued of the, neither will our louing God, who prouided for vs these ioyes, when we were strangers & enemies, take the away from vs against our wils, being reconciled, and become his friends. In a word, so many and excellent shall these ioyes of heauen be, that the heart of man shall not be able to containe and comprehend them; for we shall haue abundant ioy and glorie within vs, and round about vs; and because we cannot compasse them, being infinite and incomprehensible, they shall inclose and compasse vs. Vnto which (as some thinke) our Sauiour in the parable alludeth; for whereas in this world ioy is said to enter into vs, because it is not so great but that it may easily be comprehended; he biddeth the faithfull seruant to enter into his masters ioy, because these heauenly ioyes are so ineffable and vnconceiuable, that the Saints of God cannot containe them, but are contained, and on all sides compassed and inclosed with them. No maruell then if these ioyes cannot in this time of ignorance and miserie be expressed or conceiued, seeing they cannot be comprehended when they are enioyed; hee being infinite and incomprehensible who is the chiefe cause and obiect of all our ioy. Only they may be darkly shadowed by some earthly similitudes and resemblances which are within the compasse of our capacitie. As for example, some compare this heauenly happinesse, to the state of such an one, as being vniuersall

Hæc gaudium sibi intrare scribuntur, quia ineffabile gaudium non capientes in eo quodammodo obuoluuntur. August. de cognit. veræ vitæ, lib. cap. 44.

Monarch

Monarch ouer the whole world, should enioy a long, peaceable, and prosperous raigne, without any warres, care, trouble or vexation, louing all, and being beloued of all his subiects. Or to an ordinarie aduancement of a Kings child out of his mothers wombe to sit on the throne of the kingdome, not according to the ordinary maner, by degrees, when he commeth to age, but attaining vnto age and soueraignetie together, and all vpon a sudden. Or as if a man should in the same houre lie in a darke and noisome dungeon, hungrie, naked, and comfortlesse, continually expecting a cruell and shamefull death, and instantly be aduanced to a kingdome, and to the fruition of al delights which it could yeeld him. Others expresse them by making a proportionable comparison betweene the mothers wombe, the world, and the kingdome of heauen: namely, that this heauenly kingdom as much exceedeth this world in glory, beauty, & variety of al delights, as the world herein excelleth the mothers wombe; in which comparison if there be any disproportion, it is because our heauenly ioyes being infinite and without the mixture of any miserie, doe by innumerable degrees excell the pleasures and maiestie of the world, more then the world excelleth that darke and close prison of the mothers belly.

Chrysost. in Hebræos cap. 4. Homil. 6.

§. *Sect.* 4. *That there are diuers degrees of glorie and happines in the kingdome of heauen: first proued by testimonies of Scripture.*

By all which it appeareth that these heauenly ioyes be vnspeakable, and in themselues infinite and incomprehensible, but yet in respect of vs who shall enioy them there are (I take it) diuers degrees of them. For whereas in these heauenly ioyes there are two things to be considered; the first is the cause or obiect of this ioy and happinesse; the other the application, comprehension, and fruition of them: it is true in the former respect, one cannot be more happie and blessed then another, because al shal inioy God, as their *summum bonum*, and chief good, and those heauenly ioyes which he will communicate vnto them; but in respect of the other, there are diuers degrees, as one more then another is more capable and comprehensiue of this infinit goodnesse, whereby he is fitted and disposed to a more large and perfect fruition of God, and so becommeth more blessed, because hee

more

more inioyeth his *firmamin heauen*. Euen as diuers vessels being filled in the same sea, there is no difference in the water, wherewith they are filled, which is sufficient to fill them, though they were neuer so great; but yet one of them may hold more then another, according as they exceed in bignes and largenes of capacitie. And this (as I take it) is cleere enough in the Scriptures. In the twelfth of *Daniel* it is said,

Daniel 12.3. *that they that be wise shall shine as the brightnes of the firmament, and they that turne many to righteousnes shall shine as the starres for euer and euer.* Both which though they be vnderstood of the same Preachers of righteousnesse which shall conuert men to the faith, and therefore there is no comparison made betweene the wise, and such as conuert others, not betweene the brightnes of the firmament, and the brightnes of the starres; yet I doubt not, that in both these they are preferred before other men, who haue not that excellencie of wisedome, and fruites of their ministerie; and that it is the meaning of the holy Ghost there to shew, that as they excell others in these gifts and fruitfull labours, so also they shall excell them in glorie and happines. The Apostle also seemeth to signifie this, where hee saith, that

1.Cor.15.41.42 *as there is another glorie of the Sunne, and another glorie of the Moone, and another glorie of the Starres, one Starre differing from another Starre in glorie: so also is the resurrection of the dead.* Againe, our Sauiour Christ appropriateth this to his Apostles as a speciall priuiledge and prerogatiue in regard of the dignitie of their office, their paines, and faithfulnes, that they shall

Matth.19.28. *sit vpon twelue thrones, and iudge the twelue tribes of Israel.*
1.Thess.2.19. And the Apostle seemeth to speake of a peculiar crowne laid vp for him in regard of his extraordinarie sufferings and labours. Finally, whereas the Scriptures promise not onely eternall life in generall to all the faithfull, but also speciall wages and rewards according to their workes, and that faithfull seruice which they haue done vnto God, thereby it appeareth that according to the measure of our graces and obedience in this life, wee shall haue a proportionable degree of glorie in the life to come.

Vnto

Vnto these testimonies we might adde diuers reasons: as §. Sect. 5.
first, seeing the Lord doth in this world giue his gifts and graces in a diuers and vnequal proportion, to some a greater, and to others a lesse measure; it is more then probable that he wil accordingly giue vnto the Saints a diuers measure and proportion of glorie and felicitie, in the kingdome of heauen, when as he wil reward and crowne these his gifts according to his gratious and free promises: and this our Sauiour Christ seemeth to intimate in the parable: where the Lord maketh his faithful seruant, who by wel vsing his ten talents had gained other ten, ruler ouer ten cities; and according to the same proportion, he giueth vnto him, who with his fiue talents had gained fiue more, the gouernment of fiue cities. Againe, the punishments of the wicked and reprobate shal be diuers in their measure and proportion, according to the qualitie of their sinnes; in which respect our Sauiour Christ saith, that it shal be easier for Sodom and Gomorrah in the day of iudgement, then for that citie which contemneth the preaching of the Gospel; and for Tyre and Sidon, then for Corazin and Bethsaida, who were not conuerted by Christs doctrine & miracles. For whereas it may be obiected, that the reason followeth not, because the wicked are punished for their sinnes, but the faithful are not saued for their merits, but by the obedience, righteousnesse, and death of Christ, which equally appertaineth to al the faithful: To this I answere, first, that God hath not only in general promised vnto all euerlasting life, for the death and merits of Christ, but also that he will of his free grace, and infinit bountie reward men according to their own works, which they haue done in the flesh; for so the Apostle saith, that *we must all appeare before the iudgement seate of Christ, that euery man may receiue the things which are done in his bodie, according to that he hath done, whether it be good or euil.* Secondly, howsoeuer euerlasting life belongeth to al them who haue their part and interest in the death and obedience of Christ, yet for as much as these are diuersly applied, by some more weakely, by others more strongly, according to the diuers measure and degree of their faith; so answerable these diuers degrees, shal haue di-

Diuers reasons to proue that there are diuers degrees of glory, and some obiections answered.

Luke 19.16.17.

Matth.10.15.

2. Cor.5.10.

uers

as much powred into it, as into a greater, because it is insufficient to containe it, and being full, the ouerplus would but spill and run ouer; and as no man, but a glutton, being filled and satisfied at a daintie banquet, would enuie his fellow because his stomacke containeth more; and none but a foole, being of a low stature would once desire to be apparelled in the cloths of a taller mā, but rather such as are fit for his own personage; so euery Saint being filled and fitted with a sufficient measure of glorie and happines, is wel contented with his estate, and desireth not such a proportion as is vnmeete and vnfit for him. Againe, being fellow-members of the same bodie, whereof Christ Iesus is the head, we shal be content with that proportion of glory and happines, which is fit for vs in our seuerall places, as being most comely and conuenient both for the part it selfe, and for the whole body; for as the members of the naturall bodie are contented with their owne beautie, proportion, and place; because if they should be greater or lesser, higher or lower, or not themselues, but the same with others, or finally any other way disposed, then as they are in their owne nature and creation, is were vnto themselues a deformitie, and would make the whole bodie monstrous; and therefore the hand or foot, desire not to be the head or heart, nor enuie vnto them their greater honor and dignity: so the members of this heauenly body, are contented with that they are, and desire to be no other, nor enuie their superiours in glorie, their greater aduancement; because al haue receiued such a measure of glory as is most conuenient and comely, both for themselues, and for the glorious perfection of the whole body: and to be higher or lower then Gods wisdome hath disposed of them, would but deforme and disgrace the whole, and euery seuerall part. Finally, though there be inequality of glory, there can be no discōtent in any, because he hath not so much, nor enuy towards another, because he hath more; seeing like the members of the same bodie they receiue their greater excellencie and perfection, not for themselues alone, but for the good of all their fellow-members, and of the whole bodie: and moreouer, because through that perfection of loue, which shall be

amongst

amongſt them, they ſhall communicate with one another in all their happineſſe, reioycing as much in their glory and felicity, as in that which they themſelues haue receiued; therefore there can be no place to enuie or diſcontent.

Chap. VIII.

That heauen is a place moſt glorious; and of our bleſſed societie with the Saints, Angels, and our Sauiour Chriſt.

§. *Sect.* 1. *That the heauen of heauens ſhall bee the place of our happines, which is moſt beautifull and glorious.*

AND thus haue I (though but in darke maner) deſcribed the ioyes of heauen, both which concerne the excellent condition of our owne perſons, and alſo thoſe things which are about vs. Vnto which we may now ad the excellencie and glorious beautie of the place where, and of the ſociety with whom, wee ſhal inioy al this happineſſe. And firſt for the place of our happineſſe, it is not the earth, aire, or firmament, wherein the ſtarres are fixed, but the heauen of heauens, or the ſupreme and higheſt heauen, into which Chriſt as hee was man aſcended, and ſo was made higher then all the viſible heauens, as the Apoſtle ſpeaketh; which is alſo that which the Apoſtle *Paul* calleth the third heauen, into which he was taken vp. Howſoeuer ſome think that after the reſurrection, the bleſſed ſaints ſhal not be confined to any place, but haue the vſe both of heauen and earth for their habitation, in both which they ſhal enioy the preſence of God, and al diuine and heauenly happineſſe. The which their opinion they ground vpon thoſe places of Scripture, where it is not onely ſaid, that there ſhal bee new heauens and new earth; but alſo that therein ſhal dwel righteouſneſſe, that is, the holy and iuſt who ſhal execute righteouſneſſe, and that the ſaints being made kings ſhal reigne vpon the earth. But concerning this point I can determine nothing; only let vs know this to our ioy and comfort, that whereſoeuer the ſituation of this ſeat of bleſſednes ſhal be, it is ſtraitnely moſt glorious and maieſtical. Neither muſt

Heb. 7. 26.

2. Cor. 12. 2.

a Eſa. 65. 17. and 66. 22. Apoc. 21. 1.

b 2. Pet. 2. 13.

c Apoc. 5. 10.

uers rewards, and a different measure of glorie fitted vnto them: for as al the faithful haue their part in Christ, and one and the same Sauiour equally belongeth to them al, but in respect of the application (howsoeuer he is truly applied to all) yet all apprehend him not alike, but some weakely by their little faith, and others more strongly by their ful perswasion; and according to their strength of apprehension, and diuers measure of faith, bring forth proportionable fruits of good workes, godlinesse, and righteousnesse in their liues and conuersations: so in like manner al the faithful haue the same ioyes of heauen common to them al; but yet in regard that those who haue had a greater measure of faith, and other sanctifying gifts and graces on the earth, shal answerablie haue a more large & strong apprehension of these ioyes, and haue as it were a greater and more ample capacitie to receiue and containe them, there shal be diuers degrees of glory and happines: euen as those who are at one feast or banquet, haue all the same meate and dainties set before them, but yet haue different degrees of comfort and fruition in feeding on them, according to the goodnesse or weakenes of their stomackes; in which respect though al be equally satisfied, yet he who hath the sharper appetite, and stronger digestion, hath the largest share, and the fruition of it with most pleasure and delight. Finally, in the inchoation and beginning of our glorification, which is in this life, when as being sanctified we are endued with peace of conscience, and ioy in the holy Ghost, there are diuers degrees of grace, holinesse, and spirituall ioy and comfort, some hauing a greater, and some a lesse measure; and therefore the Lord being constant, vniforme, and immutable in his courses and proceedings, we may conclude, that he wil obserue the same tenure in accomplishing and perfecting our glorification, giuing vnto those a greater measure, and higher degree of glorie and happines in his kingdome, who in this life had the greatest beginning, and largest proportion of grace and sanctification. But against this is obiected the parable of the labourers in the vineyard, where all are said to haue equality of reward, and the last as well as the first to haue receiued a penie. To which

I answere, that the scope of this parable is not to shew, that there shal be equalitie of reward in the kingdome of heauen, but rather [illegible] vnto those who [illegible] as well as vnto those who are first called, he has no cause to triumph and insult ouer those who are called last: but hereupon it followeth not, that because they haue the same [illegible] glorie, and happinesse, therefore they shal haue the same degree, seeing we may all haue the freedome and generall priuiledges of the same citie, and yet haue therein diuers offices and preferments. Al shal haue indeed the same life, glorie and happinesse, in respect of the obiect which is the Lord himselfe and the ioyes of heauen; but al shal not (as I haue shewed) haue equal application, apprehension, and capacitie in conceiuing and comprehending of these obiects, by reason whereof one shal containe more ioy and happinesse then another, though al shal be full and perfectly repleniſhed. Others obiect, that all shall haue the fruition of our *summum bonum* and chiefest happinesse; and therefore if al haue the chiefest happinesse, none can be superiour vnto other. Vnto which the same answere serueth: for al shal equally enioy the *summum bonum*, the obiect and cause of our happinesse, but not in equalitie, in respect of the application and comprehension of this infinit good and chiefe happines, which (as I haue said) shal be in diuers measures and degrees. Finally, whereas they obiect, if some haue a greater measure of ioy and happines then others, then they shal want who haue not so much as they; and wanting shal not be fully satisfied and contented, but contrariwise shal be apt to enuie those who excell them, and to wish their owne aduancement, al which argue insufficiency and imperfection, from which that heauenly happinesse is exempted. To this I answere, that though there be not equalitie of ioy, yet there is sufficiencie, seeing euery one shal be filled, and haue as much ioy and happines as he can containe or yet desire; and consequently being fully satisfied and contented they shal not [illegible] any superiour, or desire to change. For as a leſſer [illegible] not, nor (if it had reason) would desire, to haue

as much powred into it as into a greater, because it is insufficient to containe it, and being full, the ouerplus would but spill and run ouer; and as no man, but a glutton, being filled and satisfied at a daintie banquet, would enuie his fellow because his stomacke containeth more; and none but a foole, being of a low stature would once desire to be apparelled in the cloths of a taller mā, but rather such as are fit for his own personage; so euery Saint being filled and fitted with a sufficient measure of glorie and happines, is wel contented with his estate, and desireth not such a proportion as is vnmeete and vnfit for him. Againe, being fellow-members of the same bodie, whereof Christ Iesus is the head, we shal be content with that proportion of glory and happines, which is fit for vs in our seuerall places, as being most comely and conuenient both for the part it selfe, and for the whole body; for as the members of the naturall bodie are contented with their owne beautie, proportion, and place; because if they should be greater or lesser, higher or lower, or not themselues, but the same with others, or finally any other way disposed, then as they are in their owne nature and creation, is were vnto themselues a deformitie, and would make the whole bodie monstrous; and therefore the hand or foot, desire not to be the head or heart, nor enuie vnto them their greater honor and dignity: so the members of this heauenly body, are contented with that they are, and desire to be no other, nor enuie their superiours in glorie, their greater aduancement; because al haue receiued such a measure of glory as is most conuenient and comely, both for themselues, and for the glorious perfection of the whole body: and to be higher or lower then Gods wisdome hath disposed of them, would but deforme and disgrace the whole, and euery seuerall part. Finally, though there be inequality of glory, there can be no discōtent in any, because he hath not so much, nor envy towards another, because he hath more; seeing like the members of the same bodie they receiue their greater excellencie and perfection, not for themselues alone, but for the good of all their fellow-members, and of the whole bodie: and moreouer, because through that perfection of loue, which shall be

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amongst them, they shall communicate with one another in all their happinesse, reioycing as much in their glory and felicity, as in that which they themselues haue receiued; therefore there can be no place to enuie or discontent.

Chap. VIII.

That heauen is a place most glorious; and of our blessed societie with the Saints, Angels, and our Sauiour Christ.

AND thus haue I (though but in darke maner) described the ioyes of heauen, both which concerne the excellent condition of our owne persons, and also those things which are about vs. Vnto which we may now ad the excellencie and glorious beautie of the place where, and of the society with whom, wee shal inioy al this happinesse. And first for the place of our happinesse, it is not the earth, aire, or firmament, wherein the starres are fixed, but the heauen of heauens, or the supreme and highest heauen, into which Christ as hee was man ascended, and so was made higher then all the visible heauens, as the Apostle speaketh; which is also that which the Apostle *Paul* calleth the third heauen, into which he was taken vp. Howsoeuer some think that after the resurrection, the blessed saints shal not be confined to any place, but haue the vse both of heauen and earth for their habitation, in both which they shal enioy the presence of God, and al diuine and heauenly happinesse. The which their opinion they ground vpon those places of Scripture, where it is not onely said, that there shal bee new heauens and new earth; but also that therein shal dwel righteousnesse, that is, the holy and iust who shal execute righteousnesse, and that the saints being made kings shal reigne vpon the earth. But concerning this point I can determine nothing; only let vs know this to our ioy and comfort, that whersoeuer the situation of this seat of blessednesse shal be, it is certainely most glorious and maiesticall. Neither must

§. *Self.* 1. *That the heauen of heauens shall bee the place of our happines, which is most beautifull and glorious.*

Heb. 7. 26.

2. Cor. 12. 2.

a Esa. 65. 17. and 66. 22. Apoc. 21. 1.

b 2. Pet. 3. 13.

c Apoc. 5. 10.

we thinke that the Lord hath onely prouided for vs goodly and rich furniture, but also stately palaces and glorious mansions. For if earthly kings will haue habitations answerable to the greatnes of their maiesty, wherein they keepe their chiefe residence; then how glorious and ful of stately maiesty is this heauenly palace, which is the chiefe seat of the King of kings, where he communicateth himselfe to his chiefe nobles and courtiers, the holy Angels, and blessed Saints? But hard and impossible it is to describe in a liuely maner, the excellencie and statelinesse of this glorious mansion, and city of the saints, in al the particulars thereof; only this we may conclude, that it is first, of most large and almost infinite extent and circuit, seeing it is to be the seat and habitation of innumerable Saints and Angels, vnto the maiesty whereof is required that it be most ample and spatious, that they may haue liberty and roome enough. For as it is one part of the wickeds disgrace and punishment, that they shal be thrust together in a straite roome, and like stincking tares and noisome weeds bee crusht together, and tied in bundles that they may bee cast into the fire: so contrariwise it is more then probable, that the seat of the blessed is most ample and spatious, that so it may bee the more glorious, stately, and magnificent. And this appeareth also by euidence of reason: for if the visible heauens be so many and innumerable degrees greater then the earth; then how much more ample and spatious is the heauen of heauens, which doth inclose and compasse them, as they doe the aire and earth? Secondly, we may be assured that this place is most holy and pure, seeing it is the seat, not only of the holy Saints and Angels, but also of the Lord, who is holinesse it selfe. For if that place of his temporall and momentanie presence, when as he appeared vnto *Moses*, was holy; how much more holy are the heauens, which is the place of his continuall residence? In respect of which purity and holinesse it wil not admit of any impure guest; for as it is said, *no vncleane thing shall enter in thither, neither whatsoeuer worketh abomination and lies.* Finally, we may be assured though wee cannot describe it according to it worth and excellencie, that it is a

Mat.13.30.

Exod.3.5.

Apoc.21.27.

place

place moſt glorious and maieſticall. For if the Tabernacle when God gaue ſome ſuch viſible ſignes of his preſence, as the people in their frailty and mortality were capable of, was filled with glory; how ful of glory and maieſty are the higheſt heauens, where God keepeth his chiefe reſidence, and manifeſteth his glory and greatneſſe, in a farre greater meaſure to his Saints and Angels, which are incorruptible and immortal? And this royal excellency being in it ſelfe ineffable and vnconceiueable; the Apoſtle deſcribeth according to our weake capacitie, by ſuch viſible and earthly things as are moſt precious and glorious. And firſt he ſaith, that this new Ieruſalem and city of God, is ful of Gods glory, and her ſhining like vnto a ſtone moſt precious, and as a Iaſper ſtone, cleere as cryſtal: that it hath a wall great and high, and twelue gates, and at the gates twelue Angels; that it is both in length and in bredth twelue thouſand furlongs; that the building of the wall of it was of Iaſper, and the city of pure gold, like vnto glaſſe, cleere and tranſparent, pure and glorious: that the foundations of the wall of the city are garniſhed with all maner of precious ſtones: the firſt foundation of Iaſper, the ſecond of Saphire, the third of Calcedonie, the fourth of an Emerald, the fifth of a Sardonyx, the ſixth of a Sardius, the ſeuenth of a Chryſolite, the eight, of a Beryl, the ninth of a Topaz, the tenth of a Chryſoprаſus, the eleuenth of a Iacynth, & twelfth of an Amethyſt. That the twelue gates were twelue pearles, and euery gate of one pearle, and the ſtreet of the city pure gold, and like ſhining glaſſe. All which if it be to bee vnderſtood (as ſome would haue it) of the glory of the Church here on earth, when as Iewes and Gentiles ſhal be ioined together before the comming of Chriſt to iudgement; it is no leſſe forcible to proue that the heauen of heauens is a place moſt glorious; for if there be ſuch glory, beautie, and maieſty in the Church militant, how innumerable degrees ſhal it be increaſed and inlarged in the Church triumphant? if there be ſuch excellency to be ſeene on earth, what ſhal wee thinke of the heauen of heauens? And ſurely, if theſe outcaſes of this emperial heauen, the ſtarrie firmament, daily ſubiect to our view, bee ſo

Exod. 40. 34.

Apoc. 21. 10. 21.

glorious? how much more maiestical is that place reserued for Gods saints? If the roofe of our prison and earthly habitation be so curiously vaulted, and so richly garnished and bespangled with bright shining lights, and beautiful starres; what workmanship, what maiesty, and incomparable excellency may we expect in the palace of the great king, and the heauenly habitation of the Saints and Angels? If the very porch and first entrie bee so stately and glorious; how full of maiesty, beautie and glory, are the chiefe roomes, and the presence-chamber of this great and glorious monarch of heauen and earth.

§. Sect. 2. *Of the great felicity which we shall haue in the society of the saints and Angels.*

Vnto this glory and happinesse of the place, we may adde that felicity, ioy and contentment which wee shal take in our companie; for first, wee shall haue the societie and fellowship of the Saints and blessed Angels, according to that of our Sauiour Christ, *many shall come from the East and West, and shall sit downe with Abraham, and Isaac, and Iacob, in the kingdome of heauen.* Mat. 8. 11. And because there shal bee perfect loue and charity among vs, euery one louing another as themselues, and reioycing as much in their happinesse and felicity as in their owne; hereof it wil come to passe that according to the innumerable number of the Saints and Angels, so infinitely shall our ioyes be doubled and redoubled; and that which one hath not of this glory and happinesse in himselfe, because he is not capable of it, hee shall inioy it through his perfect loue in the rest of this holy and heauenly society; they being mutually one to another storehouses and treasuries of these euerlasting ioyes, to keepe for their vse and comfort, that which themselues cannot containe and comprehend. So that this ioy of loue and perfect charity, shall infinitely exceed al other heauenly ioies which belong peculiarly vnto any one; seeing therby euery one perfectly enioyeth all the happinesse and blessednes of the whole society of the Saints and Angels, whose glory as it is most excellent, so their number numberlesse. Now if these heauenly ioyes bee so vnspeakeable and so incomprehensible in euery one, that he can scarce containe them, how shall we be rauished with ioy and delight, when wee shall communicate in the glory

and

and happineſſe of ſo great a multitude? And if there be ſuch ioy and ſweet content on earth, whileſt two or three liuing in all proſperity, dearely loue one another, who notwithſtanding loue imperfectly, and ſpend the leaſt part of their time in their mutuall fellowſhip with their beloued friends; what infinite ioy and reioycing ſhall there be, when all the ſaints ſhal be ioyned in their hearts with the bond of perfect charity, and in their perſons in a neere fellowſhip and ſociety, neuer againe to be ſeparated and diuided? Neither ſhal heere (as in the earth) propriety vnto theſe ſpiritual ioyes, and heauenly treaſures be any cauſe of difference, by reaſon that the ones hauing them, is the cauſe why others want them; ſeeing all theſe vnualuable riches, and vnſpeakeable happineſſe ſhal lie out in common, for the vſe and comfort of al the inhabitants. And as al ſhall ioyntly enioy this kingdome of glory in an holy communion, ſo euery one ſhall enioy it wholly to himſelfe; euen as the ſun ſerueth for the vſe and benefit of the whole world; & yet euery one indued with ſight inioyeth it wholly, as though no other were partner with him. And therfore becauſe the ones hauing of this heauenly ioy and bleſſednes, is ſo farre from hindring of another, that contrariwiſe through that communion and perfect loue which is amongſt them, euery one enioyeth anothers happineſſe, and ſo by this fellowſhip hath his ioyes infinitely multiplied; from hence will ſpring vnſpeakeable ioy in one anothers loue, and vnconceiueable loue by reaſon of this ioy.

§. *Sect.* 3. *Whether we ſhall in heauen know one another.*

But here it may bee demanded, whether in this heauenly ſocietie, we ſhall know euery one their earthly friends, kinred and acquaintance. To which I anſwere, that it were better if we would learne to know, and to bee aſſured, that wee our ſelues ſhall be happie members of this heauenly ſocietie; for what will it profit a man to know, that the Saints ſhall haue this knowledge one of another, if he be ignorant of the meanes whereby he may come to be in this number? Secondly, I anſwer, that if this particular knowledge, which here we ſo much deſire, would after that manner which we deſire it, any whit aduance our ioy and heauenly happineſſe; then

most certainely we shall attaine vnto it, and shall euery man know his neere & deare friends, as wife, husband, father, mother, sisters, brethren, children, and familiar acquaintance, seeing nothing shal be wanting to that felicitie and blessednes, which may make it perfect and compleate; and contrariwise if it will not, we haue no reason greatly to desire it. Finally, I answere more plainely and directly, that in the heauenly ioyes, we shall all know, and knowing loue one another, but yet not after a carnall and worldly manner. The former point is more then probable; for being plentifully indued with Gods spirit, and hauing thereby our minds illuminated with all knowledge and spirituall wisdome, we shall be inabled to know, not onely those who haue been formerly of our acquaintance, but euen strangers, whom we neuer saw.

Genes.2.23. For if *Adam* before the fall, had his mind so inlightned with wisdom and knowledge, that he knew *Eue*, and from whence

Matth.17.4. she came, at the first sight; and if the Apostles accompanying Christ in his transfiguration, and hauing but a small beginning, and a little tast of their glorification, were able thereby to know *Moses* and *Elias*, whom they had neuer seene: And

Luk.16. (as some adde) if *Dines* (as it is in the parable) knew *Abraham*, and *Lazarus* in his bosome in so great a distance; then how much more shall they, who are perfectly glorified, and indued with all knowledge, through the illumination of Gods holy spirit, know all their friends and kindred, with whom formerly they haue been acquainted? But yet this knowledge, both in respect of the cause and manner thereof is not worldly and carnall, neither shall we know them by their outward shape and fauour; for this is impossible, in regard of the great difference betweene a bodie mortall, and immortall, earthly and glorified, which, as I said, shall bee freed from all blemishes and imperfections, either of age or stature; nor by the helpe of our naturall memorie, which in such length of time, and great alterations, which in the meantime shall happen, must of necessitie faile vs; but by that diuine illumination of Gods spirit, which maketh acquaintance and strangers all alike knowne vnto vs. In both which

2.Cor.5.16. respects, the Apostle *Paul* saith, that *from henceforth we know*

no

no man after the flesh; yea, though we had knowne Christ after the flesh, yet now henceforth know we him no more. Whereby is meant, that the knowledge which we haue one of another, is not in outward and worldly respects, but diuine and spirituall, as we know them in Christ, by the inlightning of the spirit. And the like also may be said of our loue towards them, which shall no more be, in regard of our earthly kindred, acquaintance and friendship, all which shall be abolished, but in respect that they are the members of Iesus Christ, copartners of the same ioyes, and fellow members vnited one to another by the same spirit. Neither shall we more reioyce in the societie of our earthly kindred and acquaintance, or better loue them in these earthly respects; for this would not augment and increase, but diminish and detract both from our loue and ioy; seeing this shall be the perfection of them both, to be towards all in the highest degree, louing and reioycing in the happinesse of euery one of Gods Saints, much more then the tendereſt mother can loue her child, or wife her husband, and as much as they loue themselues, and rejoyce in their owne happinesse. And if there bee then any difference in our loue, it shall bee in diuine and spirituall respects, euen as our loue shall be diuine and spirituall, namely, as we shall more loue them, who haue greatest excellency of gifts, and measure of glory, hauing a more perfect apprehension of God, and that heauenly blessednesse, and the greatest proportion of that holy spirit, which shall be the bond of our vnion, and cause of our loue.

§. *Sect.* 4. *That it shall be a great part of our heauenly happinesse to injoy the companie of our Sauiour Christ.*

But as we shall haue knowledge of all the blessed Saints, and louing them as our selues, shall haue great ioy in their societie: so especially shall we know our Sauiour Iesus Christ, louing him aboue al the rest, yea, and more then we loue our selues, and taking vnconceiuable ioy in that vnion and communion, which we shall haue with him, in all that glory and happinesse, wherein he shall be farre preferred before all the sonnes of men. Of this speciall knowledge of Christ, himselfe speaketh. *Father* (saith he) *I will that they which thou hast* Iohn 17.24. *giuen me, be with me, euen where I am, that they may behold my* Vers. 3.

glorie

glorie which thou hast giuē me. Yea, in this knowledge of him, he placeth a chiefe part of our heauenly happinesse, saying,
Iob 19.25.27. that *it is life eternall, to know God, and whom he hath sent Iesus Christ.* Of which happinesse, holy *Iob* assureth himselfe, where he saith, that he was *not onely sure that his Redeemer liued,* but also that he should *see and behold him with his bodilie eies.* By which knowledge of Christ, and fellowship with him, we shall haue inestimable ioy and comfort; for if *Iohn*
Luke 1.44. the Baptist sprang for ioy in his mothers belly, at the presence of Christ in his first conception; if his earnest desire to
Luke 2.29.30. see Christ in the flesh, made old *Simeon* wish the prolonging of his life; and hauing obtained his desire, and seene Christ his saluation, was most willing to depart in peace: If the eies
Luke 10.22.23. of the disciples were blessed by Christs owne testimonie, because they had seene that, which many Prophets and Kings had desired to see, and yet could not, to wit, the Sauiour of the world clothed with our humane nature, and but in the estate of a seruant, despised of men, and contemptible in the world: And finally, if *Peter, Iames,* and *Iohn,* seeing but some
Matth. 17.4. smal sparkes of his glorie and maiestie in his transfiguration, were so rauished with delight, that setting aside all worldly desires, they wished only the continuance of this ioy; then what inestimable pleasure, comfort, and reioycing shall wee haue, when we shal continually behold our Sauiour Christ in his glorie and maiestie, adorned in his kingly attire, accompanied with his blessed Saints and Angels, and sitting at the right hand of his Father, like a triumphant conquerour, hauing subdued and troden vnder foot all his and our enemies? especially considering that wee shall not be bare beholders onely of his glorie and happinesse, but shall communicate with him, as members of his bodie, in all his ioyes, and bee made partakers of all his glorie. O what rauishing ioy shall then possesse our soules, when as wee, who haue long been contracted to our Lord and husband, shall see that blessed time come, when we shall haue that roiall marriage betweene him and vs solemnized in the presence of God and his holy Angels, and shall haue the fruition of him, and all his happi-

nesse,

neſſe, when as wee ſhall not bee able to determine, whether the glorious maieſtie, or the vnmatchable loue of our deare husband ſhall exceed one the other? What delight and comfort ſhall we then feele, when wee poore contemptible members, baſe, and inglorious in the world, ſhal be vnited to our moſt glorious head, Ieſus Chriſt, and by vertue of this vnion with him, ſhall alſo be glorified, and communicate with him in all his felicitie, and heauenly ioy? O how ſhall at this day our hearts and ſoules be able to containe that pleaſure and delight, when wee ſhall haue ſo neere ſocietie and fellowſhip with our bleſſed Sauiour and Redeemer, who hath loued vs ſo dearely, that when we were bankrupts to Gods iuſtice, he became our ſurety, and diſcharged our debt to the vtmoſt farthing? when we were enemies, he wrought our reconciliation; when wee were condemned, hee procured our pardon; when wee were the ſlaues of ſinne and Satan, hee powerfully redeemed vs; and when we were in the ſtate of condemnation, and the very firebrands of hel fire, he brought vs into the ſtate of ſaluation, and made vs the ſonnes of God, and coheires with him in all his glory and heauenly happineſſe. All which hee effected by humbling himſelfe to the ſtate of a ſeruant, when he inioyed with his Father all glorie and maieſtie, and by ſuffering miſeries and afflictions, hunger, wearineſſe, griefe, and worldly contempt, ſkornings, reuilings, buffettings, ſcourgings; and finally, that ſharpe and ſhamefull death of the croſſe, and his Fathers heauie diſpleaſure, much more bitter and intollerable then all the reſt of his bodily ſufferings. O how then ſhall we reioyce in his loue, and in louing him againe, for all his grace and goodnes extended vnto vs?

CHAP.

Chap. IX.

Of the fruition of God, and of those vnspeakeable ioyes which will arise from it.

§. Sect. 1. *That as the Lord is the author, so also the chiefe matter of our heauenly ioyes.*

AND thus haue I shewed what inestimable ioies are prepared for the Saints, both in respect of the things within them, and without them; all which, though they are so great, that the heart of man cannot possibly conceiue them; yet are they all but little or nothing, in comparison of that incomprehensible ioy and happinesse, which we shal haue in the fruition of God himselfe, infinite in al goodnesse and perfection; whereby wee shal for euer inioy his presence, behold his face and glorie, and bee vnited vnto him in a blessed & holy communion, that so he may become al in al. Which ioy being like the author and obiect thereof, infinit and incomprehensible, it is not to be expected, that I should in the least measure, as it is in it owne nature, expresse it; seeing in regard of it infinit perfection, the heart of man cannot conceiue the least part thereof, much lesse his tongue or pen vtter it; onely I wil content my selfe to haue shadowed it out in some darke maner, and to discouer it by the light of the word, as it were a farre off, expecting the ful reuelation thereof in the great day of Gods appearing. First therefore we are to know, that as God is the chiefe author and cause of all our happines, electing vs to eternall life before the world was, creating vs vnto glorie, and graciouslie affording vnto vs al the meanes of our saluation; so also he is the chiefe obiect, and (as it were) materiall cause, and substance, of all our ioy and happinesse. And (as one saith) it is he, both which crowneth vs with a glorious crowne, and is also himselfe this crowne of glorie; it is hee that promiseth, and who is also that which is promised, he is the rewarder, and hee also is our reward. And finally, he giueth vnto vs heauenly happinesse and blessednesse, and is also this blessednesse and felicitie it selfe. And thus the Lord promiseth vnto *Abraham*, not onely that

1. Cor. 15. 28.

August.

that he would reward him greatly, but also that hee himselfe would be his exceeding great reward. And holy Dauid in ma- Genes. 15.1.
ny places calleth the Lord his life, his light, his glorie, his Psalm. 16.5.11.
strength, his portion, and the lot of his inheritance: and fi-
nally affirmeth, that when he should appeare, hee should bee Psalm. 17.15.
throughly satisfied with his image, because in his presence is
fulnesse of ioy, and pleasures at his right hand for euermore.
To which purpose one saith, that it shall be our reward to see Bernard. medi-
God, to liue with God, to liue of God, to be with God, and tat. deuot.
to be in God, who shall be all in all; to haue God, who is the cap. 4.
summum bonum, and chief good: for where the chief good is,
there is the chiefe happines, the chiefe pleasure, true libertie,
perfect charitie, eternall securitie, and secure eternity; there is
true gladnes and reioycing, perfect knowledge, al fulnes, and
all blessednes; there is peace, piety, goodnes, light, vertue, ho-
nestie, the ioy of continual mirth, sweetnesse, life eternal; glo-
ry, praise, rest, loue, and sweet concord. And this (namely, that
God is our *summum bonum*, and chief happines) the very Hea-
thens themselues from time to time haue confessed and ac- Morn. de verit.
knowledged, as it were easie to shew, had not that ornament relig. Christ.
of true nobility, & excellent instrument of Gods glory, by his cap. 19.
learned labors shewed this at large, and saued me this labor.

Now as the Lord is our reward and the perfection of our §. *Sect.* 2.
ioy and happines; so we are further to know, that aboue all *That all ioy and*
other rewards he is most excellent; and of all other ioyes, by *happinesse ac-*
infinit degrees most delightfull; for whereas other ioyes in *companieth our*
heauen exceedingly please, it is he alone that can fully con- *fruition of God,*
tent vs: whereas others are inestimable and of great worth; *as being the*
it is he only who is al-sufficient, and being infinit in al good- *perfection and*
nesse and perfection, doth giue vnto vs ful contentment, and *accomplishment*
compleate happines. And this is that which he himselfe saith *of them all.*
vnto *Abraham*; *I am God al-sufficient, walke before me and be* Genes. 17.1.
thou vpright: and hereof it is, that hauing promised in the
Reuelation to him *that ouercommeth, that he shall inherit all* Apoc. 21.7.
things, he sheweth how he shall be made thus compleate,
saying, *I will be his God, and he shall be my sonne.* And indeed
how can he want light, that hath this Sunne of righteousnes
still shining vpon him? how can he lacke warmth, who is

continu-

continually heated with the flames of this diuine loue? how can he thirſt, who hath this euer-ſpringing fountaine which yeeldeth ſtreames of the water of life? And in a word, how can he want any good who enioyeth the chiefe goodnes, in whom all vertue, knowledge, and whatſoeuer goodnes can be named, or deſired, are moſt abſolute, and in all fulnes and perfection? For (as one ſaith) his diuine beautie the Angels wonder at, by his power the dead are raiſed, of his wiſdome there is no number, or meaſure, whoſe kingdome knoweth no end, whoſe glory cannot change, whoſe light ſo obſcureth the Sunne, that in compariſon thereof it is but darknes; who in ſweetnes ſo far exceedeth honie, that being compared, it is as bitter as wormewood; whoſe face if the damned ſoules could behold, they would feele no puniſhment, no griefe or heauines; whoſe preſence would change hell it ſelfe into a paradiſe of pleaſure and delight. Wherby it appeareth, not only that God is the chiefe and ſupreame cauſe and obiect of al our felicity and bleſſednes in the kingdome of heauen; but alſo that he is al-ſufficient to make vs perfectly happie, as being our *ſummum bonum*, infinit in all goodnes and perfection. Now further we are to know, that the fruition of this God al-ſufficient, and our chiefe and ſupreame good, is that which we call bleſſednes, and our heauenly happines. Of which fruition of God, there are made three degrees, or diuers manners: Firſt when we enioy God in his creatures; in them ſeeing and vnderſtanding his wiſedome, power, and goodnes, in his creating, preſeruing, gouerning and diſpoſing of all the creatures in heauen and earth moſt wiſely, mightily, and graciouſly. To which purpoſe the Pſalmiſt ſaith, that *the heauens declare the glorie of God, and the firmament ſheweth the worke of his hands:* and the Apoſtle *Paul* more plainly affirmeth, *that the inuiſible things of God, that is, his eternall power and God-head, are ſeene in the creation of the world, being conſidered in his workes.* Secondly, we are ſaid to enioy him in our ſelues, and that diuerſly in reſpect of the diuers faculties of our ſoules, as in our vnderſtandings, when they are enlightned with the beames of his wiſdome, and diuine knowledge, whereby we are enabled to know him, and

Auguſt. de Triplici habitac. cap. 4.

Auguſt. de Spiritu & Anima. cap. 65.

Pſalme 19.1.

Rom. 1. 20.

our

our selues, together with his will and workes, in our wils and desires, when he replenisheth them with perfect iustice and righteousnesse, whereby they are made conformable to his will (in which sense they are pronounced *blessed, who hunger after righteousnesse, because they shall be satisfied*) and inabled to refuse that which God disliketh, and to chuse that which he loueth. Finally, we enioy him in our heart and affections, when as louing him aboue all, and wholly depending vpon his power and goodnesse, we attaine vnto peace and tranquillitie of mind, and are replenished with all ioy and delight: in which respect we shall be most happie, when as our knowledge cannot puffe vs vp, by reason of our righteousnes, nor our righteousnes be distastefull and troublesome by reason of our ioy. And lastly, we are said to enioy God in himselfe, which of al the rest is most pleasing and delightfull, when we shall know him in his persons, nature, and attributes, not as in this life darkely, and through a glasse, but as the Apostle speaketh, *face to face*: for this (as our Sauiour saith) *is eternall life to know God, and whom he hath sent Iesus Christ*. Neither shal this fruition consist in a bare knowledge of God the Father, his Sonne, and holy Spirit, but in that communion which we shall haue with them, whereby they wil become vnto vs al in al, as we shal see hereafter. And that not in a partie, or imperfect communion, whereby euery of the Saints, should haue their share in this blessed fruition; for God is a most perfect and indiuisible essence, so that they who inioy him, inioy him wholly, without any sharing and diuision. For as on the earth, euery one totally inioyeth the light of the Sun; and as a speech made among a multitude, is not diuided by words and syllables, but is wholly and intirely receiued of all the hearers: so much more may our God whose essence is most simple, pure, indiuisible, and omnipresent, not filling one place more then another with his presence, but all alike, whether they bee neere at hand, or more remote, communicate himselfe to bee inioyed totally and wholly, of all and euery of the blessed Saints.

Mat. 5. 6.

1. Cor. 13. 12.

Iohn 17. 3.

By all which it is cleare and manifest, that how soeuer there are innumerable and inestimable ioyes in heauen, yet the fruition

§. *Sect.* 3. *That the fruition*

on of God muſt needs be the perfection of our ioy, ſeeing all goodnes, beautie and excellencie is conteined, and vnited in him.

fruition of God is the chiefe, and the perfection of them all; with which alone, without all the reſt wee ſhould bee moſt perfectly bleſſed, and without which, though we had all the other, our happines ſhould be maimed and imperfect: for inioying God infinit in all perfection, our hearts and ſoules ſhal be fully ſatisfied and repleniſhed with ioy, and (as one ſaith) he is too too couetous, who is not ſufficed with the fruition of God; and without him, though we had all other ioyes of heauen and earth, there would ſtill remaine an emptines in the ſoule, which would keepe vs from full contentment, and make vs ſtill ſeeke after more happineſſe. Concerning the former; how can it be, but there muſt needs be perfection of ioy, where God himſelfe our chiefe goodnes ſhal be inioyed? for if the beautie of vertue, being beheld and well diſcerned, would (as one ſaith) ſtir vp in vs, a wonderful loue and admiration of it; how much more wil the ſight and fruition of God doe this, who is the fountaine of all vertue and goodnes, infinit in all glorie and perfection? If the Queene of Saba thought *Salomons* ſeruants happie, becauſe they alwaies ſtood before him, and heard his wiſdome; how much more bleſſed are they, who enioy Gods preſence for euermore, who being a boundleſſe ocean of wiſdome, from which thoſe little drops diſtilled, can neuer be drie, but ſhal continually haue riuers and ſtreames of diuine prudence flowing from him? If *Moſes* attained vnto an extraordinarie meaſure of ioy and happines, when he was admitted to ſee Gods hinder parts, and ſome ſmall beames of his infinit glory and maieſtie; how happie and bleſſed ſhall we be, when we ſhall be admitted into his glorious preſence, and continually ſee him face to face? If we ſo much deſire to ſee, and ſee with ioy and admiration, men who are excellent in any kind, as thoſe who are exceeding wiſe, valorous, ſtrong, beautifull, learned, or indued with ſome extraordinarie parts, although they be but maimed and imperfect; then how ſhall we be rauiſhed with ioy and holy wonder, when we ſhal both ſee and enioy God himſelfe, in whom al excellencies do concurre, and that infinitly and in all points and perfection? If we could find a man in whom the graces and good parts, not only of al other men,

Plus eſt quam cui non ſufficit Dominus. Bernard. in Cœna Domini Serm. 7.

Plato.

1. King. 10. 8.

Exod. 33. 22. 23.

men, but also of al the rest of the creatures, fully conioined, as the faith of *Abraham*, the piety of *Dauid*, ỹ loue of *Ionathan*, the wisdome of *Salomon*, the beautie of *Absalon*, the strength of *Sampson*, the sweetnes of odoriferous flowers, the brightnes of the Sun, &c. who would not admire his excellẽcy, and think himself happy, if he might inioy his loue & cõpany? but al the goodnes, beauty, excellencie, and perfection of all the creatures ioyned together, is nothing in comparison of that, which we shal see and enioy in our al-sufficient Creator, they being al but little drops of this euer-springing fountain, smal sparks of this great flame, & lesse thẽ a graine of sand, in comparison of the whole earth & heauẽs: seeing he hath in him al beautie, glory, & goodnes, which they haue but in smal portions; he hath ỹ in al perfectiõ, which they haue imperfectly, and in some little degree; & infinitly aboue al measure, whereas they haue it but in their measure and proportion. Whereof it is that what excellencies and good parts are ascribed to the creatures (as we say in the concrete) as being properties and qualities of their nature & substãce, they are al attributed vnto God in the abstract, as being his very nature it selfe, and of his essence & being; so the creatures are called good, but the Creator goodnes it selfe; man is said to be wise, holy, iust, louing, when as he hath these graces & vertues imparted vnto him; but God is wisdome, holines, iustice, loue, not receiuing them from any other, but hauing them eternally in his owne nature and being. In which respect it is said, that *there is none* [a] *good but God*: that he *is* [b] *only wise*: that there *is none* [c] *holy as the Lord, yea none besides him*: because none are so in their owne nature, and from themselues; but what they haue, they haue receiued it from God. From whence we may conclude, that if there be any beautie, excellencie, goodnesse and perfection in the creatures, it is infinitly more in the Creator, from whom they first had it: for if he could without impairing of his owne excellencie and substance, impart vnto his creatures, such goodnesse, beautie, and perfection, by his sole word, making them of nothing such as they are, and enriching them with so many good parts and properties, without impouerishing himselfe, or abating any whit of his owne

[a] Matth. 19. 17.
[b] 1. Tim. 1. 17.
[c] 1. Sam. 2. 2.

store; how glorious, how gratious, how beautifull and infinit in all perfection is he in his owne nature and essence, which wanteth nothing, though he haue made his creatures to abound? To this purpose the author of the book of Wisdome saith: that *though they had such pleasure in the beautie of their idols* (as the Sun, Moone, and rest of the creatures) *yet*

Wisdome 13. 3.4.5. *should they haue knowne how much more excellent he is that made them: for the first author of beautie hath created these things; or if they marualled at the power and operation of them, yet should they haue perceiued thereby, how much he that made these things is mightier: for by the greatnes and the beautie of the creatures, the Creator being compared with them may bee considered.* For if the singular parts of beautie and goodnes, being diuided and dispersed amongst the creatures, be so louely and delightfull; then what admirable loue and delight shall we haue in the chiefe goodnesse, in whom alone they are contained, compacted, and infinitly surpassed and excelled? if life created be so pleasant, how much more is life the Creator? if health be so sweete and comfortable, how

August. Medit. cap. 18. much more is he that made health? if wisdome be louely, consisting in the knowledge of things created, how infinitly louely is that wisdome, which hath created them all of nothing? Do we therefore loue beautie in the creatures? we shal see it infinitely redoubled in the Creator, from which crystall fountaine these little drops haue flowed. Do we loue vertue and goodnes in men? they are infinit in the God of vertue and goodnes. Do we delight in wisdome? he is the God of al wisdome and knowledge, from which great light, men haue receiued these little sparkes. Do we desire honors, riches, and pleasures? why he is the God of all glorie, who satisfieth and filleth all with his hidden treasures; and in *his*

Psalme 16.11. *presence is fulnesse of ioy, and at his right hand pleasures for euermore.* In a word, what soeuer is good, pleasant, and desirable in all the creatures, it is conioyned and by infinite degrees surpassed in the Creator, from whom they haue had all their excellencie, without any diminution of his fulnes and perfection.

6. Sect. 4. That al the beau- And thus it appeareth, that the perfection of our happi-

nesse

neſſe conſiſteth in the fruition of our *ſummum bonum*, and ſupreme good, which when wee enioy, wee can want nothing, and wanting him, can neuer be ſatisfied with al other good. For the heart and mind of man is of ſuch large capacitie, that nothing can fill it but hee who being infinite did firſt make it. And becauſe God alone is our *ſummum bonum*, and the ſupreme end of all our indeauours and deſires; therefore if we ſhould inioy al the world, and could engroſſe all the pleaſures of heauen and earth, wee ſhould not reſt ſatisfied and contented, becauſe wee haue not attained vnto our end, and that chiefe and ſupreme good at which wee naturally aime in our deſires. Againe, ſeeing none are bleſſed, but thoſe who are perfectly ſatisfied and contented, and none thus ſatisfied, but they who enioy God, their *ſummum bonum*, who, as he freeth them from all euill, ſo alſo he repleniſheth them with all good; therefore without this fruition of God, though we ſhould haue neuer ſo much good, yet we ſhould not attaine vnto full happineſſe and felicity. So one ſaith, that whatſoeuer is leſſe then God, though wee ſhould receiue it for our reward, wee ſhould yet deſire more, and they who haue not their deſires ſatisfied, haue not attained vnto fulneſſe of ioy. And therefore he concludeth in another place; that whatſoeuer is preſent when God is abſent, is not ſweet and comfortable; and that hee did not deſire any, or all thoſe things which God hath giuen, vnleſſe he who gaue them, giue himſelfe alſo. So that wee may ſay with *Dauid*: *Whom haue I in heauen but thee? and I haue deſired none in the earth with thee*: and conclude with him, that they are *truely bleſſed*, not who abound with worldly plentie and proſperity, but who haue *Iehouah* to be their God.

Nenly ioyes without the fruition of God could not make vs perfectly happie.

Auguſt. de cognit. veræ vitæ. cap. 47. *Quicquid nobis adeſt præter Deum non eſt dulce. Nolumus omnia quæ dedit, ſi non dat ſeipſum qui omnia dedit.* Auguſt. in Pſal. 85

Pſal. 73. 25.

Pſal. 144. 15.

Chap. X.

Of the vision and sight of God, and of that communion which we shall haue with him.

§. *Sect.* 1. *Wherein the vision of God chiefly consisteth; and that it is not a darke sight, as in this life, but a cleere knowledge of him.*

AND thus haue I generally shewed that God is the supreme cause and maine obiect of our heauenly happinesse, and that as in the fruition of him consisteth our chiefe blessednesse; so without him we can neuer attaine to true and compleate felicity. In the next place let vs somewhat intreate of the speciall parts of this fruition; which consist either in the vision, sight, and knowledge of God, or in that communion which we shall haue with him. Concerning the former, wee are said in heauen to enioy the vision of God, and to see him, when wee haue not onely in our vnderstanding such a perfect and cleere knowledge of him, his nature, attributes, person, will, and workes, as the creature is capable of, but when as thus knowing him, our hearts and affections doe adhere vnto him, in most feruent loue, reioycing in, and praising him, and conforming our selues in all things according to his will. Neither are wee to conceiue, that this vision is a bare and naked sight and knowledge, but such as is apprehensiue and operatiue, both in our affections and actions. For so these words of sense and knowledge do vsually in the Scriptures signifie, not a bare sight alone, and naked knowledge, whereby the obiect is apprehended in the sense and mind, but also the operations and functions of the will, heart, and affections, together with the effects and actions which doe follow and accompanie this sight and knowledge. So *Dauid* professeth that hee *beleeueth to see the goodnesse of the Lord in the land of the liuing*: that is, to haue the benefit and fruition of it. And Christ saith, that he *who beleeueth not, shall not see life*; and contrariwise, that the faithfull shall not see death; whereby is ment, that they should not taste the ioy of the one, nor these the punishment of the other: and elsewhere, that *his sheepe heare his voice*, that is, beleeue

Psal. 27. 13. & 34. 12.

Iob. 3. 36.

beleeue and obey it, in their heart, affections, and conuerſation. And thus alſo we are ſaid to ſee God, and to know him, not onely when in our vnderſtandings wee conceiue ſome bare notions of his nature and attributes, but alſo when we apprehend and receiue him into our hearts, ſoules, and affections, and inioying him, doe reioyce in his fruition. Whereby we vnderſtand, not onely what this heauenly viſion is, but alſo what is the chiefe obiect thereof, namely, the Lord himſelfe, his nature, perſons, glory and maieſty. And this is ſignified by the ſeeing of Gods face, of which the Scriptures make mention. Thus the Pſalmiſt ſaith; *I will behold thy face in righteouſneſſe, and when I awake I ſhall be ſatisfied with thine image.* Pſal.17.15. So it is ſaid, that *the faithfull ſhall ſee Gods face, and his name ſhall be written in their foreheads:* Apoc.22.4. and the Apoſtle *Iohn* affirmeth, that *we ſhall ſee him as he is.* 1.Ioh.3.2. In this life, as we doe receiue the firſt fruits of our glorification, ſo anſwerablie we haue a viſion and ſight of God; but it is (as the Apoſtle ſpeaketh) darke, as though it were through a glaſſe; and that either as wee ſee the wiſedome, power, and goodnes of God ſhining (though dimly) in the glaſſe of the creatures, which is our naturall viſion and ſeeing of him, common vnto vs with the Gentiles and Heathens: or that ſymbolicall ſight and viſion, when as we haue ſome ſmall glimpſe of his glory, by ſome ſignes, ſhadowes, and darke reſemblances; In which kind *Moſes* is ſaid to haue ſeene Gods hinder parts, that is, Exod.33.23. ſome ſmall ſignes and apparances of his glorious preſence; and *Eſay* affirmeth, that he thus *ſaw the Lord ſitting vpon an high throne, and lifted vp, and the lower parts thereof filled the Temple, and the Seraphims ſtood vpon it.* Eſay 6.1.2. Or finally, the viſion of faith, whereby we ſee God in his word, not onely deſcribed vnto vs in his attributes and perſons, but alſo in that liuely image of his Sonne, in whom the glory of the Father ſhined, both in his heauenly doctrine, and moſt powerfull miracles. In which ſenſe Chriſt ſaith to *Philip, he that hath ſeene me, hath ſeene my Father.* Ioh.14.9. But in the life to come wee ſhall *ſee God face to face:* that is, with a cleere and manifeſt knowledge, and not in darke glaſſes, ſhadowes, and reſemblances: *but as he is.* Not that we ſhall behold him in his full quanti- 1.Ioh.3.2.

tie which is infinite, and therefore incomprehensible, but so much as the creature is capable of; and in his nature and attributes, knowing him in his wisedome, power, goodnesse, iustice and the rest (all shadowes and vailes being taken away) much more perfectly & clerely then *Adam* did before his fal. For as we know men by their faces, and are able thereby to distinguish them from all others; so by that sight of God, whereby we shall with the cleere eyes of our vnderstandings know his substance, nature, and attributes, wee shall be able not onely to know him in himselfe, but also to distinguish him from all the creatures. Whereby we are not to conceiue that our knowledge of God in this life, and in the life to come shall be diuers in themselues, and differing in their substance and essence, but onely in degree and excellency; for so the Apostle saith, that *now we know in part*, that
1.Cor.13.11. is, imperfectly and obscurely, but *then face to face*. Whereby he signifieth, that this knowledge of God in this life, is a part and beginning of the other, and not of a diuers kind and different nature. And that wee know and vnderstand as children: whereby is meant, that as children haue but a weake and imperfect knowledge, whereby they do but after a childish maner conceiue of high matters, as of kings, empires, forraine countries, State affaires, when they heare their parents talking of them, sometimes imitating them in their words and discourses, and not cleerely vnderstanding what they say; but when they come to riper age, they haue, in substance indeed and nature, the same vnderstanding and knowledge, but in farre greater growth, perfection and excellency; euen as they haue being men, the same bodies which they had in their infancie, but much more strong and perfect. And as we see the same sunne, with the same eyes, and after the same maner, through a thicke mist or cloud, which we do in a cleere day, though much more obscurely and imperfectly: so shall we with the same vnderstandings, see the same God, after the same spiritual maner in heauen, as we doe on the earth, but yet in respect of the measure and degree, with much more excellencie, cleerenesse and perfection. For here we see God and conceiue of the ioyes of his kingdome,

kingdome, after a simple, weake, and childish maner, speaking of them as wee haue heard and read in the word of our heauenly Father, and not perfectly vnderstanding what wee say, because wanting experience and perfect vnderstanding of that which wee discourse of, wee are notable to comprehend it. But in the life to come we shall see God face to face, and know him as wee are knowne, that is, clearely, experimentally, substantially, and essentially, without any darke riddles or shadowes of obscurity; without which vision and knowledge there could be no perfection of happinesse. For then alone are we truely blessed, when as wee haue our wils and all our desires throughly satisfied; but it is impossible that we should bee thus satisfied and contented, vnlesse wee be filled with this diuine nature, in our vnderstandings apprehending, and with our wils, desires, and affections, louing and imbracing this most perfect substance, and diuine essence; seeing (as I haue said) their capacity is so large, that nothing but an infinite goodnesse can fill and satisfie them. Neither is it possible that our minds should bee contented and at quiet, when as we see many excellent effects, and doe not know the more excellent causes, and when as we behold and know the beautifull creatures, and are ignorant, or not throughly acquainted with the Creator himselfe, of infinite more beautie and perfection.

§. *Sect.* 2. *That our vision of God shall be spirituall, and how far forth we may be said to see him with our bodily eyes; and that in him we shall haue the knowledge of all diuine mysteries.* August. epist. 111. tom. 2.

Whereby we are not grosly to conceiue, that we shall see Gods nature and substance with our bodily eyes; for hee is spirituall and they corporall; but with the spirituall, and pure eyes of our minds and vnderstandings shall wee behold this pure, perfect and spirituall substance; neither can (as one saith) the essence of God bee seene with corporall eyes, for then should he bee also corporall, and visiblie circumscribed in a space or place, and not incomprehensible and omnipresent, but diuisible and circumscriptible: but the inuisible God is seene inuisiblie, that is, by that part of our nature which is inuisible; to wit, a pure and vndefiled mind or soule. Notwithstanding though wee cannot see God essentially with our bodily eyes; yet shall we accidentally behold him in his visible creatures, in whose glorified bodies,

his glory, wisedome, and power shall cleerely shine. And though wee cannot see the Deitie or diuine nature, because in it owne essence it is spirituall and inuisible, yet shall wee see God, in that liuely image of his sonne and our Sauiour Iesus Christ, who is God and man. In which sense *Iob* saith, that he *shall see God in his flesh*, that is, Christ Iesus his redeemer, and in him as his perfect image and liuely picture, in whom *all the fulnesse of the Godhead dwelleth bodily*, as the Apostle speaketh, shall wee see the Father and his holy spirit. And as we cannot in this life see the substance and essence of our soules with our bodily eyes; but yet can with them behold them in the functions, operations, and actions which they exercise in the body; so though we cannot visiblie and sensiblie see the inuisible and incomprehensible God in his owne spirituall nature and being; yet may wee behold him in his creatures, exercising in them his wisedome, power, and goodnesse, especially in that liuely character, and perfect paterne, his son Iesus Christ. But our chiefe vision and knowledge of God shall be spirituall in our soule, mind, and vnderstanding, wherewith wee shall cleerely behold Gods essence and nature, in all his attributes and perfections, and also his persons, conceiuing the great mysterie of the Trinitie, the Father, Son, and holy Spirit, in the Vnity of their most simple and vndiuided nature; and cleerely knowing the eternal generatiō of the Son by the Father, & the proceeding of the holy Spirit, and what distinction and difference there is betweene them. Then shal we know how al things in God are one and the same (except only the relation of the persons one to another) and that there is no diuersitie of faculties, but one pure and perfect essence, nor his wisedome, goodnesse, iustice, mercy, and the rest of the attributes different the one from the other, but all one and the same in God, yea of God, as being all of his essence and being. Then shall we vnderstand how God is wholly euery where, & yet without place, great without quantitie, & good without quality. Then shall we know those great mysteries of Christs two natures conioyned in the same person in the hypostaticall vnion, and of the vnion of our bodies with our head Christ, by the same

Iob 19.27.

Col. 2.9.

spirit

spirit dwelling in vs; whereby wee become flesh of his flesh, and bone of his bones, though wee be farre remote the one from the other; then shall we be acquainted with the causes of Gods eternall counsell in our election, creation, redemption, & in the gathering and gouerning of his Church, with all other his works of wonder. Then shal we know the spirituall substances of Angels, the nature, essence, & beginning of our owne soules; together with the hidden formes of other creatures. In a word, euery mysterie or secret whatsoeuer which is profitable, and the knowledge therof by vs desired, shall there be vnderstood of vs; seeing blessednes consisteth in full contentment, and we cannot rest quiet & content, vnlesse our desires be perfectly satisfied. Al which excellent and bottomlesse mysteries shall not grow stale and common vnto the Saints as soone as they haue conceiued them, but for euer remaine new and wonderfull; neither shall they procure in the beholders lesse admiration and wonder after many thousand yeeres beholding them, then at their first illumination and acquaintance with them. So that being illuminated with that diuine light of Gods holy spirit, wee shall not only see God, but by him his workes and creatures; and as in this life wee see God in the creatures, so in the life to come, we shall see the creatures in and by God; for then hee alone shall be our sunne which shall giue vs all our light, as the holy Ghost speaketh. And as in this world wherin things are sensible, we haue our power of seeing the creatures from the benefit of the sunne inlightning the ayre, and the obiect, that we may behold and discerne it; so God the intelligible sunne of the world, with the beames and light of his holie spirit, doth so illighten the minds of the blessed, that thereby they are inabled to see his owne face and essence, will, and counsels, with open and cleere view, and also his creatures and workes of wonder which he hath made for our delight and admiration, and for his owne praise and glorie. By all which it appeareth that one of the greatest parts of our heauenly happinesse, consisteth in our vision and ioyfull knowledge of God, whereby wee shall not onely know himselfe, but his creatures and workes of excellencie, in and by the

Auguſt. de trinitate habitaculo. cap. 4. 6.

Apoc. 21. 23.

light

light of his spirit. So our Sauiour saith, that the pure in heart
[a] Matth.5.8. are [a] blessed, because they shall see God: and that [b] eternall
[b] Ioh.17.3. life consisteth in the knowledge of God, and his sonne Christ. So the holy Apostles *Paul* and *Iohn*, doe make it a chiefe part
[c] 1.Cor.13.12. of our happinesse, that we shall [c] see God face to face, know
[d] 1.Ioh.3.2. him as we are knowne, and [d] see him as he is. And the Prophet *Dauid* saith, that beholding Gods face in righteousnes,
[e] Psal.17.15. he should be [e] satisfied with his image. And hence it is that our Sauiour earnestly desiring the happinesse of his seruants,
[f] Ioh.17.24. doth intreate of his Father, that those whom he had [f] giuen him might be with him, and behold his glorie. And this standeth with good reason that this vision and knowledge of God should be a chiefe and principall part of our happinesse; first, because our vnderstanding being the chiefest facultie of the chiefest part of man, it must needs be a chiefe part of our ioy and glorie to haue it satisfied and contented. But how can it be satisfied, if seeing excellent effects, it doe not see the cause; and if knowing the rare workes of God, it doe not also know the workman? Againe, if there should be in heauen no true knowledge of God, there could be no loue of him, and consequently no pleasure and delight: for howsoeuer we may loue an euill thing, yet wee cannot loue a thing vnknowne; and if wee doe not loue it, we take no comfort or ioy in the being of it. So that take away knowledge, and take away loue and delight; and contrariwise, presuppose excellencie and perfection of the obiect, and the greater our knowledge is, the greater will be our loue, the greater also our pleasure and contentment in the fruition of it.

§. *Sect.* 3. *Of that communion which we shall haue with God in the kingdome of heauen.*

The other part of our fruition of God, is our communion with him; neither shall wee onely see and behold him in all his goodnes, glorie, and maiestie, but we shall also in a most blessed manner be vnited vnto him, and communicate with him in all his happinesse, which is the supreme end of our creation and redemption, and the very perfection of our glorification. For therefore did the Lord create vs according to his own image, & conformable to himself in wisedom, righteousnes and holines, that he might dwell with vs, & in vs, as in his holy temple and habitation, and that wee might haue

haue communion with him in all his excellencies and perfe-
ctions. And when this communion was dissolued and bro-
ken off by the fall of our first parents, and our sinnes had se-
parated betweene our God and vs, because our bodies and Esay 59.2.
soules being corrupted and defiled with sin and wickednes,
were more fit to be the habitations and dwelling places of
the wicked and vncleane spirits, then the temples of the ho-
ly Ghost; then the Lord louing vs as his creatures ordained
to glorie, with an eternall loue, and taking compassion of
our miserable condition, sent his sonne into the world to bee
our mediatour, and to repaire this communion betweene
him and vs, by taking our nature vpon him, and vniting it to
the diuine nature, that so it being vnited to his Deitie, and
we to his Humanitie, by this mediation and bond we might
be reunited vnto him, and that much more perfectly then in
our first creation. So that the bond of our vnion with God
is our Sauiour Christ, who being God and man, by his hu-
mane nature assumed, vniteth vs to God, and by his diuine
nature assuming, vniteth God vnto vs, and by vertue of this
vnion maketh vs partakers of God, and to haue communion
with him in all his goodnesse and diuine excellencies, and to
become againe the habitations of God, and the temples of
his holy spirit. Now the meanes whereby we are vnited vn-
to Christ, he becomming our head, and we the members of
his bodie, are not onely his assuming of our nature, but also
our receiuing of his spirit, whereby being vnited vnto
Christ, and becomming one with him, as the head & mem-
bers of the body are one, because they are informed with the
same soule, wee are quickned thereby and doe liue the [a] *life* [a] Gal.2.20.
of Christ, as the Apostle speaketh. So it is said, that *wee* [b] *are* Col.3.3.4.
built together to be the habitation of God by the spirit, that [c] *by* [b] Ephe.2.22.
one spirit we are baptized into one body, that [d] *he who is ioyned* [c] 1.Cor.12.13.
with the Lord, is one spirit with him; and contrariwise, that [e] *he* [d] 1.Cor.6.17.
who hath not the spirit of Christ, the same is none of his. The [e] Rom.8.9.
which communion betweene God and vs through Iesus
Christ, is begun in this life, truly, though in respect of the
degree, it be weake and imperfect: for as we haue receiued
but the first fruites of the spirit, so wee haue but a small and

weake

weake entrance into this communion, and that by certaine inferiour meanes and instruments. For first by baptisme wee are outwardly and sacramentally ingrafted into the body of Christ, and after by the preaching of the Gospell, made effectuall by the inward operation of Gods holy spirit, a liuely faith is begun in vs, wherby we applie vnto our selues Christ and all his benefits, and so haue communion and fellowship with him. The which vnion and communion is more and more confirmed by the receiuing of the Lords Supper, because by it our faith, which is on our part the bond thereof, is strengthened and increased.

§. Sect. 4. *That our communion with God shall be much more excellent and perfect then it is in this life.*

But howsoeuer this communion with God and his sonne Christ, be the same in nature and substance, with that which we haue with them in this life, yet doe they exceedingly differ in the quantitie and degree, in the inferiour meanes which God vseth to haue communion with vs, and in the bond on our part, whereby wee are vnited vnto Christ. For then we hauing fulnes of the spirit, shall be fully and perfectly vnited vnto our head and Sauiour, and through him vnto God; inioying him in a neere, excellent, and vnspeakeable manner. And whereas in this life God communicateth vnto vs himselfe, his mercie, and goodnesse, by inferiour meanes, and secondarie causes; as his spirituall graces, by the meanes and ministerie of his word and Sacraments; his temporall benefits tending to our preseruation, and the maintenance of our liues, by his creatures, as meate, drinke, clothing, the sun, ayre, earth, and the rest; after this life these inferiour causes and meanes shall cease, and God without them *shall be all in all*, supplying vs with all things which we can desire, immediatly by his owne al-sufficieneie, and perfecting our happinesse by himselfe alone, without any helpes or inferiour instruments. Finally, the bond of our vnion with Christ in this life, is a true faith, which in the life to come shall cease, and we shall be vnited vnto him, and through him vnto God immediatly by his spirit, which shall dwell in vs. And on our part, in stead of faith, we shal be vnited vnto the blessed Trinitie, by that perfect vision and knowledge of God, it being the nature of true and effectuall knowledge, to comprehend

Heb. 11. 1.

and

and (as it were) to infold as much as may bee the obiect or thing knowne, either receiuing it selfe, or the species and forme thereof into the mind and vnderstanding: and by that perfect loue, which we shall haue of God the Father, his Sonne, and holy spirit, the nature whereof is, to transforme (as much as may be) the party louing into the thing beloued, and to make all things common betweene them. Whereby we may partly, and in some darke manner vnderstand, what that diuine and holy vnion betweene God and vs shall be in the life to come: namely, a communion with God, in all his goodnesse and perfections, through the spirit of God dwelling in vs, vniting vs first vnto Christ, and in him to God the Father; and through our knowledge and loue of God, seeing and inioying him, whereby we shall become the habitations and temples of the Deitie, in which it will eternally dwell, and God shall be come vnto vs *all in all*, immediately quickning, preseruing, and glorifying vs by himselfe, without the helpe and ministerie of inferiour meanes. And of this vnion, the scriptures speake plentifully. For so the Apostle *Peter* saith, that we shall be *made partakers of* [a] *the diuine nature*. And our Sauiour Christ praieth for all his elect, that they may be all one, as he and his Father were one: [b] *I pray* (saith he) *for all that shall beleeue in me, that they all may be one, as thou O Father art in me, and I in thee, euen that they may bee also one in vs*. And in this respect, they are said to bee the Temples of God, in which he dwelleth. [c] *Yee are* (saith the Apostle) *the temple of the liuing God; as God hath said, I will dwell among them, and walke there: I will be their God, and they shall be my people*. So elsewhere he saith, that [d] *we are built together to be the habitation of God by the spirit*. And this is the voice of God from heauen, [e] *Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe shall be their God with them*.

[a] 2. Pet. 1. 4.
[b] Iohn 17. 21.
[c] 2. Cor. 6. 16.
[d] Ephes. 2. 22.
[e] Apoc. 21. 4.

§. Sect. 5. *Of the excellent fruits which will accompanie our communion with God; and namely, that hee will be vnto vs all in all.*

And this is that communion which the glorified Saints shall haue with God and our Sauiour Christ, the fruits and benefits whereof are infinit and inestimable: for communicating with God, who is infinit in all perfections, in his goodnesse, glorie, and excellencie, we shall abound with all blessings

sings which our hearts can desire, and farre aboue all which we can conceiue; for whether it be glory, riches, pleasures, beautie, loue, wisdome, or whatsoeuer other excellencies we can conceiue, we shall find them infinisely contained in the fountaine and treasurie of all goodnesse. Againe, being vnited vnto God, and communicating with him in the vertue and power of his holy spirit, we shall be quickned thereby, and liue the life of God, in puritie, eternitie, and all perfection, not in the quantitie, for God is infinit in all good, but in qualitie and similitude, according to our measure and proportion. To which purpose one saith, that, as the soule is the life of the bodie; so God is the life of the soule; and as the bodie is dead, when it hath not the soule, so the soule is dead when it wanteth God. And as the blind man is said to haue dead eies, when they are depriued of light and sight; so the soule is dead, if it doe not inioy God, the life of blessednesse. Furthermore by vertue of this communion it commeth to passe, that God al-sufficient is vnto *vs all in all*, as the Apostle speaketh, that is, doth free vs from all euill, and repleniſh and furniſh vs with all good, which our hearts can desire, and that immediately by himselfe, and not by secondarie helpes, and inferiour meanes, as he doth in this life. To which purpose elsewhere he desireth, that the Ephesians *might know the loue of Christ, which passeth all knowledge; that they might bee filled with all fulnesse of God.* In this life, God is not thus al in all, as he will be in the life to come, partly because he vseth for the procuring of our good, many meanes and instruments by which he worketh; and partly because he doth not giue vnto vs all things in any excellencie and perfection; in which respect it is truly said, that Gods gifts are not *now all in all*, but some in euery man, as Wisdome in *Salomon*, pietie in *Dauid*, patience in *Iob*, and so in the rest; but in our heauenly happinesse, when *God shall be all in all*, we shall excel in all goodnes, vertue, glorie and perfection. Neither shall wee then need any thing, because we shall inioy God al-sufficient, who will by himselfe supplie all our wants, and grant vnto vs all our wishes. So the Apostle saith, that in the heauenly Ierusalem, *there shall bee no temple, for the Lord God al-mightie, and the Lamb*

Auguſt. de cognit. veræ vitæ, lib. cap. 31. *Vt vita carnis anima eſt: ita vita beata hominis deus eſt.*

Pſalm. 144. 15.

Auguſt. de ciuit. dei lib. 19. cap. 16,

1. Cor. 15. 28.

Epheſ. 3. 19.

Hieron. epiſt. 37. ad Admand. presbyt.

Apoc. 21. 22. 23.

Lambe shall be the temple of it, & we shal worship God in God: not *Sunne or Moone to shine in it, for the glorie of the Lord shall light it, and the Lambe shall be the light of it*. And therefore we shall no more need these worldly lights, then we need the light of a candle, when the Sunne shineth. We shall not need the Word and Sacraments, as meanes wherby we may more firmely be vnited vnto God; for then God will communicate himselfe vnto vs immediately without these secondarie and inferiour helps. Neither shall we need food, apparell, sleepe, and other meanes of preseruing life, seeing God will immediately quicken vs, by his holy spirit dwelling in vs. And this shall be the perfection of our heauenly happinesse, that God most wise, omnipotent, and al-sufficient, shal by himselfe free and preserue vs from euil, and fil and furnish vs with al good: and though when wee haue spoken neuer so much of this eternall blessednesse, wee cannot attaine vnto the excellencie thereof, yet let vs know, that *this is the summe of all, that God is all*, as the sonne of *Syrach* speaketh. Finally, by our communion with God, we shall become as like vnto him, as a finit creature may resemble the infinit Creatour; like in goodnesse, like in glory, like in eternitie, and in all perfection; for so the Apostle *Paul* saith, *that we shall all behold as in a mirrour, the glory of the Lord with open face, and shall be changed into the same image from glorie to glorie, as by the spirit of the Lord*. And the Apostle *Iohn* saith, *that when he shall appeare, we shall be like vnto him, because we shall see him as he is*. For as a drop of water being put into a vessell of wine, hath it owne nature altered, and receiueth both the taste and colour of the wine: And as iron lying long in the fire, retaining it owne substance, receiueth the fires properties of light and heate, and becommeth like vnto it: And as the Sunne beames shining in the aire, do make it bright and cleare, like the Sunne it selfe: And finally, as a glasse hauing the Sun shining on it, retaineth in it a liuely image of the Sunne both in figure and light: so the faithfull being conuersant with God vnto all eternitie, shal be, as it were, swallowed vp of that infinit excellencie; and though they retaine their owne nature and substance, yet shal they bee so indued with diuine qualities, that they shal

Eccles. 43. 27.

2. Cor. 3. 18.

Cyprian. de singular. cleric.

be

be liuely images, and, as it were, little models of Gods infinite goodneſſe, glorie and perfection. And to conclude all in a word, by this communion we ſhall attaine vnto perfect bleſſednesſe, wee hauing in God whatſoeuer wee deſire. For (as one ſaith) What ſeekeſt thou that is not in him? What deſireſt thou beſides him? What pleaſeth thee without him? Hee hath made all, hee hath all, hee is all. Whatſoeuer good thing thou deſireſt, whatſoeuer beautifull thing thou likeſt, whatſoeuer ſweet and delightfull thing thou requireſt, in him thou ſhalt find it, and in him thou ſhalt inioy it. If thou wilt reioyce, he is ioy; if thou wilt ſtriue, hee is the garland; if thou wilt be crowned, he is the crowne; if thou wilt ouercome, he is the victorie; if thou deſire power, he is omnipotent; if fortitude, he is a God of ſtrength; if righteouſnes, he is iuſtice it ſelfe; if prudence, he is the fountaine of wiſdome; if charitie, hee is loue; if riches, he is a treaſure that can neuer faile; if thou wouldeſt be beautifull, he is beautie it ſelfe; if thou ſeekeſt honor, he is a God of glory and maieſtie; if peace, he is peace eternall; if fulneſſe of all good, he is an infinit and inexhauſtable goodneſſe, and whatſoeuer good thou canſt deſire, this *ſummum bonum*, and chiefe good ſhal repleniſh thee with it.

Bernard. de miſeria humana ſerm.

Chap. XI.

Of our perfect loue of God, our vnwearied delight in praiſing him; our perpetuall Sabbath, continuall ioy, and reioycing in the fruition of God; and of the eternitie of all this our happineſſe.

§. Sect. 1. *That we ſhall moſt perfectly loue God, and be moſt happie in this our loue.*

But ſeeing it were infinite to ſtand in ſuch particulars; becauſe God, whom we inioy, is infinite in all goodneſſe and perfection; therefore leauing all the reſt of the fruits which our communion with God will yeeld vnto vs; I will only inſiſt in that heauenlie loue, and the fruits thereof, wherewith being vnited vnto God, we ſhall

shall loue him, and bee vs; which is the bond of our vnion with him, and the very perfection of our happinesse. For when wee shall see Gods excellencies and perfections, and communicate with him in all his happinesse, and call to mind the infinite loue wherewith he hath alwaies loued vs, chusing vs vnto life before we were, creating vs according to his owne image vnto glorie, sustaining vs by his power and prouidence from time to time, and preseruing and protecting vs in the middest of innumerable dangers; redeeming vs by giuing his onely sonne, as the price of our redemption, calling vs by his word and spirit, to the participation of him, and all his benefits; iustifying, sanctifying, and finally, imparting vnto vs the ioies of heauen, yea, himselfe, his glory, goodnesse, and eternall happinesse to bee inioyed of vs; then will this exceeding loue of God inflame our hearts with loue towards him againe, fill and repleniſh them with infinite ioy in his fruition, and make vs to take our whole delight in thinking, speaking, and doing whatsoeuer wee know may bee pleasing and acceptable vnto him: then shall it bee our pleasure to thinke and speake of his mercies and goodnesse, to sing his praises, and with al our might to extoll and magnifie his beautie and excellencie in himselfe, and his benefits and blessednes communicated vnto vs: then shall not his commandements be grieuous vnto vs, but we shall performe them with all alacritie, ioy and comfort: then shall wee (as one saith) haue an holy *otium*, and good leisure to contemplate Gods diuine excellencies, and seeing them, we shall loue them, and louing shall praise them. And this shall bee our end without end; for what other end haue we, but to come to that Kingdome which hath no end? then being freed from al euil, and fully repleniſhed with al good, we shall contemplate and behold Gods beautie and goodnesse, which doth repleniſh and fill vs; and he shall be the end of all our desires, whom wee shall see without end, loue without loathing, and praise without weariues. Of all which loue and ioy the Lord himself is the sole author, efficient, obiect, end and fruit. For first in our creation, he wrought in vs this faculty or affection of loue, wherby man desireth to im-

Auguſt. de ciuit. dei. lib. 22. cap. 30.

Auguſt. de ſpiritu & anima cap. 65.

Ipſe facit vt deſideres; ipſe eſt quod deſideras. Cauſa diligendi deum deus eſt.

Ipse dat occasionem, ipse creat affectionem, desiderium ipse consummat. Bernard. de dilig. deo tract.

brace and vnite vnto himselfe the thing beloued, that so inioying it, hee may rest contented, and reioyce in this fruition. And that to this maine end, that wee might desire, imbrace, and bee vnited with all our hearts, wils and affections, vnto himselfe our supreme good, who is infinite in all beautie and perfection, and so by this bond of loue become one with him. For as the Apostle saith, *God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him.* So the Lord is the efficient cause of our loue, whilest hee communicateth himselfe vnto vs, who is worthie of all loue, and with the infinit flames of his loue towards vs, doth inflame our hearts with loue towards him: and the obiect likewise of our affection, being most louely and full of all beautie, excellencie, and affection. And finally, he is the supreme end, and from him alone haue we all the fruit of our loue, whilest imbracing him in our harts and affections, who containeth all good and perfection, we are fullie satisfied, repleniſhed with delight, and made thereby most happie and blessed. For seeing it is the nature of loue to vnite the person louing, with the thing beloued, yea, to transforme him as much as may be, into the same nature, and to adorne him with the same excellencies which it affecteth: and seeing our loue of God shall be so perfect, that we shal loue him with all the powers of our soules, much more ardently then we doe our selues; hereof it will come to passe, that wee shall much more reioyce in his glory and blessednes, then in our owne; and the fuller our hearts be with his loue, the more ioy shall we haue in beholding his felicitie. As therefore we loue God because he communicateth vnto vs heauenly happinesse, so shall we be most happie, because we loue him. For then are we perfectly blessed, when we haue the full fruition of our *summum bonum*, and chiefe happinesse; and the chiefe meanes, whereby we imbrace and inioy it, is, when our wils desire it, and our hearts and affections are set vpon it. And as wee are thus happie and blessed, because wee shall perfectlie loue the Lord, so much more, because he will loue vs, both because his loue is infinit, and far beyond all degrees of comparison surpassing ours, and also because it is actiue, operatiue,

1. Iohn 4. 16.

nite, and most powerfull to communicate vnto vs all goodnesse and perfection; for louing our being, he causeth vs to be; louing vs by his grace, he communicateth grace vnto vs; louing vs vnto glorie and eternall happines, he doth by this loue glorifie vs, and make vs happie. Wherein the loue of God infinitely exceedeth the loue of men: for they loue one another, because they find them worthie their loue, as being beautifull, good, vertuous, and indued with good parts; but God by his louing vs, maketh vs worthie his loue; and doth not therefore first loue vs, because we are good, beautifull, and full of vertue, and perfection, but because he loueth vs, he imparteth vnto vs beautie, vertue, goodnes, and all good parts, framing the obiect of his loue to his owne mind, that he may eternally delight in louing of it, being fitted and made worthie of his loue and fauour.

§. *Sect.* 2. *That all our delight shall be to sing continually the praises of God.*

And thus being filled with Gods loue, and through this loue repleniſhed with all ioy and bleſſednesse; we ſhall take all our delight in prayſing and magnifying the Lord, and in ſpeaking of his infinit wiſdome, power, maieſtie, iuſtice, goodneſſe, mercie, and of the reſt of his attributes and perfections; ſinging continually Pſalmes of praiſe and thankſgiuing to God the Father, his Sonne, and holy Spirit, for our creation, redemption, glorification; becauſe in the one he hath giuen vs our ſelues, in the other his Son, and in the laſt himſelfe, to be enioyed for the perfecting of our happines. For as in this life we offer this ſeruice vnto God, becauſe we haue nothing elſe to giue vnto him for all his benefits, but the ſacrifice of praiſe and thankeſgiuing, (neither can we render vnto him any preſent to ſhew our loue, which is more acceptable, then the lauding and magnifying of his excellencies in himſelfe, and his mercie and goodnes towards vs) ſo ſhall we performe this ſeruice vnto God eternally in the heauenly ioyes, with as much more reioycing, alacritie and comfort, as we haue a more full ſight of his glorie and maieſtie, and a more compleat, and perfect fruition, of his grace and goodnes. For (as one ſaith) God is the end of our deſires, whom we ſhall ſee without end, loue without loathing, and praiſe without wearines. Of which diuine and heauenly praiſes

Ipſe finis erit deſideriorum noſtrorum, qui ſine fine videbitur, ſine faſtidio amabitur, ſine fatigatione laudabitur. Auguſt. de Ciuit. Dei, lib. 22. cap. 30.

Apocal.4.11.

Chap.5.10.11.12.

Apocal.7.9.10.11.12.15.

Apocal.19.1.

ments;

ments; for God immediately with his holy Spirit shall both incite and inable vs with al ioy to performe these duties, and he shall be our Temple, light, and all in all. All which actions of praise and thankesgiuing, as they tend to the glorie of God, so chiefly and principally to our owne good; for Gods glorie in it owne nature and essence, being infinit and most perfect, cannot be increased by our praises, but is only manifested to his best beloued creatures, for their owne good and glorie: and as the Sun draweth vp vapours from the sea and other waters, not for it owne vse, and benefit, but that it may cause them to distill downe in raine to water the earth, and make it fruitfull: so the Lord with the beames of his grace and holy Spirit, draweth from vs these praises and thankesgiuings, not for his owne good, vnto which nothing can be added, but that his Saints and holy Angels by these heauenly exercises of his seruice, may haue an increase of their ioy and blessednes. Apocal. 21. 22. 1. Cor. 15. 28.

§. Sect. 3. *That we shall keepe an eternal Sabbath vnto God.*

And because this shall be our continuall exercise to contemplate Gods infinit beautie, glorie, and perfections, hereof it will come to passe, that we shall keepe an eternall Sabbath, and perpetuall rest vnto the Lord, for his glorie and our own infinit ioy and comfort. Neither is it to be thought, that in this heauenly happinesse, we shall spend our time in slothfull ease, and idle rest, which is more tedious and loathsome then the painfullest labour; but that we shall wholly rest from sinne, and performe vnto God, pure and perfect seruice; and also from the fruits of sinne, as the troubles and grieuances of this life, our painfull labours, wearines of bodie, and cares of mind; and enioy peaceable quietnes in the vision and fruition of God, without any trouble, care, or other molestation. So the Apostle *Paul* saith, that the Lord at his appearing, will free vs from our troubles, and giue vnto vs rest: and elsewhere he affirmeth, that *there remaineth a rest to the people of God: for he that is entred into his rest, hath also ceased from his owne workes, as God from his*: And the Apostle *Iohn* telleth vs that in our heauenly happines, there shall be *no more sorrow, nor crying, nor paine, because God shall wipe all teares from our eyes*. And this is the perfection of Esay 66. 23. 2. Thess. 1. 7. Hebr. 4. 9. 10. Apocal. 21. 4.

Matth.11.29. thes rest, which our Sauiour promiseth: *Take my yoke vpon you* (saith he) *and learne of me, for I am meeke and lowly in heart, and you shall finde rest to your soules.* Besides, we shall rest in our wils and desires, and no more (as in this life) couet after better, or other things; because hauing attained vnto the fruition of our *summum bonum*, and perfection of happines, we shall be throughly, and fully satisfied, there being nothing in heauen or in earth which we can desire more: for as in nature rest is the end of motion, and the appetite ceaseth as being satisfied, when the matter hath attained his desired forme: and as the bodie resteth, when it is come vnto the place vnto which it trauelled: so our soules endeuouring to obtaine those things which they loue and desire, that being thereby fully satisfied and contented, they may rest and reioyce in their fruition, hauing attained vnto the fruition of God, and that heauenly happines, and infinit ioy in his presence, and being satiate without satietie with his goodnesse and perfection, do peacefully and most ioyfully rest in this blessed communion with him.

§. *Sect.* 4.

That in our heauenly happinesse we shall haue all ioy, comfort, peace, and reioycing in God.

For with this rest there shall be ioyned all peace, comfort, ioy, and reioycing in God, and in the fruition of our heauenly happines, which is (as it were) the top of our perfectiō, and the harueſt of our glorie: for as the sight and presence of God, is the root of all our felicitie and blessednes, the loue and fruition of him, the bodie, boughes and branches of this tree of life eternall; so this ioy and gladnes, reioycing and triumphing in God, our *summum bonum*, shall be the fruit vpon which we shall feed to our euerlasting comfort: when as seeing, inioying, louing, praising, and resting in him; we shall take infinit pleasure and delight in the sight of his beautie and glorie, in the taste of his sweetnes and bountie, and in the fruition of his goodnes and perfection. And hence it is, that our Sauiour Christ calleth our heauenly happines by the name of ioy: *Enter* (saith he) *into thy maister ioy*; and the Psalmist, *fulnes of ioy and eternall pleasures*; and that they are described by the actions of pleasure which we vse in this life, as eating, drinking, singing, playing on instruments and such like: to note vnto vs, that our sweet repose in God, accompanied

Matth.25.21.

Psalme 16.11.

panied with all these ioyes, comforts and delights, is the consummation and perfection of all our happines: for as in this life God hath endued man with such a nature, that his will, heart and affections, embracing their loued and liked obiects, he is sweetly affected with them, and hath his heart opened with ioy, that (as much as may be) it may receiue them into it, and so reioyce in their fruition; with which ioy and gladnes the heart is cheared, the health preserued, and the life prolonged; so he retaining still his nature, and naturall faculties, though in farre greater excellencie and perfection, doth, when he seeth his *summum bonum* and chiefe happines, God infinit in all perfection, with his will and soule embrace this most beloued obiect, and hauing his heart with this heauenly vision, filled with all ioy and gladnesse, it doth more and more dilate and enlarge it, to make an open entrance and passage, for this chiefe good which it most dearely loueth, that by a more full fruition of it, there may be still greater cause of glorying and reioycing. And this is that peace and infinit ioy which is begun in all the faithfull, euen in this life; when as knowing God in Christ, and being assured by faith of the pardon of our sins, of our reconciliation, and recouery of his loue and fauour, by our Sauiours perfect and al-sufficient satisfaction, and of those future ioyes which in our heauenly countrie are prepared and reserued for vs; we do ioy and reioyce in this knowledge and assurance, not only when we enioy worldly prosperitie, but also in our greatest afflictions and persecutions. Neither is the ioy and peace of the faithfull in earth, of a diuers kind, and different nature to that which the Saints shall haue in heauen; for the whole kingdome of God, comprising both the kingdome of grace, and the kingdome of glorie, is *righteousnesse, peace, and ioy in the holy Ghost*, as the Apostle speaketh: but the difference betweene them, is, in their degree and quantitie; for as the knowledge, fruition, and loue of God is weake and imperfect in this life; so also is our peace and ioy; besides that it is continually molested and disturbed, with many cares, feares, and griefes, arising both from the things without vs, and within vs; from all which imperfections and trou-

Rom. 5. 1. 3.

Rom. 14. 17.

bles

Psal. 84. 10.

and.

and thereby declared punishment to bee nothing else but execution of the iudge of their person, and not of reuenge, but recouering God in glorie to the execution of iustice, and in verifying the threatnings, we ought to take vp the Psalmist; *The righteous shall reioyce when he seeth the vengeance, he shall wash his feet in the blood of the wicked, and shall say, verily there is a reward for the righteous, verily he is a God that iudgeth in the earth.* Psal. 58. 10. 11.

Apoc. 19. 1. 2.

Hereof we haue an example whereof we haue in the Saints reioycing and praising God, because he had shewed his truth, and executed his righteousnesse, in the punishment and destruction of the whore of Babylon.

§. Sect. 5. That the ioyes of heaven shall be eternall and euerlasting. Ioh. 16. 22.

All which their ioy is made most perfect and compleat, because it shall not continue onely for a time, but remaine and endure for euer and euer; for the ioy which our Sauiour will giue vnto vs, *no man shall be able to take it from vs.* And this is the last point which I propounded, without which all the rest were maimed and vnperfect; for though our heauenly happinesse were in it selfe neuer so compleat and absolute in all perfections, yet if it were not also permanent and euerlasting, and infinite all time, as well as incomprehensible in quantitie, we could not be said to be perfectly happie, and truely blessed. For though we were sure they should continue many hundred thousand of yeeres, yet if wee also knew, that they would then end and leaue vs, wee should bee as much discontented, that the time would come when as we should be depriued of them, as comforted in their present fruition; yea the greater and more excellent our ioyes should be whilest we haue them, the greater would in this respect our sorrow and griefe be, to thinke that we should once bee dispoiled of them, whereas now finding them for the present infinite, and in respect of the time to come endlesse, nothing can be added to their perfection. But the promise of these ioyes may as clearely be proued out of the holy Scriptures, as their inconceiueable excellencie. So the Psalmist saith, that in God's presence is fulnesse of ioy, and at his right hand pleasures for euermore. And our Sauiour promiseth that whosoeuer eateth the bread of life shall neuer hunger, and he that beleeueth in him neuer thirst. And

Esa. 60. 15 & 65. 18.

a Psal. 16. 11.

b Ioh. 6. 51. & c 17. 3.

in

in this the Apostle maketh an opposition betweene the
d 1.Ioh.2.17. things of this life, and the life to come; In that *the d world passeth away, and the lust thereof; but he that fulfilleth the will of God abideth euer.* So the kingdome of glory is said to bee so constant and permanent that it *cannot be shaken*, and hath the epithete of *eternitie*, oftentimes attributed vnto it: thus it
e Heb.12.28. is called e *eternall glory, vnto which the God of all grace hath*
f 1.Pet.5.10. *called vs by Iesus Christ*; and an f *eternall inheritance*, which
g Heb.9.15. can neuer fade nor perish: So the Apostle saith, that g *Christ was appointed to be our mediatour, that through his death those which are called, might receiue the promise of an eternall inheritance.* And the Apostle *Peter* telleth vs, that *we haue* h *an in-*
h 1.Pet.1.4. *heritance, immortall, and vndefiled, and that fadeth not away, reserued in heauen for vs.* And in this respect the estate of the faithfull, is by the Psalmist made much more excellent then the state of the wicked; that whereas these with all their power and might shall be quite ruined and ouerthrowne, the
i Psal.37.17.18. iust are vpholden by God, and shall *haue an* i *inheritance which shall be perpetuall.* Finally, the kingdome of our Sauiour Christ is said to bee eternall, and consequently his subiects ouer whom he raigneth must liue eternally with him: and lest we should thinke that hee continuing in his regencie, may make choice of other subiects, they also are specified to be the house of *Iacob*, that is, his Church, and faithfull, the true posterity of *Abraham* according to the promise. For
k Luk.1.33. so the Angell of God saith vnto the blessed virgin: k *He shall*
Dan.7.27. *reigne ouer the house of Iacob for euer, and of his kingdome shall be no end.* And to put the matter out of all doubt, that we also shal reign with him; it is not only said in the Scriptures, that
l 1.Cor.15.53. we shal be l *incorruptible & immortal*; but more precisely, that
2.Tim.2.12. we m *shall reigne in this kingdome of glory for euermore.* Foolish
m Apoc.22.5. therefore is the dreame and dotage of those heretiques, who imagined that this heauenly glory and happinesse should continue but a thousand yeeres; seeing the Scriptures so plentifully proue, that they shall be endlesse and euerlasting. And as weake and feeble is their ground and foundation, whereupon they build their vaine opinion; namely, because it is said in the Reuelation, that the faithfull shall reigne

with

with God and our Sauiour Christ a thousand yeeres: which is not to be vnderstood of the kingdome of glory in heauen, but of the kingdome of grace in earth, as the words immediately going before, specially limiting it to the first resurrection, which is our regeneration, whereby in this world we rise from the death of sinne, to holinesse and newnesse of life, doe plainely shew. So that notwithstanding their foolish and vngrounded assertion we may conclude, that as the ioyes of heauen are in their quantity and quality most excellent and vnspeakeable, infinite and incomprehensible; so also in respect of time they are endlesse and euerlasting, not onely in themselues, but also vnto vs, seeing they shall neuer be taken from vs, nor we from them; but after many thousand millions of yeeres expired, they shall bee as farre from their end as the first day when we entred into them. For otherwise wee should not attaine vnto perfect felicitie, and compleat blessednesse, which the Scriptures so often do promise vnto vs; seeing it comprehendeth not onely an infinite quantitie and measure of happinesse, but also an euerlasting time, and a perpetuall continuance of this glory and felicity, without the assurance whereof we could neuer be secure, nor our hearts and desires fully satisfied, and without which securitie and satietie there can be no perfect blessednesse and felicitie.

1. Cor. 2. 9.

Apoc. 20. 5. 6.

CHAP. XII.

Of the vses of the former doctrine concerning the ioyes of heauen.

AND thus haue I darkely shadowed out the ioyes of heauen, which no mortall man can describe according to their glory and full perfection: for as the Apostle hath taught vs, *the things which God hath prepared for all them that loue him, are such, as neither eye hath seene, nor eare hath heard, nor heart conceiued.* And as another saith, so innumerable and incomprehensible be these euerlasting ioyes of

§. *Self.* 1. *That we should spend our time rather in getting assurance of these heauenly ioyes, then in curious inquiring after them.*

of Gods kingdome, that al the Arethmeticians in the world
Thom. Aquin. de veri. theolog. lib. 7. cap. vlt. cannot sufficiently number them, nor Geometricians measure them; nor all the Grammarians, Logicians, and Rhetoricians, to the full expresse them. That therefore you may somewhat supplie that wherein the former description is defective, call to mind all those ioyes which you haue euer seene, and say with your selues, that they are not these, but farre greater, because your eyes haue beheld them: recall to your memories all those delights and comforts, which you haue euer beene told of, and then withall thinke that they are not these, but much more excellent, because your eares haue heard them; yea faine in your imaginations, whatsoeuer glory and happinesse your mind can conceiue and comprehend, and conclude with ioy, that they are not these, but much more admirable and incomprehensible, because your heart and soule hath been able to conceiue them; seeing the Apostle hath plainely told vs, that these heauenly ioyes are so infinite, and farre aboue all humane reach, that neither the eye, eare, nor heart, haue seene, heard, or conceiued the least part of this diuine glorie, and surpassing excellencie. And therefore seeing they cannot perfectly bee knowne before they be enioyed, let vs not (as many doe) spend our time in curious questions, and busie our selues in searching what is done in heauen, and what are the particular degrees of euerie ones glory, neglecting in the meane time the way which should bring vs vnto this happinesse;
1. Cor. 14. 14. but considering that this kingdome is a garland and crowne of glorie, which none obtaine but they who run a race; let vs not foolishly stand still and loiter, enquiring after those hidden and vnknowne iewels, wherewith this crowne is enriched and adorned; but let vs first runne this race, that wee may be assured that wee shall obtaine it, and then shall wee haue time and leasure enough to consider of it worth and excellency. Now is the time wherein we must striue against the enemies of our saluation, that hauing the victorie, wee may receiue the crowne of glorie; and as the Apostle saith, if any man *striue for a masterie, he is not crowned except he striue as he ought to doe.* Now is our seed time, and hereafter
2. Tim. 2. 5.

shall

Apoſtle calleth them) we muſt needes paſſe through many afflictions, vnleſſe Eph.6.12.
we will wreſtle with the ſpirituall wickedneſſe, and fight ſtrongly
ouſly vnto the end: and that our way to heauen is not by a
faire and pleaſant ſea, vpon which we might ſaile, though
we ſpend our time in ſleeping, and at time vnto the haue
by other mens labours before we are aware; but a ſtraight
by lande and that the way which leadeth to life is not ſuch
ous and delightfull as the old Adam would (as our Sauiour Mat.7.13.14.
calleth it) a narrow and afflicted path, in it ſelfe rough and Act.14.22.
full of rubs, and beſet on all ſides with the thornes of afflicti- 2.Tim.3.12.
ons, and briars of tribulations, which and like vnto them
rage vehemence will not ſuffer vs (no more then thorns
forward to our iourneyes end) but we muſt breake through
them with a magnanimous ſpirit, and chriſtian reſolution.
The gate which leadeth into this heauenly paradiſe (as
Chriſt alſo telleth vs) is ſtraite and vneaſie for entrance, that
we muſt ſtriue (if we will haue any paſſage) to enter in at it:
and that not according to our own ſuperſtitious, but Gods
directions; for as much as he ſaith in another place, many
ſhall ſeeke to enter in, but ſhall not be able. And (as the Apoſtle Luk.13.24.
ſpeaketh) if the righteous be ſcarcely ſaued; that is, not without 1.Pet.4.18.
our great paines and difficultie, where ſhall the vngodly and
ſinner appeare?

§. Sect. 2.

That the difficulty in obtaining the ioyes of heauen ſhould not diſcourage vs, but make vs more labourous in ſeeking them.

But yet let not this labour and vneaſie paſſage diſcourage
and hinder vs from entring or going forward in this diffi-
cult and afflicted way, ſeeing if we take the paines which God
hath preſcribed, we ſhall moſt certainly obtaine the reward
and when we enter in, we ſhall be ſure to finde it worth our
labour: for the Apoſtle telleth vs, that the afflictions of this Rom.8.18.
preſent life are not worthy to be compared with the glory which ſhall be reuealed
vs;

2.Cor.4.17. ...ue, because (as else where he speaketh) *the light and momentanie affliction, shall worke vnto vs a farre most excellent, and an eternall weight of glorie.* Yea rather let vs with greater courage and resolution, passe through all dangers, and endure all paines and labour, that we may attaine vnto this eternall rest and glorious kingdome. For if men for the obtaining of a corruptible crowne, are content to oppresse themselues with cares, to endure all labours, to runne a thousand desperate courses, and euen to hazard their owne soules; yea if they be willing for the smallest preferments and profits of a kingdome, to trauell by sea and land, to spend their strength, and consume their bodies, and to indanger themselues daily to many deaths, though (as I haue shewed) they are but of small worth, and lesse certaintie for their continuance; what cares, dangers, and labours should wee thinke too much for the obtaining of a crowne, which is most glorious and incorruptible, and a kingdome without end? But yet alas, such is either the great infidelitie of men, that they doe not beleeue these things, though God who is truth it selfe doe promise them; or their negligence, that they neuer so much as thinke and meditate vpon them; or their securitie and presumption, that they hope to obtaine this kingdome whether they seeke it or no; or finally, such is their prophanenes and carnall follie, that they esteeme these earthly and momentanie trifles, vaine honours, vncertaine riches, and brutish pleasures, more then these vnspeakable ioyes and euerlasting glorie. For that they stand thus affected, it may plainly appeare by their practise and our daily experience. For whereas if any man of credit should promise vnto them, I will not say a kingdome, but some small profit, pleasure, or preferment, vpon condition that they will take some paines in suing and seeking to obtaine it; how readily and earnestly will they become seekers and suers, that they may inrich themselues with these earthly benefits? but when Christ the eternall veritie, who neuer failed of his word, offereth this heauenly kingdome of his free grace, as a reward of their paines, if they will labour to obtaine it; how little doe they regard it? how slowly doe they seeke it? thereby shewing manifestly

festly that either they doe not beleeue Gods promise; or doe so basely esteeme the thing promised, that they preferre before it these worldly trifles and worthlesse vanities. If an earthly King should promise to his subiect some great treasures and high preferments, on this condition, that he shew himselfe dutifull and obedient, in performing some of his lawfull commandements; with how great care and diligence would hee yeeld obedience? and how much more if he should promise, yea and confirme it by his hand, seale, and oath, that hee would adopt him for his sonne, and make him heire apparant of his kingdome? But when God thus promiseth his heauenly benefits, and offereth vnto vs his kingdom of glorie, and to make vs heires of this eternall inheritance, if wee will bestow any paines in seeking of it; how few are the number that regard his promises, or bestow any labour in attaining to this assurance? and yet there is great difference, both in respect of the persons promising, & the things promised. For a King being mortall, and mutable, may either die, and so cannot; or change his minde vpon some displeasure, and so will not performe his promise; or thought neither of these fall out, hee may die to whom the promise is made, before him that made it, and so neuer come to inherit the kingdome: But God is immortall and immutable, and as he cannot die, so he cannot be changed, and therefore will most certainly performe his promise, if wee performe the condition of our dutie and obedience. And againe, there is great difference betweene the things promised, euen as great, as is betweene heauen and earth, a substance and a shadow, momentany pleasure, and euerlasting ioy, betweene a flitting and fading kingdome, incumbred with many crosses and afflictions, and a kingdome absolute in all perfection, infinite, endlesse, replenished with all glorie, ioy and riches, and obnoxious to no trouble and incumbrance.

But let vs, who haue seene some small shadow and resemblance of this heauenly happinesse, and most perfect glorie, auoid, and not suffer our selues to be carried away, with this common streame of worldly dotage; but as fast as wee see the eternall ioyes of heauen, to exceed the momentanie pleasures

§. Sect. 3. *Of the meanes whereby wee may be assured to attaine vnto our heauenly ioyes.*

fores which are in earth, so much let our loue, care, & paines exceed in desiring and seeking to obtaine them. And that wee may not spend our paines in the trauelling of a wrong way, and so in the end complaine that we haue laboured in vaine, let vs make choice of that only way Iesus Christ, desiring to be true members ingrafted into his glorious bodie by a liuely faith, that so in him we may be the sonnes of God, and the adopted heires of his glorious kingdome. Let vs adioyne our selues to the kingdome of grace, professing our subiection vnto God, and communicating with the rest of the Saints in the exercises of the true religion; as calling vpon God, hearing his word, receiuing his Sacraments, and submitting our selues to be ordred and ruled by the outward discipline and gouernment of the Church. Yea we must not only outwardly professe our selues the subiects and seruants of God, but wee must also liue like his subiects in obedience to his will and word. For *in vaine doe we draw neere vnto God with our lips, if our hearts be farre from him*; in vaine we heare the word, vnlesse wee obey it; in vaine doe we receiue the Sacraments with our hand and mouth, vnlesse wee also receiue, and applie Christ vnto vs with a true faith, and shew the vigour and vertue of this holy vnion in our vnfained repentance, dying vnto sinne, and rising againe to newnes of life; in vaine doe wee submit our selues to the outward gouernment of the Church, vnlesse also Christ doe inwardly raigne and rule in vs by the sceptet of his word and holy spirit: finally, in vaine doe we professe our selues Gods subiects and seruants, if wee liue like the seruants of sinne, and slaues of Satan. Whereas contrariwise, if wee so liue in holy obedience to Gods will, with faith and a good conscience, as we may be assured thereby, that wee are true members of the kingdome of grace, we may also be ascertained, that we shall be heires of the kingdome of glorie, this being the porch or suburbs whereby we enter into our heauenly mansions, and the new Ierusalem, the citie of God. In a word, if euer wee thinke to raigne triumphantly in the kingdome of heauen, and to haue our portion and share in that eternall glorie; we must haue the kingdome of God begun in vs in this life, and be

Ioh. 14. 6.

Matth. 15. 8.

beeing replenished with the gifts and graces of his holy spirit: for as the Apostle teacheth vs, [a] *the kingdome of God is righteousnesse, and peace, and ioy in the holy ghost*. If wee meane to haue Christ Iesus liuing in vs vnto glory, we must liue in him vnto grace and holinesse; so as we may say with the Apostle, that [b] *we liue no more now, but Christ liueth in vs, and in that we now liue in the flesh, we liue by the faith in the sonne of God*; for there is none shall eternally liue in heauen, in whom life eternall is not begun on earth, because none shall bee saued but they who haue faith; and he that [c] *beleeueth hath euerlasting life, and hath passed from death to life*, already, as our Sauiour speaketh. Finally, if we would haue any hope to liue that life of glory and happines, we must first liue the life of grace and holines. If we would be [d] *satisfied with Gods image*, we must *behold his face in righteousnes*; if we would be [e] partakers of *Gods goodnesse* in the world to come, wee must in this life be indued *with his feare*; if wee would haue the fruition of *God* [f] *al-sufficient*, wee must *walke before him and be vpright*. If wee would ascend into the [g] *mountaine of the Lord, and stand in the place of his holinesse*, we must haue *innocent hands, and a pure heart*; and find in our selues conformitie with that excellent description, which the Lord himselfe maketh vnto the Psalmist, of an heauenly inhabitant; if wee would not let the [h] *second death* take hold of vs, but contrariwise attaine vnto heauenly *blessednesse*, we must haue our *part in the first resurrection*; and to conclude this point, if we would *be like our Sauiour Christ when he appeareth*, and would [i] *see God as he is*, whose vision, as I haue shewed, is our chiefe felicitie, we must, as the Apostle telleth vs, *purge our selues, euen as he is pure; for without holinesse wee shall neuer see God*: and if we remaine in our vncleannesse, and pollution of sinne, we shall neuer find entrance into the [k] city of God, nor bee admitted as inhabitants of the kingdome of heauen, which as much excelleth in puritie and perfection, as in glory, happinesse, and vnspeakeable ioyes.

[a] Rom.14.17.
[b] Gal.2.20.
[c] Ioh.5.24.
[d] Psal.17.15.
[e] Psal.31.19.
[f] Gen.17.1.
[g] Psal.15.1.2.3. & 24.3.4.
[h] Apoc.20.6.
[i] 1.Ioh.3.3.
[k] Apoc.21.27.

§. *Sect.* 4. *The conclusion of the booke.*

And thus haue I, through the gracious assistance of Gods holy spirit, finished this part also of the Christian Warfare, wherein I haue indeauoured to arme euery man against the

Forcing from that which hath beene ſaid, the contempt of the world.

tentations of worldly proſperitie, by ſhewing and proouing that the world and worldly things are baſe and contemptible, and not worthie any loue and eſteeme, in compariſon of Gods ſpirituall graces and heauenly ioyes. For if theſe earthly things which carnall worldlings doe ſo much affect, bee vaine and worthies, and Gods ſpiritual graces, and heauenly ioyes be moſt excellent and precious; they vnprofitable euen in this life, and theſe moſt beneficiall both in this life, and the life to come; if they in themſelues are miſerable comforters, and bring many other miſeries attending on them, and theſe moſt ſweete and delightfull, without the mixture of any euil; if they be vncertaine to be gotten by thoſe who loue them, and fugitiue to thoſe who moſt run after them, and theſe moſt aſſuredly obtained by thoſe who deſire them, and vſe the meanes whereby they may inioy them; if they be as vncertain in their poſſeſſion, as in their purſuit, being euery day readie to leaue their owners, or their owners to leaue them, and theſe moſt conſtant, permanent and eternall: finally, if they through our corruption abuſing them, doe ſo much hurt vs, being the cauſes, occaſions, and inſtruments of ſo manifold euils; and theſe ſo much benefit vs, adorning vs with all glory, inriching vs with al good, repleniſhing vs, both in our ſoules and bodies with all ioyes, pleaſures and delights, and making vs in all reſpects truly happie, and eternally bleſſed: what doting folly and franticke madneſſe is it, either in our iudgements or affections, to preferre the worlds baſe, worthleſſe and momentany trifles, before theſe inestimable iewels, and heauenly treaſures? We account him a child or a foole, who wil preferre a counter before a kingdome, a ſhadow before a ſubſtance, and euery baſe triſle, before his patrimonie and inheritance: and we both wonder and laugh at the ſimplicitie of the barbarous nations, who will exchange their gold and pearles, for a knife or glaſſe; but how much more abſurd and ridiculous is their follie and madneſſe, who preferre earth before heauē, mammon before God, and the vaine pleaſures of ſin, which laſt but for a ſeaſon, before the Kingdome of glorie, and thoſe vnſpeakeable ioyes which ſhal neuer end? Let vs therefore beware of this worldly frenſie;

and

and seeing we professe the name of Christ, & boast our selues of our heauenly hopes, as though wee were assured of them, and expected eternal crownes and kingdomes, let vs be ashamed that our practise should bewray our iudgements & affections, manifestly shewing by our neglect of things spirituall and eternal, and by our earnest & incessant seeking of things momentanie and temporall, that we more esteeme earth then heauen, and desire more the short possession of these worldly vanities, then the euerlasting fruition of God himselfe, and those glorious ioyes of his heauenly Kingdome. We know that those who haue fed on daintes, do loath & taste of grosser meats; and that when the Sun shineth vpon the fire, it maketh the light thereof like vnto a painted colour, and much abateth of it beate, if it doe not quite extinguish it: and so let vs who haue tasted how good God is, and the most delicate sweetnesse of those heauenly ioyes, learne to loath the swinish husks of filthie pleasures, and the windie pulse of worldly honours; and seeing the diuine light of that heauenly glorie hath shined vnto vs, let it dim the light of carnall reason, and abate, if not extinguish, the flame and fire of our earthly concupiscence. For this is the end, as the Apostle teacheth vs, why the Lord in mercie hath caused his truth to shine vnto vs, and to inlighten our minds with those glorious raies. *The grace of God* (saith he) *that bringeth saluation vnto all men hath appeared, and teacheth vs, that we should denie vngodlinesse, and worldly lusts, and that we should liue soberly, and righteously, and godly in this present world.* Let vs not too much esteeme and affect this state of mortality, seeing we our selues are immortall, nor value these earthly things at high rates, as though they were parts and members of our bodies, but onelie account of them as haires, nailes, and other excrements, making a fit proportion of them to serue for ornament, and vse, but cutting them off (at least in our harts and affections) when being more then needs, they grow superfluous. Wee are pilgrims on earth, and therefore let our hearts be specially set and fixed on our heauenly countrie; we are to runne a race for no lesse a prize, then the crowne of glory, and therefore *let vs so runne, that we may obtaine*, and as the Apostle exhorteth

Tit. 2. 11. 12.

1. Cor. 9. 23. 24.

Heb.12.1. horteth vs, *let vs cast away euery thing that presseth downe, and the sinne that hangeth so fast on, and run with patience the race that is set before vs.* We are now fighting in a spirituall warfare: and (as the Apostle saith) no man that warreth, 2.Tim.2.4. *intangleth himselfe with the affaires of this life, because he would please him who hath chosen him to be a souldier.* We are now contending for victorie, and Ephes.6.12. *wrastling not with flesh and blood, but against principalities, powers, and worldly gouernours.* Let vs therefore so fight and striue, that wee may haue a glorious conquest ouer the spirituall enemies of our saluation, and so obtaine the crowne of victorie, which God hath promised vs, euen that glorious felicitie, and eternal happines of his heauenly Kingdom. The which he grant vnto vs which hath dearely bought it for vs, Iesus Christ the righteous, to whom with the Father, and his holy spirit, one true, inuisible, most glorious, most gracious, and only wise God, be ascribed of vs, and of his whole Church, al honour and glory, praise and thanksgiuing, power, maiestie and dominion, both now and for euermore. *Amen.*

FINIS.

Faults escaped.

Pag.13.lin.25.reade, *more then wonted.* p.23.l.36.r.*latter end.* p.30.in marg.l.10.r.*abiget.* p.32.l.23.r.*to little infants who sit.* p.35.in marg.l.5.r. *es.* p.42.l.2.r.*for as.* p.58.l.20.r.*professe it.* p.64.l.32.r. *exemplified.* p.118. l.4.r.*greater care.* p.123.l.1.r.*till we.* p.135.l.36.r.*adulterating.* p.167.l.8. r.*as by the.* p.189.l.28.r.*maketh great.* p.224.l.3.r.*a man onely then.* p.235. l.10.r.*another while.* p.247.l.9.blot out (*and*).p.289.in marg.l.4.r.*inuei.* p. 297.l.21.r.*from rotting.* p.339.l.12.r.*making him first.* p.340.l.3.r.*that it is.* p.341.l.1.r.*vnto vs any.* p.345.l.33.r.*obtained them by.* and l.last.put in, *S.Sect.2. Of the manifold trouble.* p.346.l.18.blot out (*vnto*) p.347.l.4.r. *their lewes.* p.355.l.5.r.*make them.* in marg.l.16.r.*magnos latrones.* p.365. l.17.r.*if he haue.* p.390.l.25.r.*yea they.* p.406.l.1.*state.* r.*thy statuts.* p.444. l.6.r.*other men.* p.445.l.25.r.*she is loued.* p.452.l.11.r.*sowers as.* p.459.l. 27.*we must not.* p.461.l.31.r.*neuer need.* p.464.l.20.r.*vnpleasing potions.* p. 472.l.11.r.*desired.* p.502.l.23.r.*abused.* p.607.l.37.r. *blemishes.* p.609.l. 29.r.*long lasting.* p.624.l.5.7.r.*monarchie.* p.632.l.14.r.*changeable.* p.644. l.36.r.*on backe as.* p.645.l.15.r.*and that they.* p.679.l.27.r.*remembrancers.* p.713.l.11.r.*creeft.* and l.26.r.*or els.* p.715.l.2.r.*suddenly.* p.720.l.11.r.*drinkes.* p.724.l.16.r.*abiect.* p.727.l.14.r.*and that.* p.731.l.31.r.*attioie.* p.853.l. 23.r.*is changed.*